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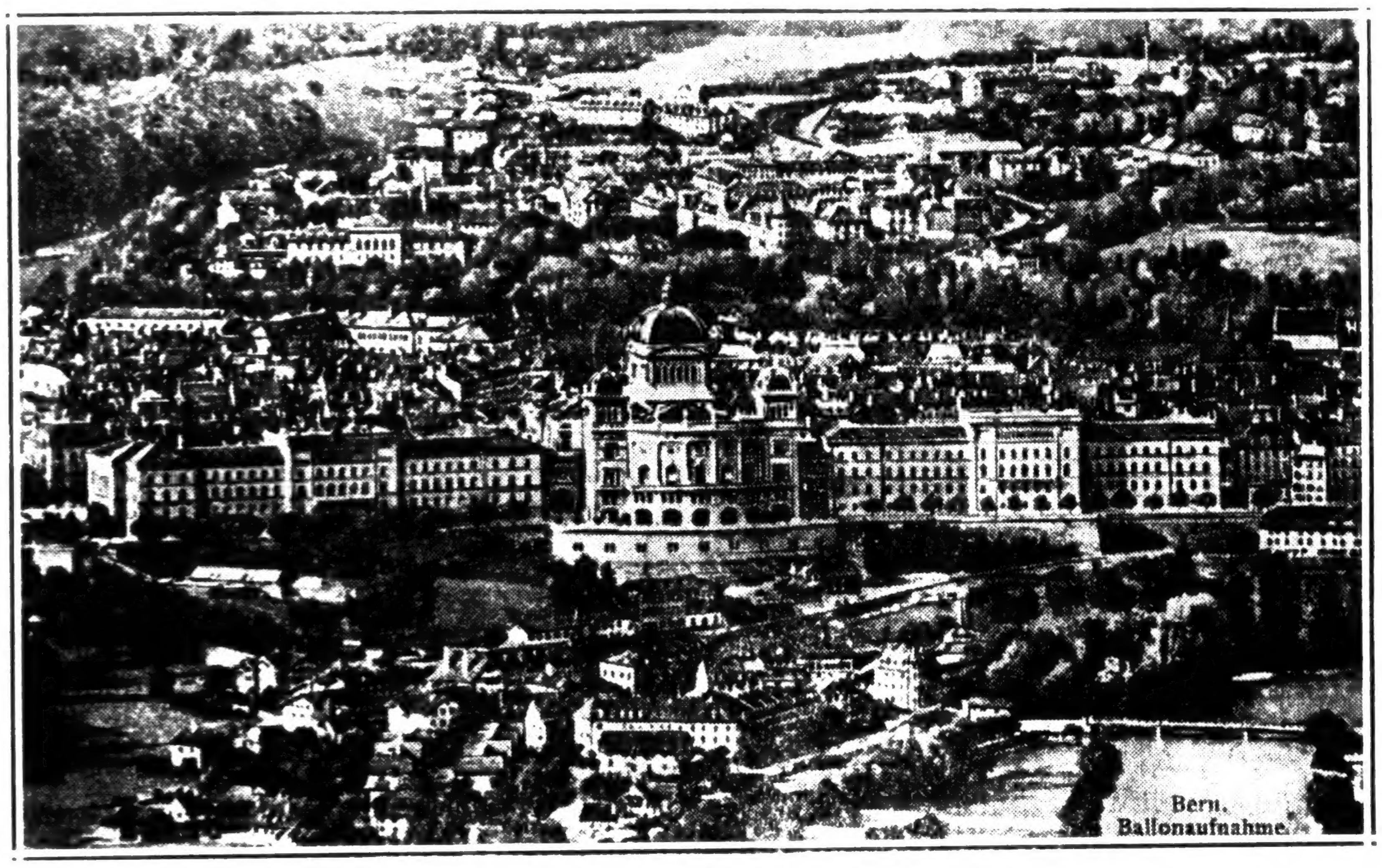

A Bird's-eye View of Berne, Switzerland as It Appears in Modern Times

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HANDS IN THE DARK

By Ellrose D. Zook

JIM, you get the account book and I'll put Bobby to bed," said Mary, putting her sewing aside for the evening and picking up little chattering Bobby who had been playing with homemade toys in his playpen.

Jim finished the article he had been reading in a farmer's weekly, and after putting coal on the fire, took from the table drawer a dog-eared notebook which served as a record book for the income and expenditures of the farm during the past year.

It was the evening before New Year's Day. Exactly a year had passed since they had started the farm account book. Mary had some little income so she, too, had started a smaller book of her own. The farm account book was a simple single entry account, and each month Jim struck a balance to see whether the farm proved profitable or not. He had not been altogether convinced of the value of this type of watching where the money goes, but by Mary's persuasion he finally conceded to try the scheme for a year.

To Mary's mind the basic item—the item which she felt to be the barometer of success in their work on the farm, and in their church work as well, was the tithe. Jim could not see it at all. A monthly income on the farm of two hundred dollars meant twenty dollars for the Lord. That, in his estimation, was a tremendous sum "just for the church." But that was the trouble with Jim. To him it went "just for the church;" he never thought of it as going to the Lord. But the tithe item was a part of the promise in starting the account book, and he trusted Mary's judgment.

The year was over, or nearly so. How rapidly it had passed! The history of the financial end of the farm was in the account book. While waiting for Mary to return from putting Bobby to bed, Jim began to leaf through different accounts. The nearer he got to the end, the blacker the failure appeared.

"Well, it's a perfect failure, Mary," Jim began as his wife returned to the cozy living room.

"I'm not so easily discouraged as that, dear. There may be a deficit; there may be many erasures, blots, mistakes, and what not, but the Lord doesn't let His children make perfect failures. There is always some good to learn from them."

"All right, you pick the good out of this book, Mary," said Jim as he pushed the book towards the place where Mary was drawing a chair up to the table.

"Let's look at the first month. The income was sufficient; expenditures were considerably lower; surplus was adequate; but Jim," and she sighed, "you forgot the full amount of the tithe."

"Twenty-three dollars was too much for the church, I—"

"For the Lord, you mean."

"Well, I gave fifteen; but I thought a long time before I gave that check for mission work."

"In February there was an increase in income; that month we sold some wheat, a few calves, some beef, and a few other things. But Jim, the tithe amounted to only one-twentieth of the income."

"Yes; I could not stand to give a check of forty dollars for church work. April first was not very far away then, and you know what that usually means for folks having notes coming due. Furthermore, twenty dollars was more than the month of January for the church item."

Mary was silent. The March account showed the same tendency to slight the tithe account which amount for that month was only about one-third of the tithe.

The account for the month of April marked the turning point. Notes came due; farm rent had to be paid; and the item that brought the account to an even balance was a check for another horse.

"That's the month Dick died," Jim's voice trembled. "He was the best lead horse I ever had. I was too much in a hurry to get out the spring crops. The cost was tremendous."

"Yes," added Mary, "and he was a faithful horse, and obedient and easy to handle. I fear more was lost than the price we paid for him."

"The purchase of another horse accounts for giving nothing to the tithe item," Jim explained.

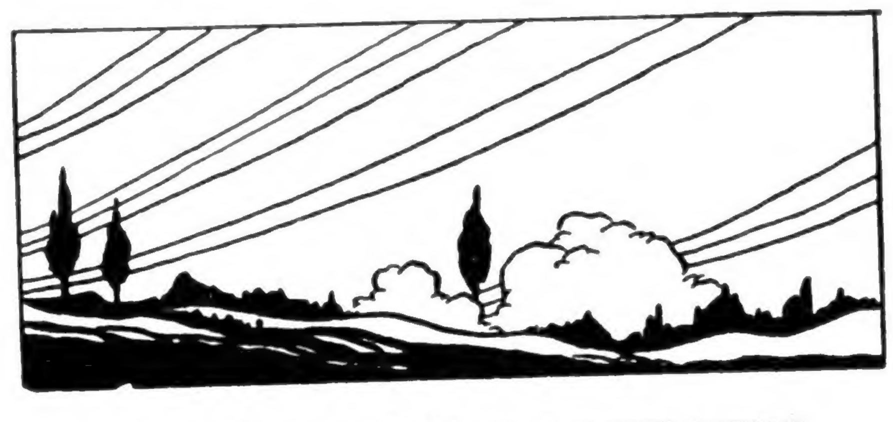
"That is likely the trouble."

"What do you mean? I don't understand."

"There are a few things of more value than money that need to be apportioned properly," and Mary went on to examine the remaining accounts.

The May account showed a deficit, with the tithe item blank. The heavy loss in June was on account of the misfortune of Beauty, their best milch cow of the ten that they had. Jim had been "too busy" to fix the fence and Beauty got into the cloverfield. That was the end of Beauty.

The examination of the remainder of the months was only an artificial gesture on the part of Mary. That book had served as a moral to her; she had studied it many times in Jim's absence.



THE OLD YEAR TO THE NEW

To leave the Old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,
and

To dare go forth with a purpose true,
To the unknown task of the year that's New;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Happy Year.—Sel.

"Your figures aren't plain, and there are many erasures." She turned to the last month, "How do we stand now?"

"I'm sorry to tell you, but we are back one hundred dollars in farm rent, all due day after tomorrow. Everything else is clear."

"I'm afraid, Jim, we didn't keep our promise we made last year about giving to the Lord the tenth."

"I know we didn't, and I can't see my way clear to make another promise like it for another year."

Mary was troubled; Jim had not learned. Must there be harder experiences to teach Jim the blessedness of giving?

Mary arose quickly, and before Jim could question her, she was gone. When she returned, she handed him an envelope.

"What's this?"

"Look, and see."

He opened it. There was money. One hundred dollars straight!

"How did you get all this?" Jim's voice trembled.

"That'll pay the rent. After I gave the Lord His share and bought necessary things, I laid this away for—"

"But I'll never use this for rent. I can't," and Jim arose from his chair suppressing rising emotions.

"Yes, it belongs to you as well as to me."

"No, no, I can't use it; you worked and saved hard; harder than I ever did. It's yours; keep it; I'll borrow at the bank and pay the back rent."

"You must take it; the New Year is almost here, and let us enter the New Year with a balanced book."

"Well, Mary, I'll use it to pay the rent, as you say, but I know you have saved it for something else. From now on you manage the farm account book. Your judgment is far better than mine."

"No, Jim; I have my own to manage; you manage yours. I can help you."

"There is one item," Mary continued, "the item of the tithe which should be first instead of last. That's my only suggestion."

"But why is that so important?"

"There's a divine principle which if heeded acts as a guide to the proper handling of money. It's putting first things first. You know, Jim," and her voice softened, "it's not the earning of money that makes character, it's how we spend it."

"I'd never thought of it in that way. Maybe if I had put first things first I might not have overworked poor Dick or left the fence without repair for so long."

"Anyhow, dear," Mary assured him, "we are not bankrupt; we have our kind heavenly Father, health, good crops, friends, church, and last, but not least, Bobby."

"From now on the tithe item comes first, I mean the Lord's share. We'll think of it in that way. It all belongs to Him anyway," declared Jim, and Mary felt the thrill of his determination to follow this important decision. She knew it was the right thing to do, and she prayed fervently that the Lord would convince him.

(Continued on page 23)

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BEAUTY FOR ASHES

By Ursula Miller

THIS was another New Year! Selma remembered last New Year in an agony of bitterness, at the contrast. Last year she was having herself a time—as she expressed it. This year—well, she had just simply got to the end of things. What, she wondered, would the coming year have in store?

It had been several weeks before when Uncle John had hurried home with the letter. He entered the very comfortable living room where his busy wife was finishing up her mending.

"Here's a letter, Amy."

"From Selma, too. A pretty thin letter, too, isn't it?" she remarked.

She read the letter and passed it to her husband. He read it and a long look passed between them. A look of understanding—of hope—a hope that perhaps their fears were unfounded. John patted her shoulders tenderly and kindly.

"It's going to be mighty hard on you, Amy."

"If she had only come before she went to that coeducational college, as she called it!"

"If she had only come when Ellen died," John remarked. "Her father should have insisted on that. But he wanted her with him, and rightly so."

"Her father was always so easy where Selma was concerned. She could never do any wrong according to his idea."

"She really did pretty well while her father taught in the church school at Sharon. She was a lady, as her mother had taught her, and a good Christian girl." Selma's aunt was deeply troubled.

"Then when her father became a visiting professor to that fashionable Oakleaf College—of course Selma had to go along. Though even then I begged her and her father urged her, too, to come and stay with us a year till he returned," John said.

"And she said she'd shrivel up and die if she had to stay out here miles and miles from nowhere with two middle-aged people —even if it is her mother's own sister," Amy laughed a little.

"Well, she may not be as wild as we heard," John comforted Amy. "A person hears very much and a lot of it is usually just rumor."

"Well, wild or not, I guess she is coming," observed Amy. "We'll see what we'll see."

"No health, no money, no position, nothing," observed Uncle John, quoting from Selma's letter. "You ought to be glad, dear Amy, that she thinks of you in her trouble."

"I am glad—for that. But to look back—it seems to me we could have helped her avoid some of these pitfalls into which she stumbled," Amy said.

"Very true. So we think. But Almighty God does not see as we do."

"I can't believe Almighty God wanted Selma to discard practically all of her mother's and father's teaching and example," Amy said tartly.

"Well, maybe she didn't; let's be fair to her anyway. We haven't seen much of her for a year or more."

"Of course, we both love her very much—it's as if she were our own daughter, and prodigal or not, here is her home."

* * *

It was the day of Selma's arrival. Her Aunt Amy and Uncle John had everything spick-and-span, clean and sparkling. Everything was always that way at Aunt Amy's, anyway. But the expectancy of Selma's coming seemed to add a deeper luster and sparkle—something that hung in the air—a subdued happiness—a glad sadness—a grief and joy mixed up until Amy herself could not tell where one ended and the other began.

Selma had insisted on coming in on the train. They did not know it, but she feared her Uncle and Aunt might run into some of the old crowd.

It was a good hour till train time. Driving the half-dozen miles to the small town would take but a short time. They were not doing any shopping; that had been done several days ago.

"You cooked for a lot of company, Amy," John teased, "instead of one sick girl."

"Well, nearly everyone likes to eat. I suppose that Rupert Shore will be down a lot anyway. Aren't they engaged?" Amy asked.

John understood by this question what had been troubling Amy so deeply, at least one thing that had been troubling her. She didn't want Rupert Shore to hurt Selma. She had not ever liked for Selma to keep company with the Shore person.

Amy did not like to interfere or remonstrate with her dead sister's child. She recalled Selma's quick resentment the only time she had tried to warn her against Rupert's fickleness.

"Your mother," she had said, "was my sister, Selma, and I believe she would say what I am going to say. Don't lose sight of the fact that Rupert likes a girl only as long as she is outstandingly popular or rich or beautiful. Think about Gail and Avis—" That was as far as Selma allowed her to go.

"What has that to do with me? Rupert and me?" Selma had replied arrogantly—as if she, Selma, belonged to a superior and therefore a different race, altogether; as if what happened to Gail and Avis could hardly happen to her.

Amy, on that occasion sadly remarked to John, "There is nothing, just nothing to do for people when they don't even know that something ought to be done."

And John said, "Well she can't keep us from praying for her."

* * *

Here was the train and here was Selma! "Dear girl," Amy had said as she kissed Selma. They turned and walked slowly to the waiting automobile.

Selma, thought Amy, looked inexpressibly tired. A taut, whiteness overspread her face. She was sick, physically, no doubt, and worse, she was enduring an agony of mental distress.

John and Amy knew she despised their country home and environment. She had told them so. It happened to be the time Amy had tried to warn her not to become too deeply involved with Rupert.

"The people here are so dumb and ignorant. They cannot appreciate and understand the finer and higher things of life," she had said loftily.

When Selma was a little girl and her father and mother were still alive, she had been the dearest child, Amy mused; she had been so good, so kind, so everything lovable. At thought of the change in the girl's life, a few years had wrought, Amy thought she couldn't stand it.

Amy's musings ceased as they drew nearer to their home, Amy and John's beloved home. They tried not to tire or chill the sick girl. She really was sick; they could see that. John and Amy pitied her from the bottom of their tender hearts.

* * *

The days passed by—day by day—week by week. Selma offered no apology for her presence, neither did she express gratitude, or reveal any response to the words and actions of love and kindness of her uncle and aunt. Only the taut, white look, making their hearts ache, only the look of agony met their efforts of kindness.

One night Amy said to John, "I spoke to her once warning her against—Rupert. But if they are engaged, whether we like him or not, he ought to come to see her. Should I mention it to her?"

"Might as well. Couldn't do any harm," he replied, which thing Amy did the next day.

"Selma, any time at all you want any of your friends out for company you just invite them. This is your home now. If you care to have Rupert come, it will be all right." Selma said nothing. But Amy saw her hands clasping and unclasping, and although Selma's eyes were closed to hide the pain her cheeks were wet with the tears she could not hide. Such poignant grief was dreadful to behold. If she would only talk, Amy thought.

What Amy didn't know was about the letter that had come to Selma from that same Rupert. He had gone on to another city to school, as his folks had plenty of money. He had written to Selma and with a stroke of his pen had ended everything between them. She, Selma, had thought, had hoped that they were engaged. He had taken her around for several years, had made her believe she was vastly different from, and superior to, all other girls. But now he had simply informed her that whereas no formal engagement had been announced he believed it was so much simpler to end things now—

Selma had known in the autumn that she was not pleasing her school board. She tried so hard to please Rupert, to go to all the parties and places with him, that she really neglected her school, as well as her health. Well—now she had lost all three. The doctor told her to get out of the schoolroom and stay out—for several years at least. Her health was gone, her school was gone, and, hardest of all, Rupert was gone, and Selma was desolate. Rupert never had even looked at her—she blushed to remember—until her father had become rather popular and was sent to the ultrasmart Oakleaf University as a visiting professor and to do research for his book on Roman history, because Oakleaf had the best library by far, in the entire state. The two years they were there—Selma and her father—Rupert began to be very attentive to her! And after her father's sudden death with pneumonia—and since she was teaching—he had, as the girls said, given her quite a rush. Well that was in the past. It was over.

* * *

This was a New Year, although way later than January. Not merely the day called New Year or the year—but a new epoch. So Selma hoped. She hoped she could pick up the ragged ends of her life and start anew, even as Father Time was turning over a new white sheet. Selma, almost for the first time since her world had been turned upside down, allowed her mind to relax from its cruel hurt, which was the beginning of relief and help for her.

Six years ago her mother and father and herself were secure in a little church school. Her father loved and taught history. Her mother was interested in her home, her church. Selma, a young girl, was happy and satisfied.

Then came her mother's death. Following that, her father's two years at Oakleaf and his death. Their house, not paid for, was therefore sold, and Selma began teaching, and there she began seriously to consider Rupert. True, she had to discard some of her ideas and ideals to meet the demands of Rupert and his crowd. She had supposed one did eventually discard the old for the new as they grew older. Oh, not people like Aunt Amy or Uncle John, or Father or Mother. But they were old-fashioned, and the neighbors who came to see Amy and John and who tried so hard to be friendly with her, now she was here and sick—they were old-fashioned and dull, Selma imagined. Her thoughts rambled on, and the grip of the poignant hurt was broken, because she had, finally, the courage to look her trouble in the face. Thus, although the season had advanced to spring and then summer, yet a new year, a new and better life, was slowly coming alive in Selma's heart—a discarding of the vain for the worth-while. Thus the unrelaxed nerves began to relax, and without knowing it they began to be soothed and healed as if yielding to a beautiful compelling dream.

Whether it was Uncle John's and Aunt Amy's fervent, private prayers that God in His great mercy should reach down with His mighty and gentle hand and touch this poor, orphan, heart-broken girl (because by this time they were pretty sure of what Rupert had done); or, whether it was the calm and peaceful country life that gave so gladly and benevolently of its healing power; or, whether it was the deep spiritual life of Aunt Amy and Uncle John, who were so kind and good, doing so much but saying so little; or, whether it was Aunt Amy's very excellent food served always with serenity and gratitude; or, perhaps it was all these factors put together with the blessing of Almighty God; anyway Selma's wound was beginning to heal, her broken spirit to mend, her sick body to convalesce.

WE KNOW NOT WHAT IS BEFORE US

I know not what shall befall me,
God hangs a mist o'er my eyes,
And each step in my onward path
He makes new scenes to rise,
And every joy He sends to me
Comes as a sweet surprise.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah must be Marah;
He will stand beside its brink.

It may be He has, waiting
For the coming of my feet,
Some gift of such rare value,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

Mary G. Brainard.

On a certain day she had a brilliant, eager, even witty discussion of a new book with Grace, a neighbor girl. After Grace had left she remarked to her aunt:

"I didn't suppose anyone out here had read that book," and laughed merrily at herself when her aunt said dryly,

"Yes, Selma, people out here can read. I've read that book myself."

On another day she requested of her uncle to accompany him to town. "Mrs. Dale at the book store is better informed about American antique glass than I supposed was possible for anyone other than a professional. Still another day she was taking all her pieces of dresses saved for years to Sister Landis "because she is going to help me start a flower garden quilt."

She had simply told her uncle and aunt one Sabbath morning that she would like to go to church with them.

So little by little, day by day, week by week, Selma's shattered life came back to normalcy. Very soon after she began church attendance, with her versatile gifts she was sometimes called upon to teach a Sunday-school class. Also, finally, and gradually, she accompanied Grace and other young girls to the various young people's gatherings.

One day she said, "Why, Aunt Amy, old Mr. Grove, Grandpa Grove, you know, has a really fine collection of old books; some rare first editions and several rare editions of the Bible. He has been studying and collecting for years. I think I'll go through father's books to see if I might find him several more." Selma was more than politely interested; she was animated, Amy noticed.

She noticed too, and happily so, that after a long time, nearly a year in fact, Sterling Grove, grandson to old Mr. Grove, came calling more and more often without his sisters. It was a long step between Sterling Grove and Rupert Shore, Amy thought. Their personalities, character, family background, everything was basically different. But to Amy's mind Sterling was just exactly what his name indicated, standard value.

It was a long step, too, in Selma's attitude when weeping bitterly Amy comforted her by saying, "This is your home now," and Selma had replied, "It is the only one I have," and now her interest in her home was intense and loyal; so much so that any work in the home was her work with eyes alight, a quick step, and Amy was sure her heart had oriented itself as a gem in a setting.

And now another New Year! The one Selma was wondering about when she thought life was not worth living on her arrival at Uncle Johns. And this she knew was a good new year. She arose at dawn, feeling peaceful, blissful, ready for a new day, a new year. She and her aunt planned their housework, their church work. They were serene. They were having guests for the New Year and joyfully planning the menu. For the first and only time Selma mentioned Rupert. She said, "My heart was not hurt as much as my pride."

"But, O Aunt Amy! How nearly I came to giving 'beauty for ashes!' I never really cared for the gay parties and affairs and trying to be a glamor girl to keep everyone interested in me; but it is so very, very easy for a young person to be caught in the mad rush for those very things, empty and shallow as they are. It took a lot of heartache to show me a better way, but I'm grateful to Almighty God that He laid a hindering hand upon me. Because," she smiled a luminously happy smile, "because, now I dwell in beauty, the beauty of the Lord, whereas before I was getting soiled in the ashes." Then she added, "The ashes are scattered to the four winds; the ashes of the last two, three years; the people around here are so fine and interesting; so original and intelligent, albeit so humble. I love every one of them and feel so at home with them. God is so good. When we play around in the ashes His hand keeps guiding us until, we leave them behind and enter the place of beauty with Him.

" 'To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness' (Isa. 61:3).

"This New Year is good, so precious."

Later Amy was telling her husband what Selma had said. Then she added,

"I really do not believe Selma remembers one word she said long ago about disliking our way of life or the people around us. She is satisfied and happy, and I believe she almost thinks she was always that way. And every day she finds in a different way how charming the people, **her** neighbors are! But, that of course, among other things, is what the beauty of the Lord does for mankind when He gives beauty for ashes."

Protection, Kans.

THE SWISS BRETHREN IN CANTON BERNE

III

By John Horsch

This installment concludes this interesting sketch of the life and times of our early Swiss Mennonite forefathers.

The last martyr of the Swiss Brethren in Switzerland was Hans Landis who was beheaded at Zurich on September 26, 1614. While there were no executions after this date, Hans Landis' death does not mark the end of cruel persecution in Switzerland. The terrible punishment of sentencing Brethren to serve as galley slaves was subsequently pronounced in many cases.

The Martyrs' Mirror (English edition, p. 1070) contains a list of Swiss Brethren martyrs who were executed in Berne from the year 1528 to 1571. According to a statement attached to this list it was copied from the so-called tower-book, in 1667, by Hans Loersch, a prisoner who was afterwards sentenced to the galleys and "in chains led down to the sea." When it is recalled that there are not a few cases on record where wardens of prisons were kindly disposed toward the Brethren, it appears quite probable that Hans Loersch may have been given the opportunity to copy this list. The list was preserved by Christian Kropf, and was later incorporated into the Book of Martyrs.

The list of martyrs just mentioned records forty executions of Anabaptists in Berne. This list is definitely known to be incomplete. According to a statement made by an executioner many Anabaptists were put to death secretly at night. In many instances no records of executions were kept. The only available source of information concerning the martyrdom of not a few of the Brethren are the records of the treasurer of the Council of Berne. These records show that in many instances sums of money were paid gravediggers for burying the bodies of executed Brethren. The names of the victims were not given. There are many entries, "For burying an Anabaptist," "for burying two [or three] Anabaptists," etc.

Executions Without Trial or Sentence

At an earlier date the Council of Berne had given orders that persistent Anabaptists should be put to death without trial or sentence, to save the cost of regular proceedings of law. In the territories of Switzerland which were under the direct rule of the Swiss central government a similar ruling was in force. Consequently court records contain nothing of these executions. This scarcely explains fully the meagerness of the records, however. It is difficult to avert the conclusion that the meagerness was intentional.

The authorities, both secular and ecclesiastical, attempted, as a matter of course, to persuade themselves that the persecution of the Anabaptists was necessary for safeguarding the best interests of the state church, and therefore it was excusable, even from the Protestant point of view. Nevertheless the magistrates, apparently, were determined to cover the tracks of their cruel mode of dealing with conscientious fellow Christians. And so well did they succeed in this attempt that less than a century after the execution of the last martyr it was denied by state church theologians that ever any Anabaptists were executed in Berne. Later this opinion was recognized as an error, yet so impartial a historian as Ernst Mueller was of the opinion that the number of the martyrs in this canton was not as large as given in the **Martyrs' Mirror.** Subsequent investigations showed that there was a far greater number of executions in Berne than those mentioned in the Book of Martyrs.

A special "Commission for Anabaptist Matters" was named by the Council of Berne in 1659. This Commission asked the Council of Zurich for instructions regarding the steps to be taken toward the extermination of the Anabaptists. The Council of Berne in the same year published a mandate, forbidding again, as they had done frequently before, all persons to give food or lodging to Anabaptists. The mandate contains the statement that to date "this evil has increased, rather than decreased." Every person was declared to be under duty to report the whereabouts of all Anabaptists to the governments on pain of a fine of one hundred guilders. Thus the persecution continued, though by this time some of the Council members, as well as some of the clergy of the city, had conscientious objections against putting Anabaptists to death. As stated repeatedly, actual martyrdom did not take place in this period.

Brethren Sentenced to the Galleys

Public sentiment had grown too strong against putting Anabaptists to death, hence selling them as galley slaves was resorted to instead of the death sentence. This punishment was inflicted upon a considerable number of Brethren in Berne. Such extremely cruel measures of persecution resulted in general protests.

The clergy of Berne, in a noteworthy "Opinion" rendered in 1659, declared that none of the articles of the Anabaptists' faith was of such nature as to justify capital punishment. Moreover they said that "the Anabaptists do not deserve being sold as galley slaves, because the life to which they are condemned on the galley is of such nature that it were a thousand times better to be dead, and many people are greatly offended by pronouncing such a sentence against the Anabaptists." Nevertheless, as late as the year 1714 six Brethren were sentenced to the galleys in Berne.

Relief Work for the Swiss Brethren from Holland

The first information about the persecution of the Mennonites in Switzerland in that period reached the Mennonites of Holland in 1641. The Dutch Mennonites, through a few of their leaders, interceded with the Swiss governments in their behalf. Their efforts were without results. The persecution continued unabated. On October 24, 1659, Hans Flamingh, a Mennonite merchant of Amsterdam, wrote letters of intercession to two members of the above-mentioned Anabaptist Commission of the Council of Berne. Again, the mayors of the Dutch cities of Rotterdam and Amsterdam addressed the magistrates of Berne, pleading for toleration.

In February, 1660, a number of prominent men of the Holland Mennonites assembled at the Hague and drew up a petition to the government of the Netherlands to intercede with the authorities in Switzerland on behalf of their persecuted brethren. Letters of intercession were then sent by the Dutch authorities to the governments of Berne and Zurich, in 1660, asking toleration for the Mennonites, and permission for them to leave the country without the confiscation of their property. These efforts were partly successful. A number of imprisoned Mennonites were permitted, in September, 1660, to leave Switzerland for Holland.

Halbtäufer (Semi-Anabaptists)

In the following decade the government of Berne laid various hindrances in the way of those who had decided to leave the land. The government of Holland in a letter to the Council of Berne and of Zurich stated that they regarded these people as very desirable citizens. The adverse attitude of the Swiss Protestant governments is obviously to be ascribed to the fact that it was feared, if toleration were granted, many of the state church membership would unite with the Täufer people. In certain sectors of the canton Berne the number of the so-called **Halbtäufer** (Semi-Anabaptists) was very great. While as a matter of fact, definite information regarding their number was not obtainable, some of the preachers of the state church believed that in certain villages, particularly in the Emmental, the **Halbtäufer** constituted a majority of the population.

The state church minister of Langnau, for example, wrote in 1692 that almost every one in his parish was so favorably disposed toward the Anabaptists that they indicated strong displeasure whenever he said anything against them from the pulpit. Many other state church ministers made similar complaints. If toleration were granted, it was feared that the Anabaptists would in a few districts outnumber the membership of the state church. In all probability many **Halbtäufer** joined the Brethren who left Switzerland for the Palatinate where they could profess the faith without persecution. Indeed the records indicate definitely that members of the Reformed state church emigrated with the Brethren.

An Order to Carry Arms

Great "Anabaptist chases" were undertaken in the years 1670 and 1671. The prisons in Berne and the Orphans' Home at the same place, which was used for a prison, were again filled. In 1688 the Council of War of the canton Berne proposed that carrying a sword, a custom largely followed in Switzerland at that time, should be made obligatory for men and youths. This would enable every one, particularly officers of the law, to recognize a Täufer at sight. They would refuse to carry out such a command. Furthermore in 1693 it was ordered in various districts of the canton that all men and boys of above thirteen years must swear the oath of allegiance. They must appear at a place indicated by the authorities and in groups of about 20, give the oath. Those who refuse to swear were Anabaptists.

A Great Migration of the Brethren

In 1671, the year of the great emigration of the Brethren to Alsace and the Palatinate, peculiar measures were taken to enforce the departure of all Anabaptists. In many parishes the population refused to assist the government in the task of driving them out. The authorities had ascertained that even some of those who had emigrated, had returned again and that they were aided and supported by their relatives and others. The Council in consequence decreed that in every parish two or three of the most pious and most well-to-do persons of the state church should be delivered to Berne as hostages. This order was carried out and they were kept in confinement at the expense of the parish until all the Anabaptists of the parish had departed.

A letter of Hans Moser, dated June 22, 1709, to Holland, describes the terrible conditions in Switzerland. All houses were searched for **Täufer.** The son must give information about his parents, the brother about the brother. A husband who gave shelter to his wife who was a **Täufer,** was fined 300 pounds, a father who permitted his son to visit him had to pay 500 pounds to the "Anabaptist Chamber" of the Council.

Fifty-six Bernese **Täufer,** all men, were to be deported to America in March of the year 1710. In a boat they were transported down the Rhine River. When the ship reached Nijmegen in Holland it had only 24 of them on board. Thirty-two were dismissed from the boat at Mannheim in the Palatinate on account of sickness and weakness. At Nijmegen the Mennonite passengers were permitted to leave the boat. They all returned to the Palatinate to seek their wives and children. The Mennonites of Holland, on May 2, 1710, sent 1200 guilders to the Palatinate for these and others of the refugees.

Mennonite Migration to Prussia

In the Palatinate the Mennonites, as indicated elsewhere, were subject to various measures of oppression. The King of Prussia, Frederick I, who also interceded for the persecuted Mennonites in Switzerland, wrote on July 5, 1710, to Berne, offering to receive all Swiss Anabaptists without exception to his land and assist "these good people" in every way possible to get a new start. The Mennonite refugees do not seem to have been enthusiastic to follow this invitation, though evidently some availed themselves of it, as is obvious from the Swiss family names found among the Prussian (and Russian) Mennonites, such as Funk, Schellenberg, Baltzer, Penner, Buller, Berg, Becker, Wedel, Marten, Bergethold, and Peters. Not a few Mennonite refugees settled in Holland upon the invitation of the Dutch brotherhood, which in 1710 collected the sum of 50,000 guilders for relief among the refugees. A notable emigration of Swiss Mennonites, mostly of the Amish brethren, to Holland and America took place in the year 1711. For several generations a number of Swiss Mennonite churches existed and prospered at various points in Holland.

We have referred to the "Commission for Anabaptist Matters" in the canton Berne. This body was dissolved in 1699 to give place to a new organization, the "Anabaptist Chamber," whose task consisted in the management of the confiscated **Täufer** property and in overseeing the work of apprehending and sentencing the **Täufer.** The so-called Anabaptist hunters were responsible to this organization which was called into existence because of the fact that, notwithstanding the emigration of many **Täufer,** their number kept increasing. The Anabaptist hunters might be designated as a police force; they were not of the regular officers of the law, however. Their work was held in such general contempt that only men of low character were available for it.

Sympathies of the General Population

As pointed out repeatedly, the population in general showed open sympathy for the Brethren, a fact which made their extermination an almost hopeless task. Every possible obstacle was by their sympathizers laid in the way of the Anabaptist hunters. The description of the attitude of the general population in Tyrol toward the evangelical Anabaptists, as given in an official government report, fits also the conditions in certain parts of the canton Berne. Many of the general population were punished for their counter efforts against the Anabaptist hunters. Often an "Anabaptist chase" was frustrated by giving signals such as blowing horns, shooting, yelling, etc., to warn the Anabaptists of the approaching danger. On April 24, 1714, at Sumiswald in the Emmental, when Anabaptist hunters had seized a number of Brethren, a gathering of from 60 to 70 persons snatched them out of their hands. Consequently the village of Sumiswald was sentenced to pay the Anabaptist hunters the sum of 100 thalers. In 1726 three women, fleeing from pursuing Anabaptist hunters, crossed the border into the canton of Lucerne. The officers followed them and were in consequence forced to pay a heavy fine.

A Change toward Partial Toleration

Various new mandates against the Brethren were published after the year 1700. High rewards were offered those who made it possible to arrest any Anabaptist. The law was again published that children of Anabaptists whose marriage was not solemnized by a minister of the state church, were considered illegally born and could not inherit their parents' property. However, about the middle of the same century an evident change toward partial toleration took place. The "Anabaptist Chamber" was dissolved, in 1743, implying the end of the institution of the Anabaptist hunters. After the French revolution Switzerland became a French republic, an occurrence which marked the end of religious persecution, though not of all oppression of the Anabaptists. Until about after the year 1812 newborn children of Mennonites were by officers of the law carried into the churches for baptism.

Mennonites in the Canton Berne Today

Today most of the Mennonite congregations in Switzerland are located in the western part of the canton Berne, in the so-called Jura Mountains, though there is a strong congregation in the Emmental. In the Reformation period, and until about the year 1795, the Jura territory was not a part of the canton Berne, but was under the jurisdiction of the Catholic prince-bishop of Basel. Nearly all the Mennonites of this region are descendants of refugees who fled here after the year 1690 from the Emmental, a district in the older territory of the canton Berne. The bishop of Basel, in 1693 forbade Anabaptists to settle here, and on February 5, 1731, his successor, prince-bishop Johann Conrad, published a mandate banishing them. Not a few Mennonites had rented farms in this re-

(Continued on page 23)

CHRISTIAN MONITOR PULPIT

UNTRIED PATHS

By Harold Groh

TEXT: When ye see the ark of the covenant of the Lord your God, . . . go after it . . . that ye may know the way by which ye must go: for ye have not passed this way heretofore. —Joshua 3:3, 4.

After forty years of wandering in the wilderness the Children of Israel had come, at last, to the bank of the Jordan and were preparing to enter into the Promised Land. Joshua, their new leader, had given command for the Levites to carry the ark—the visible manifestation of God's presence—into the middle of the river as a guide to the faltering feet of the multitude, as they traveled this uncharted path through the river.

Two truths of importance stand out in connection with this incident—the uncertainty of the path, and the certainty of the guide.

The Uncertainty of the Path

The descendants of Jacob had spent many years of aimless wandering since they left Egypt. How many times they had crossed, recrossed, and followed former paths, the divine record does not reveal. Today they stand for the first time on the bank of the Jordan; tomorrow they will follow the ark through the river. This was to them a new adventure, containing many elements of uncertainty. Indeed, they had "not passed this way heretofore."

There is much similarity between all experiences. A wise king of Israel, of a later date, said, "There is no new thing under the sun" (Eccl. 1:9). Many times when we are faced with difficulties we are tempted to think them entirely new, when, in reality, they are very commonplace. Yet every problem is, in truth, an original problem, independent of every other.

There were several factors which made this experience for the Israelites different from anything they had known. Their leader was not the experienced and time-hardened Moses, but Joshua, who had recently been entrusted with the great responsibility of leadership. The people to be led were not those who had witnessed the wonderful works of God at the Red Sea, but a new generation. The path immediately before them was not the familiar sand of the desert, but a raging river at flood tide, presenting a barrier for which there was no human solution. Would they, as on previous occasions, and as their fathers had often done, balk at the obstacle, or would they go after the ark that it might show them which way to go? To their eternal credit they took God at His word and went forward.

The future is always uncertain and untried. We know not what a day may bring forth. We stand between two eternities—the past and the future. As we look back over the pathway of the past we see how it has led us through varied experiences. There have been the hills and the plains, the burning sand and the refreshing springs, the desolate wildernesses and the flowery glens. As we turn to look in the opposite direction we are confronted with a thick mist which bars our vision. We try to visualize the future by the past, or perhaps we catch a glimpse of the general landscape which gives us reason to believe our path will turn this way or that, and we make our plans accordingly. But it is all uncertain.

Many of us at this season will be trying to map out our course for the year ahead. Coupled with the usual uncertainty, and perils of the future, there are at present indications on the world's horizon that a storm is brewing to add to the hazards and uncertainties of the journey. Just how soon it may break in all its fury upon our path, or what may be its exact nature, we cannot tell; but the signs are very definite, leading us to expect that the way will not be without its dangers. God has also revealed in His Word—the only infallible chart of our future path—that the travelers to the Promised Land need not expect mercy from the citizens of this world. Perhaps our path of the future is only a modified repetition of the path our fathers have traveled; but so far as we are concerned, we have not passed this way heretofore.

The Certainty of the Guide

The Israelites may have had many misgivings and fears as they looked across the rolling waters of the Jordan and thought of the command which they had received, to cross over and possess the land. The water was, indeed, a formidable barrier; but the charge to the people was not that they should find a way to conquer it, or that they should find a smooth and safe path, but—"When ye see the ark of the covenant of the Lord your God, . . . go after it . . . that ye may know the way by which ye must go." The ark went before into the middle of the river and opened up a safe and dry passage for the travelers. God was with them. He went before and found the way, and overcame the obstacles. The people had no need to worry about the matters which God had made His own concern. They were to keep their eyes and minds fixed upon the ark. Their safe passage depended not upon their skill to pick a good path, or their strength to navigate a hazardous one, but in following the ark.

How many times we become frightful when we see our path lead through water or through fire! It is so easy to visualize insurmountable difficulties, and we hesitate and refuse to go on. Our future is just as much under the control of God as that of the Israelites thirty-five hundred years ago. God has not changed. He still leads. Our duty is to follow. We make our greatest mistake when we rely upon our own judgment and "good" sense rather than upon our Guide. How human it is to reverse God's order and walk by sight and not by faith, just as though we set ourselves ahead of God and had greater confidence in our ability than in His! We, who know so little about the present and the past, and nothing about the future except what God has revealed, should be ready to resign ourselves completely to Him and accept His leadership, and say:

"Where He may lead I'll follow,
  My trust in Him repose:
And every hour, in perfect peace,
  I'll sing, 'He knows, He knows.'"

Our Lord came into the world of sin and clothed Himself in human flesh in order to blaze a path for us, His blood-bought followers. He traveled the uneven journey of life and was tempted in all points like as we are. He has gone before. He knows the way and beckons to us to follow in His steps. God is in Christ as He was in the ark. Our path is as safe today, overshadowed by the presence of Him who is the Way, as that of the Israelites when they kept their eyes upon the ark. His promise, "Lo, I am with you alway, even unto the end of the world," still stands. With such a Guide, who has gone before and knows every step of the way, and who, out of the love of His heart, offers us His shelter and protection; why should we face the future with fear or anxiety? Do you look into the future and tremble at the thought of what it has in store for you? Then—

"Fasten your eyes upon Jesus,
  Look full in His wonderful face,
And the things of earth will grow strangely dim
  In the light of His glory and grace."

Are you afraid to venture forth on the untried path? Then commit thy way unto Him and pray:

"Hold Thou my hand, so weak am I and helpless;
  I dare not take one step without Thine aid;
Hold Thou my hand, for then, O loving Saviour,
  No dread of ill shall make my soul afraid."

Truly, our path is uncertain, and likely to lead through perils and hardships too great for us to overcome. What a comfort to have One upon whom we can depend, who will not leave us nor forsake us; One who knows every step of our pathway and is anxious to be our daily Companion and Guide! Before going another step, make Him yours. Cast all your care upon Him, that He might care for you, and the untried path will be traveled with perfect safety, and with songs by the way, until you reach the Promised Land.

Toronto, Ont.

Editorials

New Year Meditations

As the Old Year is rapidly drawing to a close and the New Year is almost with us, our thoughts naturally turn to the steady march of time and the constant flow of the stream of life. For time and life are so interwoven that we cannot think of the one apart from the other. Franklin expressed this truth well when he said: "Dost thou love life? Then do not squander time; for that is the stuff life is made of." And so we come to think of the passing years as only milestones in the pilgrimage of life.

There are a number of things that are unique in this journey of life. Among them are both certainties and uncertainties. Among the former is the fact that it leads only one way. We can never retrace our steps. There is no return-trip ticket for the pilgrimage of life. We are all traveling to eternity. No matter whether our footsteps are eager or reluctant, we keep marching on, each day bringing us nearer the journey's end. But while we may be absolutely certain of the fact of the end, there is utter uncertainty as to its time. We were forcibly impressed with this fact recently, when, very unexpectedly, an eight-year-old Sunday-school boy passed on, having completed his earthly journey.

As we have already said, this journey of life is constantly going onward and forward. That does not say that it is not helpful to look back at times and to recall the experiences of the past. And so we look back over the past year and think of some of the things it has brought to us. There have been varied experiences—joys, sorrows; disappointments, achievements; sickness, health; defeats, victories; passing away of loved ones, birth of new lives to take their places. But through it all we as Christians can say with the prophet of old: "Hitherto hath the Lord helped us."

But the pilgrim life is one that looks ahead. It is not tired of the journey, for it is traveling toward a goal. And so, as we enter the New Year, let us go forth on its untried path with three monitors to guide and urge us on. They are faith, hope, and love. The uncertainty of life, both as to duration and experience, requires faith to go into the future with the One who knows all things that are yet to be. The knowledge that, by the law of averages, we shall meet our share of unpleasant experiences in the days that are ahead requires that we have a heart that is warmed by the love of God so that whatever comes we give no place to ill will or coldness of heart. The assurance that with Christ as our Saviour and Lord there are awaiting every Christian greater joys and blessings in the future, and especially in the life beyond, leads us to go forth into the new year with a blessed hope to cheer us on to the better days ahead.

We wish all our readers a "Happy New Year."

Peace and Good Will

Of course we sang this message and listened to sermons and speeches embodying its principles during the Christmas season. Angels first proclaimed it hundreds of years ago. Ever since that first Christmas, in every generation there have been those who caught the true spirit of this message and have lived lives of peace and good will. They allowed the Prince of Peace to come into their hearts, and so they emanated the spirit of Him who indwelt and directed their lives.

It seems ironic that this year when people celebrated the advent of Him who came to bring glory to God and peace and good will to men, half of the world was at war, but it shows that masses of the so-called civilized world have never caught the spirit of the Babe of Bethlehem or the Christ of Calvary. It shows, further, the great need of those who are sincerely and truly following Him to keep on carrying the message of peace through the blood of the cross.

And there is great opportunity to spread the message of good will at this time of strife and war. A recent bulletin which came to our desk makes this significant statement:

> "There is a war orphan, a widowed mother, or a homeless refugee at the doorstep of every American home this Christmas, testing the genuineness of the birthday observance around . . . the fireside. . . . Is He whose birth we celebrate with us . . . or is He outside the door with the wounded man from the Jericho road?"

Yes, if we want to follow the Christ of the Jericho road, the Christ who fed the hungry and who urged the giving of a "cup of cold water" in His name, we have ample opportunity to do good as we think of the needy and suffering ones who are innocent victims of the terrible wars that are raging in the world today. Mennonite people have always responded to appeals for relief of the suffering. Again they are making efforts to help in the distress in Europe. Three of our brethren are in Europe now—Bros. Hershey and Bennett in Spain, Bro. M. C. Lehman probably in Poland—while Bro. Amos Swartzentruber is soon to sail for England and France. Our sewing circles are making and gathering clothing to be shipped to needy places as soon as we receive word from our brethren as to where it is needed most. In thus helping to relieve suffering we are in a concrete way both showing love and administering help to our neighbors in a world that is largely given over to the doctrine of hate and the work of destruction.

The Christian Monitor in 1940

The Christian Monitor has with this issue turned another milestone in its career as a publication. Thirty-one years of its history have passed; the thirty-second year has begun. Soon, if the Lord tarries, it will have rounded the mark of a third of a century. Its past record cannot be changed, but we feel that, under the blessing of God, it has accomplished some worth-while service for Christ and the Church. It is the aim and prayer of the editor and publishers that it should not only continue to do so but that it should perform an increasingly helpful service to our constituency as the years go on.

In view of this fact we want to call attention to a few things in this issue and some of the things to appear in the months to come, if the Lord tarries. We first want to refer you to our new department—Our Home Circle—in which we want to deal with issues and projects and problems of the Home. Two brethren, widely known in the Church, Bros. Mumaw and Yost, give us the first messages in this new section of our paper. As the months come round we shall have the privilege of hearing from many others, both brethren and sisters, who are qualified to speak on home subjects. We shall be very glad to have your suggestions for subjects to be discussed in this department from time to time. We want to make it as helpful as we can.

We also want to continue our testimony for peace. The articles on "Experiences During the World War" by Bro. Elam R. Hernley have proved most interesting and helpful in the light of possible issues which our people, as conscientious objectors to war, may have to face in the future. They will continue for a number of months. The historical articles by Bro. Horsch, which have been much appreciated by our readers, will also continue to give us inspiration as we see how our forefathers stood and sascrificed for the faith which we hold dear. The series of missionary articles just begun by Bro. Geo. J. Lapp will show us how the cross of Christ has won great victories in India. We also want to call special attention to the fine article on "Profitable Bible Reading," by Bro. Edward Yoder, editor of the Advanced Lesson Quarterly. Similar educational articles by well-known people will appear throughout the year. Other regular and special features will be continued.

We are looking forward to a year of rich blessings from our kind Heavenly Father. We especially appreciate the large number of new subscribers who have been added to our list the pasts two months. We ask that you continue to help us enlarge the usefulness of the Monitor by your prayerful support.

Christian Life

"THE LORD HATH DONE GREAT THINGS FOR US"

By Margery Coffman

January again ushers in a New Year upon a fretful world. The god Janus, for whom the month is named, is always depicted as having two heads; one looking forward into the future; the other looking backward into the past. Without adopting his pagan attributes, let us follow his example and consider the year just past, while peering eagerly into the unknown territory of a New Year.

In the words of the Psalmist of Israel we may properly say of 1939, "The Lord hath done great things for us; whereof we are glad," for He has done as He has promised in all things. Seedtime and harvest, summer and winter, rain and sunshine, cold and heat have followed in their natural sequence, and the earth has been blessed. Certainly as a Church we have not suffered unduly in 1939. In looking back over yearly accounts it is always the cash balance or the additional material possessions that gain prominence in one's calculations. Perhaps that is but natural, since it is the only tangible means we have of measuring the success of the labor of our hands. But only recently a daily periodical printed the following bit of philosophy: "That which I have kept, I have lost; but that which I gave away, I still have." That seems rather an Irish contradiction, but it makes good sense when translated into the language of the Gospel. Calculated by the measure of the "mighty" dollar, perhaps our success is but little. However, "in the beginning," God was not concerned with the amount of crops Adam and Eve produced in the Garden of Eden, but with the quality of character they produced. His concern is still the same, and you need not feel unduly concerned if your balance account seems small, so long as your account with the Lord is on the side of Charity.

The need for giving has been great again during the past year, and it is with thanks to God that we see that our own Church has not forfeited her reputation for generous giving. The Mennonite Church in America, occupying, as she does, a unique position, has a definite testimony to give and a definite purpose to fulfill. Surely the Lord would not have kept intact such a small group of believers for over five hundred years, without expecting something in return for His grace. He has blessed our church with material blessing and cared for our people abundantly. It is not presumptuous to take unto ourselves the promise God gave to Zion, if we keep the provision given them. "If thy children will keep my covenant and my testimony. . . . I will abundantly bless her provision: . . . I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy."

We are a simple people and our wants are few,—or ought to be, if we live as we profess. Therefore it behooves us to give abundantly when the Lord gives us so much more over and above what we ourselves need. He gives us "exceeding abundantly above all that we ask or think," and while we have endowed no public parks, or great public enterprises, we are glad to be able to acknowledge that where there has been need, there we have been quick to help,—to give the cup of water, so to speak, in the name of the Lord who gave richly to us, that we might bless our fellow man, and add to the glory of the Lord. Our position in the nation is unique, and perhaps we can justify our peculiarity by this free sharing of our worldly goods, thereby giving testimony to the truth of the Gospel of Christ by proving that we believe in the doctrine of "Faith, hope, charity, these three; but the greatest of these is charity!"

True, we have shared our material blessings in 1939. Have we as eagerly distributed the blessings of our spiritual income? We are inclined, as a people, to be strangely sensitive about our religious beliefs, and except in missionary and evangelistic enterprises, we are apt to be somewhat reluctant about offering to those about us, our stores of spiritual nourishment for the relief of the hunger of souls who seek the bread and water of life. Recently a visiting evangelist here outlined his program of breaking down this barrier of shyness and reserve, and inviting others to come and enjoy with us the pleasure of our simple Christian service. Here again we are unique, for whereas the modern church has a tendency to elaborate her services, we have clung to our old-fashioned simplicity of service and sincerity of testimony. This simplicity and sincerity is the panacea many a soul is seeking today. We are not ashamed of the Gospel of Christ as we profess to interpret it, and as we prefer it to be preached. If we believe that the Lord has done great things for us; if we are truly glad, let us be less timid in sharing with others the simple delights of the pure Gospel of Christ our King and Saviour.

Perhaps it is this reluctance that has made it an uphill task during the past year for our missionary board to provide an adequate number of workers for our several fields. Funds are given as freely as possible, but the fields are white to harvest and workers are pitifully few. Recently a missionary from South America pointed out the vast area of Argentina, yet unevangelized, where thousands of souls have never yet heard the voice of the Gospel. A few years ago our workers in the southern continent made a survey of an unreached territory lying adjacent to our present stations, finding town after town ignorant of the message of the Christian Church, or any other religion. It was evident that several new stations were urgently needed, if souls were to be saved in that territory. That survey aroused the interest of other movements of doubtful character, and while we sent out workers enough for only one new station, these organizations have covered the field. It is the policy of our mission workers in South America not to interfere in areas where other religious orders, Christian so-called, are working, be they what they may. One new station where many were needed! One golden opportunity lost in 1939! Shall we make it good in 1940?

This exercise is retrospect, serves but to show what the days in their flight have brought to us of blessing and of opportunity, and how we have used them. To turn away from our own church activities to the wider borders of world affairs, we see a dismal picture indeed, but rays of light shine through even the shadows of dark 1939. God's power has been busy in the affairs of men everywhere doing great things. True, there has been no great religious revival in 1939, but the Bible Society tells us that never before have the Scriptures sold so readily, even in countries where reading of Holy

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GOD OF THE AGES

By Margery Coffman

God of the ages past!
To Thee we come for refuge in this present hour.
Sure of Thy love, sure of Thy mighty power,
Sure of Thy peace in the midst of fearful strife,
Sure of Thy promises of everlasting life,
Sure that Thy truth must glorious vict'ry win,
Conquering once for all the fear of death, and sin!

God of the ages past!
Against Thee, nations of this evil world
Have in defiance bloody swords of hatred hurled;
Have in defiance cast Thine altars to the dust;
Have in derision made their gods of sin and lust;
Have in derision spurned Thy mercy and Thy grace,
Shaking mailed fists in mockery at Thy face!

God of the ages past!
To Thee we raise again our anguished cry
Have mercy. Lord, upon us, send succour, ere we die!
Have mercy, Lord, for some do even yet believe,
Have mercy, Lord, Thy world, for their sake, yet retrieve!
Forgive us, Lord, and bring us back again,
Restored, refined and purified, in the crucible of pain!

God of the ages past!
To Thee through Christ who saved us, we implore—
Keep Thou our faith as constant as of yore,
Keep Thou our feet in paths of quietude.
Keep Thou our souls in Thy soul's magnitude,
Keep Thou Thy Church still spotless, still Thy crown,
And ever let us praise Thee, Lord, and keep us still Thine own!

Vineland, Ont.

Writ is frowned upon. As one instance of the wonder-working power of God, we see the great increase in work for the care of the blind. Scriptures in raised characters are now readily available at much cheaper rates for the benefit of those poor folk deprived of natural sight. In that same connection we see an increase in the use of scientifically trained dogs for the help of those afflicted with blindness — those splendid animals, known as "Seeing-Eye" dogs.

Again, in the realm of medicine, 1939 has brought to the fore a powerful new drug for use in the battle against pneumonia; a drug which hastens the crisis, thereby lessening the danger of a collapse of the heart due to a prolonged struggle. God is just as much behind these discoveries of science as He was behind His Son when Jesus said, "Arise, take up thy bed and walk," and it is not becoming in Christians to adopt a cynical attitude toward developments of science and the discoveries of research for the improvement and betterment of present-day living. God has given man desire to achieve and the ability to do so, if he but take hold of the latent power that lies within and around him. It is only the cynic and the agnostic who fail to appreciate the powerful accomplishments possible to man by the strength given to him by the Creator. Elizabeth Barrett Browning saw—

"Every living bush afire with God,
But only he who sees takes off his shoes:
The rest sit round it and pluck blackberries!"

Yes, although 1939 will be written in the book of world history as a dark and dreadful year, it has had its high spots of achievement and success. But it would seem that when our first parents ate of the fruit of the tree of the knowledge of good and evil, they learned more of the evil than of the good, for it certainly looks as if the knowledge of evil predominates in the world today. Men lie in wait to trap their fellow men; nations rise up against brother nation; greed breeds lust everywhere, and this weary world seems headed for immediate chaos.

To cease our retrospect and look the present hour straight in the face, as the world sees, we can see little light. We look for comfort and we find none, for there is none in this world. We turn to the message of the church for hope and security and are utterly confused, for while ministers of the church ought now to be preaching Christ and His salvation more earnestly than ever before, they are giving voice to their own opinions regarding world affairs, though possibly labeling it something else! For the trials of the present hour we have but one way to look, and there we find light and hope and comfort and, yea, even peace! Looking up to Jesus, we can see through the smoke of war clouds; through the sorrows of physical distress; through the thick darkness of spiritual confusion into the clear light of the love of God in the face of Him who still says, "Peace I give unto you . . ." and again, "In me ye might have peace. In the world ye shall have tribulation, but be of good cheer. I have overcome the world!" What better message for the present hour? "Peace . . . be of good cheer!"

For the future—what? Nobody knows. But as Christians, we may be sure it holds these things,—spiritual peace, material blessings as we need them, and tribulations. More than that we need not know. As for the world, we know that the future holds for it condemnation and destruction and through what dire experiences we may be called to pass, we do not know, or how soon "all these things" may come to an end. For the present we have but one task to do, and that is whatsoever lies right to our hand. We are rightly enjoined by Charles Kingsley to "Thank God every morning when you get up that you have something to do that day that must be done whether you want to do it or not. Being forced to work and forced to do your best will breed in you a hundred virtues that the idle never know." For the future we must continue to

"Watch and fight and pray:
The battle ne'er give o'er.
Renew it boldly every day,
And help divine implore!"

At the moment we may not realize the benefit of keeping steadfast in the faith when we see the wicked around us flourish as the green bay tree, and the strongest nations today those who openly defy God! God Himself said that such things would be, so why need we wonder and be amazed? Our treasures are laid up in heaven, and the remnant left who have not yet bowed the knee to Baal may yet be the means of bringing the mercy of God to bear upon a sinful generation, and as Gideon's three hundred vanquished the hosts of Midian, so will the forces of righteousness eventually overthrow the powerful armies of the devil and all his host! "If God be for us, who can be against us?" May this be our slogan for the dawning year and all the years to come until at last we behold the glory of the Father who has been ever with His saints in the past, in the present, in the future! The past is in God's hands, even from "in the beginning, God!" The present is His also, and Christ speaks again, saying, **"Now,** is the accepted time." With Him lies the riddle of the future and again He promises, "Lo, I am with you alway, even unto the end of the world!" Therefore with confidence in our hearts and joy in our souls we face a New Year happily, because "The Lord hath done great things for us; whereof we are glad."

Vineland, Ont.

MY EXPERIENCES DURING THE WORLD WAR

III. Disappointments and Blessings

By Elam R. Hernley

There are times in everybody's life when circumstances do not turn out as had been expected. Perhaps it is no fault of ours. It may be that we were too hopeful or optimistic. And when the thing we had hoped for fails to materialize we cannot help but feel badly about it, especially if it be something seemingly important or something for which we had greatly longed. And yet we should be careful how we react at such times. Somebody has said, "Dis-appointments are His appointments." In other words, the Lord may permit disappointments to come to us for some special reason. The unpleasant circumstances that come our way may be for our own good. We have a promise in Rom. 8:28 that "all things work together for good to them that love God."

Many of the disappointments that came my way in camp were due to the fact that I was not placed in the C. O. Detachment with the rest of the Conscientious Objectors for quite some time. Of course I was with them a short time in the month of April, from the 19th to 24th. Then they were ordered to move to other quarters and I was separated from them, as previously mentioned. This was perhaps the greatest disappointment. At least, at that time it seemed very great to me. After that separation I was not put in with them until July 1. During that period of over two months I was assigned to the 8th Co., 2nd Training Battalion, with the exception of one week in June when I was in the 6th Co., 2nd Tr. Bn.

When Clarence Wade and I were released from my second stay in the guardhouse on April 27, I thought we would be taken to the C. O. barracks. It proved to be another disappointment, for we were taken to the 8th Co. and confined to the barracks by order of the colonel.

Another occasion came a few days later when I was taken to Camp Sanitary Detachment, which was the name of the C. O. Detachment since they moved to new quarters. Naturally I thought I was being transferred to them. But from there they took me to Division headquarters before Col. Rhodes, then back to the 8th Co.

With the disappointments there also were times of real rejoicing—times when we were comforted and encouraged. For a while after the C. O.'s had moved to their new quarters, they came to the 8th Co. mess hall for their meals. So I had the privilege of eating with them, for which I was indeed thankful. Then, too, there were two other C. O.'s, members of the Church of the Brethren, who were brought into our company on the last day of April. How glad we were when we learned they were going to stay in the same barracks with us! That made four in our group who refused all service. There were seven others in the same company who had accepted some form of noncombatant service. The four of us felt we could not conscientiously accept any service at all under the military arm of the government, and we were together much of the time.

One of the two Brethren boys was Clyde Kuhns of Greensburg, Pa., not far from my own home. I found in him a real friend, and we became close companions. We had many a friendly chat and proved to be mutually helpful to each other. He had known very little about Mennonites before we met, and he seemed rather surprised, yet pleased, when he found that our beliefs differed only in a few points, principally in the mode of baptism and in the observance of the communion. I was glad for our fellowship and will always remember it as one of the pleasant experiences of my camp life.

According to some of the letters I wrote to the folks back home, I was continually hoping or expecting to be transferred to the C. O.'s. For about two weeks after my first short stay with them I had my mail addressed to their detachment, and one of the boys would bring it to me. One day one of the soldiers who worked in the Orderly room of our company told us we would be transferred within a week, but he did not know where. We were almost certain that we would be taken to the Camp Sanitary Detachment. So we waited eagerly that week for orders to pack up and get ready to move. We were quite disappointed, however, when the week went by and we found ourselves still at the same place.

The officers in camp manifested different attitudes toward Conscientious Objectors. Some were very rough and seemingly wanted to show their authority, while others were more considerate and even sympathetic at times. Some apparently did not care to have anything to do with us. Generally speaking, I think the under officers felt like showing their authority more than the higher officers. However, there were some of the corporals and sergeants who seemed very nice. We were fortunate to have in charge of our room a sergeant who always treated us kindly. One day a corporal came in and asked several soldiers to help carry supplies from the shed, asking us to help, too. The sergeant called to him, "Hey, Max, let those fellows alone." "Well, I am not saying they must help," he said, "I am simply asking if they want to." We went along with them, as a favor, but found they had enough men and did not need our help.

There were also times when some of the soldiers manifested a sympathetic feeling and were friendly toward us. Seated beside a young man at dinner time one day, he started a conversation about Mennonites and the Church of the Brethren. Then he said, "You people are certainly brave for taking the stand you do." He told me the location of his bunk and invited me to come and have a chat with him whenever I felt like it. It helped to make our trials seem lighter to know that some of the soldiers felt that way about us.

A number of times during the few months we were in the 8th Co., we were taken before higher officers to be questioned by them or to be offered military service. At such times they asked us all kinds of questions. Some of these were difficult while others were comparatively easy. Most of them were sensible and proper, but a few could be classed as not altogether reasonable. One question I was asked a few times and which I would class as the latter, went something like this: "Suppose somebody attacked your sister or mother, wouldn't you fight for them?" I tried to explain that such a supposition was not likely to happen and did not know what I might do on the spur of the moment; however I was willing to suffer for their sakes, but would not take anybody's life. Another question that I recall was, "What would this country do if everybody were like you?" The answer to this was by no means difficult. I simply told them that if everybody were like me there would be no war.

Among the particular blessings we enjoyed were the visits by some of our ministers. We were visited by both Mennonite and Brethren ministers. On the afternoon of May 29th, one of the C. O.'s came and told us that Abram Metzler, Daniel's father, and three Brethren ministers were at their barracks, so Clyde Kuhns and I went up and they had just started a meeting when we got there. One of them, by the name of Sweigart of Juniata College, gave a talk, which was followed by short talks by the other three. These talks were enjoyed by all of us and their visit was very much appreciated. It was indeed encouraging to know that we had the support of our ministers, parents, and others at home.

On June 12 we were ordered to cook our own meals from straight army rations, which consisted of hardtack, bacon, sugar, salt, and coffee. Our lieutenant told us he would add to that one onion and one potato a day for each of us. This lasted for a few weeks. During this time, however, we received some food from our homes which we shared with each other. The mess sergeant also gave us lemonade, iced tea, or cocoa, whenever they had any. I recall how we used to soak the hardtack in water to attempt to soften it, then put sugar on it to give it a little flavor.

Mail time was one of the outstanding events in camp to which we looked forward each day. Our mail was delivered to us by one of the corporals. Every evening we would all gather outside the barracks, and he would call out the names on the envelopes. As each person answered to his name, the letter would be passed on to him. Everybody seemed to be anxious for mail from the folks back home, and each of us would eagerly wait for our name to be called. How glad we were when we received one or more letters, and how disappointed when we received none!

In attempting to solve the problem of what disposition to make of the Conscientious Objectors, the government appointed a board or committee to examine each one to determine his sincerity and to classify him accordingly. Those who were found to be sincere were recommended for farm furloughs. This board, consisting of Major Richard C. Stoddard, Judge Julian W. Mack, and Dean Harlan F. Stone of Columbia University Law School, was in Camp Lee on June 15, to examine us, a few at a time. The four of us in the 8th Co., Wade, Baker, Kuhns, and myself, were taken in together. Judge Mack did most of the talking, asking us quite a number of questions. He wanted to know when we became members of the church we belonged to; our reasons for refusing military service; whether we would be willing to do reconstruction work with the Friends Reconstruction Unit in France; and many other things which I do not recall. All four of us were placed in class 1-A—sincere religious objectors recommended for farm furlough. We were not placed on farms, however, until the month of August.

In spite of all the disappointments we experienced in camp, we felt that the Lord was on our side, and that He would care for us as long as we put our trust in Him.

Scottdale, Pa.

WHEN THE NEEDLE FAILS TO POINT TRUE

One night off the Irish coast during the war a steamer was torpedoed. The boats were provisioned and dropped over the side, and in the captain's boat was placed a small machine gun for protection. The boat carried also the ship's compass, and the captain instructed the other craft to follow him as he laid his course toward land.

But late in the morning the captain began to suspect that the needle was not pointing north. For a little while he was puzzled; then he understood. The machine gun was affecting the needle. Only when they had reluctantly dropped the weapon overboard—for there was no room for it in the other boats—did they find a course that brought them to land.

How often in life something that we insist on taking unto ourselves solely for protection influences the delicate needle of conscience so that it no longer points true! For example, there is money. Most of us in laying out the course of our life feel sure that we must include it, for money is such a comforting protection against so many woes and ailments. Yet how many times under its subtle appeal the needle of conscience swings away from the ideal of strict honesty or truthfulness or generosity to which God intended it to point.

And there is the desire for popularity; it is a natural desire, but it carries with it the temptation to sacrifice principle, to surrender a high conviction of righteous ideal in order to get more of it. It is true that popular people have power of a certain kind, and on many occasions power is a great protection; but we must be sure not to pay too much for it. For the great end of life is not money or popularity or power; it is character. Whatever keeps us from attaining it had better be thrown overboard. Before the voyage is finished we shall thank God we have been wise enough to make the sacrifice. —Youth's Companion.

THE TEST OF GROWTH

Doctor Bonar once remarked that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem until, like the morning star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase; and John the Baptist showed the same spirit of humility.—Selected.

Nothing that does not burn itself can kindle a flame in anything else.—Selected.

Our Home Circle

THE CHRISTIAN HOME

By J. R. Mumaw

We are glad to introduce this new department in the Monitor with an article by the General Secretary of the Mennonite Commission for Christian Education and Young People's Work. This organization is sponsoring, during 1940, a movement for better home building, as Bro. Mumaw explains. The Monitor wants to co-operate in this campaign and do its share in helping to strengthen this first and most fundamental of all God's institutions for the good of man.

There is no institution in our land which deserves more respect and honor than the home. It is the oldest of divine institutions and can be made the most far-reaching influence the world knows. It is in the home that each generation gathers so many of its ideas and notions about life. The precepts and examples which are impressed upon the child in the home lay the foundation for life.

Our Greatest Teaching Agency

God's plan for His people in Old Testament times included the upbringing of their children. It emphasized the teaching function of the home. The parental duties outlined in the eighth chapter of Deuteronomy called for the instruction of children while sitting together in periods of leisure and rest. God's people were commanded to extend their training program into times of toil and daily activity. They were specifically committed to the task of preserving divine truth through this means of instructing and training each generation that grew up among them.

The sacred trust of the life and character of a child is committed to its parents. The power and authority of parenthood in child training cannot be substituted. The father and mother are responsible for the starting of a life for which God provides the soul. It is therefore a most solemn engagement to initiate the existence of an immortal being which will live either through an eternity of sorrow or in a land of eternal happiness. It may be observed quite happily, however, that parents have the first chance at molding the character of the child. They have the opportunity to guide its steps in the offing of a long pilgrimage. They have the child under their constant care in its most impressionable years.

There is a unique opportunity in every home to make the first and most permanent impression upon the life of the child before it makes any contact with community playmates and before it associates with public-school companions. The parents have a chance to cultivate its first companionships. The mother in particular is privileged to serve as its tutor hour after hour, day in and day out, week after week for a number of years before anyone else is engaged in providing its formal training.

One of the big elements in the training of a child is its environment. It is quite significant to note in this connection that no other institution is so well able to control the surroundings of the child as is the home. Parents who make a study of the needs of their children can provide them with good instruments of learning and profitable means of employing their time and energies. It is possible to give direct and individual attention to children in the home. Here the influence of an example is at its high peak of effectiveness. Here the wise use of positive discipline, the appealing force of tenderness and devotion, and the stimulating influence of favorable attitudes are all at their prime in the guidance of growing lives.

Apparent Present Needs

During the past eighteen months the Commission for Christian Education and Young People's Work has given some time to examining the teaching agencies of the Church. An effort has been made to evaluate the existing materials and organizations for carrying on the teaching work of the Church. After giving careful study to the current teaching program of the Mennonite Church it was discovered that comparatively little is being done to provide helps, guidance, and inspiration for teaching in the home. This fact, in addition to the conviction that the home is the primary institution of learning, has led us to adopt a home building program for the year 1940. Our plans for the promotion of home interests have been made in the light of certain definite needs.

There is a need for laying better home foundations in courtship. The modern age in which we live has seriously affected the standards of morality in the social life of our young people. We dare not ignore the fact that temptations have long existed in the social fabric of human life. We are convinced, however, that in these days of materialism there has been an unfortunate breakdown of moral standards. This makes it increasingly difficult for our youth to remain pure. Purity is one of the great factors essential to happiness in home life. Divine guidance is another. These are among the various principles needed during courtship days to assure happiness for the married life.

Another great need in the building of happier and better homes is a clear understanding of the function and sanctity of marriage. Marriage is a divine ordinance intended to preserve sexual purity in human relationships. It is God's means of propagating the human race through a well-ordered succession of childbearing in the fear of the Lord. It is an institution to provide instruction and training for each succeeding generation of children. The marital relationship provides for a congenial social life between a man and a woman whose lives augment each other with love, consideration, respect, and influence. Young people of marriageable age need instruction and conviction on these points and a will to fulfill the divine purpose for their marriage relationships.

We have felt the need for promoting a revival of interest in conducting family worship in the home. This long revered custom of having regular worship in the home is being seriously neglected by young parents of today. We are happy to know, however, that not a few young people have from the beginning of their married life enjoyed a season of daily worship in the home. We wish to commend the practice to all who have any responsibility in conducting the affairs of a household. We need the family altar to preserve a Christian atmosphere for the environment of our children and to provide a time and place for the worship of God.

This leads us to consider the need for creating a more definitely spiritual atmosphere in our homes. Too many Christian people have become deeply involved in financial interests. The "cares of this world" have choked out the religious life which should prevail. Bible reading has been neglected, prayers have been omitted, songs have been forgotten, and religious conversation has lost its appeal in far too many of our homes. We are not the pious and spiritual people the world has a right to expect us to be. We

HOME, SWEET HOME

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the sky seems to hallow us there,
Which seek through the world, is ne'er met with elsewhere.
Home! Home sweet, sweet Home!
There's no place like Home! there's no place like Home!

An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again!
The birds singing gaily that came at my call,
Give me them, and that peace of mind, dearer than all!
Home! Home sweet, sweet Home!
There's no place like Home! there's no place like Home!

How sweet 'tis to sit 'neath a fond father's smile,
And the cares of a mother to soothe and beguile!
Let others delight 'mid new pleasures to roam,
But give me, oh, give me, the pleasures of Home!
Home! Home sweet, sweet Home!
There's no place like Home! there's no place like Home!

To thee I'll return, overburdened with care;
The heart's dearest solace will smile on me there;
No more from that cottage again will I roam;
Be it ever so humble, there's no place like Home!
Home! Home sweet, sweet Home!
There's no place like Home! there's no place like Home!

—John Howard Payne.

have failed to give the loyalty and personal devotion which Christ so jealously desires.

It is said that "a good book is the best investment in the home." With the increased reading facilities of our public schools and libraries, the church faces a new challenge to compete with these attractions of the world. There is a real need to provide the kind of literature that will develop Christian ideals and create proper attitudes toward Christ and the Church. We need more and better literature in our homes.

Young parents have been feeling the need for help in their great task of training the children that are born into their homes. We have been giving attention to providing training materials for our Sunday-school teachers. Is it not equally as important to provide helps and materials for parents? There is a great need and challenge in this wide field of leadership.

Another great need that has been discovered through these studies and through the advice and counsel of aged leaders in the church is to aid parents in the guidance of youth. There is need for providing instruction in matters of sex. There is need for literature to help parents in their desire to give such instruction to youth. Problems relating to the finding of a life vocation are receiving more and more attention. Meeting these needs will require the co-operation of church leaders and parents.

Above all we need the definite blessings of the Lord. "Except the Lord build the house, they labour in vain that build it."

Revitalizing Our Homes

With these needs before us, the Commission for Christian Education and Young People's Work has undertaken to promote a program of interest throughout the Mennonite Church in revitalizing the home. It is the intention of this organization to help the Church lead her people to see the possibility of gaining spiritual strength through the increase of spirituality in the home. To do that we must understand the function of the home in its various relationships. We do not mean to neglect other essentials to the building of a Christian home, but our primary concern in this program is to emphasize its function as a teaching agency.

We mean to encourage those parents who are now conducting family worship in their homes. It is most likely that all of you will welcome practical suggestions for your worship period. We hope to be able to provide you, in some printed form, suggestions for the improvement of the family altar and to give some ideas that will help to sustain interest in your family worship.

We want to urge having a family altar set up in every Mennonite home which does not now have regular periods of worship. To have such a time during the day when the family gathers for actual worship is essential to a balanced Christian home life. It not only provides a Christian atmosphere that is conducive to spiritual growth, but it is also a response to an obligation we owe God. He sustains us and provides us with all that meets our human needs. Who would deny the reasonableness of having a time set apart for the regular offering of praise and thanksgiving?

We desire to stimulate sentiment in favor of introducing more religious activities in the home. There are many Christian interests that can profitably be made a vital factor in the family life. The spiritual life of the church is largely determined by the spiritual life of the home.

The Commission is engaged in reviewing books in order to find suitable reading material for our children. It is our plan to suggest lists of books which parents may secure for the children's library in their home. It seems desirable for every home to have a children's library where the little folks can feel they have something of their own to read.

We hope to develop conviction in parents to promote among our children a greater loyalty and deeper devotion to Christ and the Church. There is perhaps no one else more able to influence our children into favorable attitudes toward God than the parents.

It is our intention to provide literature that will create more interest in the great task of training the generation that is now emerging from childhood. The guidance of youth is one of the great opportunities of today. There is no one so near to the heart of youth as the wise, interested, and spiritual father and mother.

We wish to invite everyone who reads these columns to co-operate with us in this program of home building. We sincerely desire your earnest prayers that God may definitely bless these efforts for His own glory. We wish to hold ourselves in readiness to serve the Church in any way we can with the desire to help build homes for God and the Church.

Harrisonburg, Va.

HOME—GOD'S BASIC INSTITUTION OF SOCIETY

By E. M. Yost

We are glad for this message from one of the active evangelists of the Mennonite Church.

The words of Howard Payne in his song, "Home Sweet Home," are immortal for more reasons than one. No fact ever expressed by mortal man could more clearly express the sentiment of the millions of earth, regardless of race, religion, or tongue than these words: "Be it ever so humble there's no place like home."

Love for home is an integral part of the human soul. Interwoven within the fabric of every normal human being is a chord which vibrates at the slightest touch of memory's recollections. Our heavenly Father has thus created us, and the nearer man remains to the image in which he was created the more responsive he will be to the infinite plan of God in home building.

Ask the lone wanderer as he treads his weary way, bent with the weight of age, and white with the frost of years, "What is home?" He will tell you, "It is a green spot in memory; an oasis in the desert; a center about which the fondest recollections of his grief-oppressed heart cling with all the tenacity of youth's first love." It was once a glorious, a happy reality, but now it remains only as an image of the mind.

Some years ago some twenty thousand people gathered in the old Castle Garden, New York, to hear Jennie Lind sing, as no other songstress ever had sung, the sublime compositions of Beethoven, Handel, etc. At length the Swedish Nightingale thought of her home, paused, and seemed to fold her wings for a higher flight. She began with deep emotion to pour forth, "Home Sweet Home." The audience could not stand it. An uproar of applause stopped the music. Tears gushed from those thousands like rain. Beethoven and Handel were forgotten. After a moment the song came again, seemingly as from heaven, almost angelic. **Home**—that was the word that bound as with a spell twenty thousand souls, and Howard Payne triumphed over the great masters of music. When we look at the brevity and simplicity of this home song we are ready to ask, what is the charm that lies concealed in it? Why does the dramatist and poet find his reputation resting on so apparently narrow a basis? The answer is easy. Next to religion, the deepest and most ineradicable sentiment in the human soul is that of the home affections. Every heart vibrates to the theme.

Home influence overarches and undergirds all other life. Talmage in speaking of the influences of home says, "A church within a church, a republic within a republic, a world within a world, is spelled with four letters H-o-m-e! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere." Someone has said, "George Washington commanded the forces of the United States, but Martha Washington commanded George." And this reminds us of another quotation—"The hand that rocks the cradle rules the world." The study of criminology clearly reveals the fact that the ever-increasing wave of lawlessness and crime is due to the demoralizing influences of broken homes and the disregard for marriage relations. The far-reaching influ-

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This new department is intended to deal with vital matters relating to the Christian home. The work is undertaken with the conviction that there is need for such an effort in the light of the decadence of the home in modern society. Others have expressed similar convictions to the editor.

We want to make this department as helpful and serviceable to our readers as possible. To this end we invite you to write to us and tell what subjects, problems, or projects you would like to see discussed in these pages. We shall also be glad to make room for questions that are sent in for discussion. We ask your prayerful co-operation in making this department a worth-while addition to the service rendered to our reading constituency.

ences of the home are clearly and explicitly taught by the inspired writer in Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." By this we conclude that the environment, influence, and instruction under which man is placed in his childhood determines his character when he comes to maturity. This being true, we come face to face with the fact that the most important institution on earth is not to be found in the larger institutions of learning but within the most humble cottages of the world in which we may find that institution we call **Home.** Home is the chief school of human virtues. The virtues cultivated in the family circle are an absolute necessity for the church and state. There are many evil forces in our age that are endeavoring to destroy this divine institution. Communism, companionate marriage, disregard for moral law, divorce, and other kindred evils have succeeded in undermining many homes. Millions have fallen prey to their evil influences. The misery and woe which these evils have brought into the world are indescribable. Those of us who have had, and now have, the privilege of enjoying the blessings of a Christian home will never know the sorrow and suffering that has been, and is now, endured by those who have come under the power of these terrible influences. The sanctity of the marriage relation, which is the foundation of the home, is stated by God in Gen. 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: **and they shall be one flesh."** This was also reaffirmed by Jesus Christ in Mark 10:8, 9: **"They twain** shall be **one flesh,"** and "what therefore **God hath joined together,** let not man put asunder."

It is here that the closest ties of human relationship can exist. Two facts concerning marriage are set forth in the above scriptural quotations. First, That the tie which binds husband and wife together is sacred. They have been **joined together by God** and have become **one flesh.** The Apostle Paul in Eph. 5:38 speaks of this as being "a great mystery." It is extremely unfortunate that many have come to think of marriage as being merely an agreement between man and woman, as somewhat of a business transaction, which may be broken by the mere whim of their sensuality. And the second fact is that this tie is not to be severed by man—"Let not man put asunder." Paul in referring to the law of matrimony in Romans 7:1-3 says that they are bound together by the law for life; only death can break the tie.

The conclusion to which we are brought in view of these two facts is that the love which binds the hearts of husband and wife together is of divine origin, born in the heart from above, not from the lower regions of sensuality, and when once born, God has intended that it remain alive and grow as they sail together in the ship of home on life's stormy sea.

As the seed of God which produces regeneration, when placed by the Holy Spirit in the heart of man, needs to be nurtured in order that it might develop; so the love that melts two hearts together into one must also be protected and nourished that it might grow.

At once I think of the home as the one and only institution in which this love may be carefully guarded and protected by an holy jealousy, nurtured by the constant addition of the fuel of affection and developed by the exercising of that love in hours of tribulation.

The true home is the brightest spot on earth since the Garden of Eden; but it does not make itself, or come by chance. In building a happy home each one has a part to perform and God's choicest blessings come only when all the members stand in their place and do their duty.

We would not be unmindful of the blessings that come to the home when heaven smiles upon us, and we discover the miraculous presence of innocent childhood. Not without design has God implanted in the maternal and paternal breast that strong love of their children which is felt everywhere and which does much in causing the marriage vow to become more and more insoluble.

It is through the institution of the home that the propagation of the human race can be carried on in purity, to the blessing of man and the glory of God. Too often we think of the command, "Thou shalt not commit adultery" merely from a negative viewpoint. The question, "Why is adultery wrong?" finds little place in our denunciation of this evil. The tremendous moral letdown which we have witnessed in our day has not only come about because men and women are blinded by their own passions but because they are ignorant of the terrible consequences of their moral debauchery.

Every command of God has the good will of God for man as its kernel. It is because the future is much more clearly seen by Him than our past is by us, that His commands are given. One of the greatest tragedies in human experience is the child that is deprived of the blessings of home and parental care. There are those who would try to justify the practice of adultery by calling it self-expression or love. But all who indulge in this sin or try to justify it are thrusting a poisonous dagger into the very heart of all that may be said in favor of the home. Adultery is a sin against home, childhood, and society. It is a fact that fifty thousand unmarried mothers are registered in the United States every year and approximately ten thousand girls die annually from illegal operations. These facts with many more reveal a widespread disregard for moral law, and if this continues to increase it will surely result in the ruin of the individual, the destruction of the home, and the destruction of society.

It is through the institution of holy matrimony that God has commanded the human race to "be fruitful and multiply," and it is only through the institution of the home that this can be a blessing to mankind and a glory to God. Someone has said, "Home is the blossom of which heaven is the fruit," and how true!

It is an inspiring hope that, when we separate here on earth at the summons of the death angel, and when a few more years shall have rolled over the heads of those remaining, if "faithful unto death" we shall meet again in heaven, our eternal home, there to dwell forever in the presence of our Heavenly Father.

Greensburg, Kans.

WHO IS TO BLAME FOR CRIME?

A Chicago judge, in discussing youthful criminals, stated that, amazed at their violence, he had searched for the causes of their crimes. His search had led him to conclude that the chief cause was a lack of home influence, training and discipline. He admonished parents to teach their children the great lesson of life, namely, that goodness is happiness.

President Alan C. Valentine of the University of Rochester, N. Y., in an address to 6,000 teachers, insisted that the church as well as the home has failed to shoulder its share of responsibility in the upbringing of youth, and that a complete revaluation of educational ideals and striking changes in school programs is needed. Doctor Valentine asserted that since the family and the Church had delegated most of their responsibilities to the school, educators no longer can count on influences outside of the school to provide a background sympathetic to education.

A commentator in a New York paper holds that educators and progressive laymen of today have come to realize that there are three factors involved in the proper education of children, namely, the teacher, the child, and the parents; that the home must reach into the school, and the school into the home. Declaring that the responsibilities thrust upon the schools today are too heavy, he urged that all educational agencies, including the church, the home, the community, and other mind-making agencies, be called upon to lighten the load.

Dr. Howard M. LeSourd, dean of Boston University's graduate school, in a recent talk on "Home, the Source of Character," argued that parents cannot expect their children to have sturdy, self-reliant characters unless they observe a few important qualifications for themselves, one of which is a willingness to study the responsibilities of parenthood. He suggested "giving your child plenty of rope, but keeping a firm grasp yourself on the rope's end."

Thus it is seen that all over the Nation there is a growing conviction that the home must play its part in the formation of youth's character, if America is to emerge from its present condition of lawlessnes—a condition that, it is estimated, is costing the taxpayers of this country $15,000,000,000 annually. The views expressed by the above educators have been voiced in almost identical form by such famous authorities on crime as Mr. J. Edgar Hoover of the Department of Justice and Warden Lewis E. Lawes of Sing Sing, men whose practical experience with crime and the criminal give them authority to speak with conviction and finality.—Christian Action.

Forgiveness of others is commanded (II Cor. 2:7).

Educational

PROFITABLE BIBLE READING

By Edward Yoder

This article was given as an address at the sixteenth annual meeting for superintendents and Sunday-school workers, sponsored by Lancaster Conference and held this year at Mellinger's Church, near Lancaster, Pa., on Dec. 2, 1939. Its message will also be appreciated by our readers, we are sure, as it was by those who had the privilege of hearing it given at the meeting.

The Bible is a precious treasure which every Christian rightly prizes and esteems. It is to him the Word of God. It is the believer's very food and drink, that which sustains his spiritual life and strength. It is the Book that teaches sinners the way of life and salvation. The will of God is therein revealed to men who would otherwise be groping in spiritual and moral darkness.

Because it is such a precious treasure, the Bible well deserves to be read and studied continually and in an intelligent way. Its truth can never be exhausted, its wisdom cannot be fathomed. Specially those who are called upon to teach the contents of the Bible to others, as in Sunday-school classes, will need to read and reread its sacred pages for fresh views of its life-giving message, so that they may be well instructed unto the kingdom of heaven and, like the householder of whom Jesus spoke, may bring forth from their treasure things new and old. It is not enough that the teacher merely study the weekly lesson assignment, he should constantly be increasing his grasp upon the Word of God as a whole. The pupils in the Sunday-school classes need to be inspired and led to love the Bible and to read it intelligently, so that they will grow in their love and appreciation of its divine Author and will shape their lives by His will. In Acts 8:30 Philip asked the man from Ethiopia, who was engaged in reading the Scriptures: "Understandest thou what thou readest?" Everyone who reads the Bible today needs many times to ask himself this same question. Do I read the Bible intelligently and understandingly, or only in a routine, formal, mechanical way?

What is the Bible? It is a volume with which perhaps all of us have been familiar from earliest childhood. Really the Bible is a collection or a library of books. These sixty some books and letters were written at different times over a long period of history, perhaps fifteen centuries or more. In one sense they came out of the immediate times in which they were first written. That is, the inspired writers were holy men moved by the Holy Spirit to give first of all God's message directly to the people of their own day and generation. But because their messages were God's eternal truth, the truth which all generations need, these books were preserved, later collected into two major volumes, which have become the Bible today, the Holy Scriptures. The Bible has thus become the authoritative textbook of the Christian faith, the authoritative guide for Christian faith and life. The Church uses it today in all its teaching and preaching.

The earliest approach to the Bible and its contents which most of us had was probably something like this: We memorized verses taken from the Bible, we heard shorter or longer passages from it read in religious services, we heard the ministers read and expound texts or passages taken from the Bible, we may have heard portions of it read around the family circle, we learned to like the many interesting stories and incidents which are recorded in the Bible, we read or had read to us Bible story books that told many Bible incidents in an interesting and simplified way. This childhood approach to the Bible was good enough so far as it went. It is in fact the only approach that is possible for the young child. For the giving of moral and religious education to the young it is legitimate to use the Scriptures in this way, that is, by selecting suitable parts from it here and there. Yet in all honesty we need to see this approach to the Bible for what it is, as an unsystematic, fragmentary, and temporary approach, good only for very special purposes.

A Fresh Approach to the Bible

This is therefore an immature approach to the Bible, and no Christian should limit his approach to the Book to this way of studying its teachings. It is to be feared that not a few Christians never do get beyond their childhood conception of the Scriptures. They think of the Bible all their life through as a book containing many beautiful texts, texts which the preacher uses for getting started on his sermons, texts and verses to quote when we want to prove we are right in our beliefs and opinions, verses to remember and to say on suitable occasions. Just an accumulation of texts and verses, or a mine from which to dig pretty gems of thought and handy proof-texts—that seems to be about all the Bible ever becomes to some people.

Or, besides being aware that there are many fine texts in the Bible, perhaps we know too that it contains many beautiful chapters which we enjoy reading. Perhaps the charming stories and the great characters it portrays form the chief part of our concept of this Book. Of course, if anyone uses a Bible much at all, he is aware too that there are books in the Bible, though he may wonder why there should be books within a book. These probably mean little to him except that they are a list of big names.

Now it is true that there are verses and chapters in the English Bible, and they are useful enough in their places and for certain things. At the same time, in order to get a new approach to the reading of the Bible, we need first of all to recognize the fact that the only original and natural divisions in the Bible are the books. The numbered chapters and verses, which are always strongly in evidence when we open the pages of the English Bible, and from which as children we got our first impression of the Bible, are purely mechanical and man-made. It is only a few hundred years since they were first put into the Bible at all. So for a mature conception of the Bible we must get away from the superficial chapter and verse idea of the Bible.

Therefore one of the first steps in outgrowing our childhood approach to the Bible is to cease thinking of it as a collection of verses and chapters, and begin to train ourselves to think of it as primarily a collection of books and letters written by inspired men of God, each book and each letter with a message of its own. We need not discard as worthless or as false the earlier approach; but we must get the larger and truer conception through the new and broader approach in the reading of the Bible.

One has not really seen what a house or a building or a town looks like until he has viewed it or approached it from a number of different sides. So it is with the Bible. It must be studied and viewed from more than one line of approach, if one wants to have an adequate conception of it. Therefore one of the first things we would suggest in the way of profitable and intelligent Bible reading, specially for young people and adults, is that we try to cultivate some new approaches to the Scriptures, new ways of thinking of the Bible. And one of the most natural and simple approaches to this Book, as already suggested, is to start thinking of the books and letters of the Bible as being the rightful and natural units in it.

Reading the Bible by Books

The practical way to cultivate this method of approach is, of course, to practice reading the Bible by books, that is, reading a whole book at a time and without interruption. This is the way we read other books generally, at least if they are not too long. We start at the beginning and go through to the end. At least we do not dip into them, reading a chapter here and a few paragraphs there without any natural order or sequence. Let us use the units of God's Book with equal respect.

Few of the books in the Bible are long. There are a few in the Old Testament which might require about a half day for reading them straight through. Luke and Acts are the longest books in the New Testament, and either one can be read through in less than three hours' time. To begin this kind of Bible reading, in case one has not used it before, it is best to start with the shorter books. Turn to a particular book or letter, imagine yourself as seeing this particular book now for the first time, ignore your earlier impressions of any parts of the book, and approach it determined to get its message as a whole. Ignore likewise the chapter and verse divisions, read straight ahead to follow the writer's line of thought as he develops it. For such reading the Revised Version is preferable, because the chapter and verse numbers are not so obtrusive upon one's attention there. Short books or letters should be read repeatedly in succession, as many times as may be necessary to gain a clear and distinct impression of the message, the line of thought, and the feeling of the book as a whole.

A word might be said here regarding the practice of reading the Bible right through from beginning to end, beginning with Genesis and ending with the Revelation. There is no serious objection to such a method of reading at times, if one wishes to do it that way. But because the various parts and books of the Bible are not all equally interesting and helpful, it is not the most profitable method to follow for repeated reading. It tends perhaps to become mechanical, so that one finds himself merely reading for the purpose of getting through the Bible. If you want to read the whole Bible through, a good plan might be to read the books as nearly in historical or chronological order as possible. Thus, begin with Genesis and read straight ahead until you get into The Kings or The Chronicles, and there insert the various books of the prophets at their respective points in the historical narrative before reading on. In the New Testament Paul's Epistles could be inserted in the same manner at their proper places in the historical Book of Acts. This method of reading has merit because it helps one to appreciate the historical connection between its various books and letters.

But the more profitable way to read the Bible is by books. If one wants to study a particular book, he should begin by reading it a number of times, as often as possible. A certain minister was once heard to say that when he decides to make a special study of some book he begins by reading it through fifty times. This method of repeatedly reading a book gives one a clear and distinct impression of its line of thought as the writer develops it, and of its points of emphasis, and of its inner message. After one has gained such an impression of the book as a whole, taken a bird's-eye view, as it were, then he is ready to examine detailed points and paragraphs and verses, make outlines, look up what the commentators say, and so on as long and as far as one desires to go.

The repeated reading alone is a most wholesome and profitable exercise for learning to know the contents of the books of the Bible. It is not always an easy method to use at first, and the beginner may feel discouraged over his first attempts to read in this way. For some it is really hard to get away from their habitual way of thinking about the Bible, from the verse-text, fragmentary conception of the Bible to the new conception of it as a collection of books and letters, each one with its own distinctive and vital message. But by patient practice and persistent effort the new line of mental approach can be made and with very fruitful results. It is something like the child making the change from moving about by creeping on all fours to walking erect. It has to be learned by practice.

The Need for Different Versions of the Bible

It has been suggested that in connection with this subject something might be brought out pertaining to the use of different versions in reading the Bible. Since this matter is directly related to the subject of the broader approach to the reading of the Bible which has just been outlined, it may be in order to say something about it here. And in order to have an intelligent understanding of the versions of the Bible, that is, why there are different versions and translations in existence at all, and how they can be profitably used, it is necessary for us to look back into history briefly and get clearly in mind a few facts about the history and the languages of the Bible.

The books of the Bible, as everyone no doubt well knows, were not originally written in English or in German, or in any other spoken language of the modern world. The Old Testament, practically all of it, was first written in the Hebrew language, while the New Testament books and letters were written in the Greek language. The English Bibles which we have are therefore translations. We know the time and place and the names of the men by whom these translations were made. It is generally held that no translation is literally inspired by the Holy Spirit, at least no translators of good judgment have claimed that they were infallibly inspired to translate the Bible into a new language, or that their translations were perfect and infallible. When we say the Bible is the inspired Word of God, it is generally understood that we mean the books as originally set down by the inspired writers were free from any error that would mislead the sincere reader in regard to the will of God.

The original manuscripts of the Bible, those written by Luke, Paul, Peter, Jeremiah, and all the rest of the inspired writers, are today no longer in existence, so far as anyone knows. Copies were early made from them by scribes for circulation and for use among the people. Of the Old Testament books copies were made for use in Jewish synagogues at first. Of the New Testament books and letters copies were made for use in the Christian assemblies and for private reading among the Christians. From the first copies other copies were in turn made, and from these still other copies, and so on down through the years. For fourteen centuries or more all these copies of the books of the Bible were made by writing them out one at a time by hand. And the very earliest copies all perished, worn out from long use, or lost, or destroyed by the pagan enemies of the Bible. The oldest copies of books of the New Testament that are still in existence in libraries in Europe were made in the fourth and fifth centuries, or over three centuries after the inspired writers first wrote them. Scattered fragments of the New Testament, written on paper as early as the second and third centuries, have been found in recent years.

Now in this repeated making of copies from copies from copies from still other copies, all by hand and one at a time, it was inevitable that accidental errors accumulated in the course of the many transcriptions through the centuries. So it happens that when the hundreds of hand-written copies of the books of the Bible which exist today are compared with each other a great many variations in readings are found. These variations between manuscripts are mostly on small points involving words, the spelling of words, the order of words, and so forth. Very few variations are really serious or affect the teaching on any vital truth or doctrine, so that there is no reason to be alarmed over the existence of these differences in the readings in the manuscripts.

Now when a modern editor or printer wants to publish a text of the Greek New Testament, he must make decisions on these thousands of small points of variation in the wording of the text to determine what he will print in his edition. It has been the lifetime study and work of many devout Bible scholars, to compare the existing manuscripts of the books of the Bible and try to decide from the evidence at hand upon what they think may have been the original words actually written by the inspired writers in their autograph manuscripts which, as stated, are now lost. We cannot here go into the ways and methods by which they work in making their decisions. Naturally on many points it is impossible to decide finally, and scholars often differ in their judgment on what may have been the exact word in the original writing. That is why in the Revised Version you occasionally find footnotes saying that some or many ancient authorities, as the case may be, give a different reading from the one printed in that place.

Making New Versions

So much briefly for the state of the Hebrew or Greek text itself. Now along comes the translator who wants to turn the Bible into a modern language which people can read and understand. The translators have their problems too. Frequently there is opposition to what they are doing. In fact, all during its history there have been people who thought it was wrong to translate the Bible into a new language at all. They felt it was irreverent to change the outward form or dress of the books of the Scriptures. St. Augustine opposed St. Jerome when he was engaged in translating the Greek Bible into the Latin language in the fifth century. The Catholic priests in the sixteenth century fought with sword and fire against the rendering of the Bible into the English and German languages. But always the Word of God has been set free by men of faith and learning, that it might speak its divine message to the common people in new translations or versions. The Word of God is not bound, that is, it must never be tied down to one particular form or language.

Suppose then the translator is ready to begin his work. He takes what he believes is the best Greek text or Hebrew text of the Bible which textual scholars have produced. Next he must decide what kind of translation he wants to make, what style of language he will use in it. For in every language that has a history and a literature there are different styles of writing. An English translator, for instance, would have to decide whether he will make his translation into a lofty, learned, and scholarly style, using long and unusual words and complicated constructions, or into a simple, everyday style, using short and easy words which the common people can readily understand. This is just a sample of the kind of problems which translators face.

So far as concerns the kind or style of language to be used in translations of the Bible, several points need to be kept in mind. Naturally most of us prefer a simple and easy style, one that is easy to understand. The original Hebrew of the Old Testament books was evidently a lofty, literary style for the most part. But in the New Testament books and letters the case is different. In the first century, in the time when the books and letters of the New Testament were being written, there were in use different styles of Greek writing, just as there are different styles of English writing today. There was a literary Greek language, noble, lofty, wonderfully finished and beautiful. It had a long history back of it, many brilliant Greek writers had glorified its use in literature. But none of the common folks of the Roman Empire spoke that language, nor did they write their friendly letters or their business documents in the grand literary Greek style.

Alongside of this literary Greek, however, there was also a common Greek, spoken and written by the common people in daily life. It was different from the other. It was much simpler and easier, had no particular literary standing and was by scholars considered vulgar. Yet the interesting thing is that it was in precisely this common Greek that the books and letters of the New Testament were originally written. This tells us that they were not written to be fine and grand literature, but they were written to carry a vital message directly to the minds and hearts of the common everyday men and women in a simple and direct form of language which they could easily understand. So for the New Testament at least there is historical warrant for having it dressed up in the simplest everyday kind of language, such language as the common people of any generation or country can best comprehend.

Use of English Versions

Let us now consider briefly the situation with regard to the English versions and translations of today. What we know as the Authorized Version was made over three hundred years ago, being first published in 1611. It was put into a kind of English that is generally simple and direct, though it is also beautiful and literary in quality. The fact is that English literature was young then, and the accepted literary style of writing used in books at that time was not very different from what was spoken and written by the common people and used in daily life. The style used in the Authorized Version proved a happy choice, for it soon became popular because the people could easily read and understand it, and it finally drove out of use the earlier translations and has held the field very well until this time.

But it is a well-known fact that a living language is continually undergoing changes. Slowly in the course of years and centuries words shift their meanings, new words are taken into the language, and old words are dropped out. Its earlier literature becomes classical and less easy to understand by the average person without special study. Literature courses in schools and colleges illustrate what we mean by this.

The English language is, of course, no exception to this law of linguistic growth and change. Three centuries have made the diction and style used in the days of King James I and as found in the Authorized Version seem quite foreign and strange to modern Americans. The Authorized Version, being familiar to most of us from childhood, we take its strangeness more or less for granted as a necessary feature of the Bible. But if you take up the writings of Shakespeare or Francis Bacon, which were produced at the same time, you will think their language quite ancient and out-of-date. Some words in the Authorized Version have changed their meaning in the course of these years, words like "prevent," "corn," "meat," and others. Other words that were then in common use have become obsolete in the English language of today, words like "wax," "prate," "list," and numerous others. Whatever justification there exists today for new and modern versions in English arises from the fact, that the language of the Authorized Version is no longer easily intelligible to common people, not as intelligible as it was to the people of England three centuries ago, nor as intelligible as its original Greek language was to the mass of common people in the Roman world of the first and second centuries after Christ. It is not that the Authorized Version is not a reliable and generally accurate translation, it is simply that the style and language in which it is written are such as to keep many people today from getting its message with the force and directness with which the Word of God should speak to the minds and hearts of men. Because the New Testament was first read in common, everyday Greek, it should not seem irreverent to read it today in common speech English.

TEN NEW YEAR'S RESOLUTIONS

I will live cheerfully toward God and man.
I will be a loyal friend.
I will be considerate toward the old.
I will try to make at least one child happy every day.
I will be patient and kind to discouraged souls.
I will be especially helpful to people who are handicapped by any weakness or misfortune.
I will be patient with people who disagree with me.
I will hold my temper under control and my imagination to noble dreams.
I will be quick to utter gratitude or sympathy.
I will try to do my work to the last limit of my best every day, and lie down at night thanking God for the chance, with no worry about results.—Sel.

The Revised Version is in many ways an improvement over the Authorized, but its makers did not depart very far from the language forms and the diction and even the spelling of words which they found in the Authorized. Their most numerous changes came from following a Greek text which had been improved over that which was used by the translators of the Authorized Version. This improvement of the Greek text came from the study of earlier and older and more reliable manuscripts which had been discovered in the meantime. They also improved the printing of the translation by using natural paragraphing as in a modern book, instead of printing each verse separately. Also in the poetical books (Job, Psalms, Proverbs, etc.) they printed their text in verse lines so as to give it more the appearance of poetry to the eye. The more recent modern speech versions have these same improved features in printing, and in addition they use a thoroughly modern English or American diction.

Some people are opposed to the use of any other versions than the King James or Authorized. We have no reason to quarrel with any who feel they want to limit their reading of the Bible to that version. At the same time for those who want to study the Bible seriously and catch as much of its freshness and vigor as possible, the use of the Revised Version especially, and even some discriminating use of the modern versions is to be recommended. There is one possible danger connected with the exclusive use of any one version of the Bible for a long time by a people. It tends to lead the people to identify the Word of God, the message of God, with a particular form of words and phrases. They incline to fall into a kind of superstitious attitude toward the mere words or the outward dress of the Scriptures. This may even become a kind of fetish, and a real barrier that keeps people from entering intelligently into the inner spirit and life-giving message of the Bible.

We as a Mennonite group have until recently been saved from this danger by a particular circumstance in our history. One or two generations ago many of our people could read in both the English and the German languages, and naturally they used for some time the English and the German Bibles side by side. Some of our older ministers even until very recent years, when they wanted to explain or elucidate a passage of Scripture in the course of an English sermon, would refer their hearers to the way the German Bible has it, saying that the German made it clearer. This practice of continually checking the English and the German versions against each other, of using them to shed light on each other and on the true meaning of Scripture, kept our folks from attaching any undue sacredness or reverence to the mere words of any one version. It kept them conscious of the fact that the truth of the Word of God was something distinct from and greater than the words and forms of any particular translation.

Today the situation is different. Few of our Mennonite ministers any longer read the German Bible, and we are in danger of becoming shut up to the use of a single version of the Bible in our reading and study of the Word of God. There would be a distinct loss if this should become true. We can avoid this danger, if it is a danger, if we learn to make a moderate and intelligent use of different English versions.

In summarizing the relation of the various versions of the English Bible to the profitable reading of this wonderful Book, we would say this in conclusion: Let the Authorized Version, hallowed by long usage and familiarity, be kept foremost and used as the basic version to start from in our reading and study. Specially for reading in public and for public use, it would be unwise to distract people's attention by reading from a very different version from what they are used to hearing. The Revised Version could perhaps in some classes be profitably used in the Sunday-school class discussion. But for the private reading and the private study of the Bible it seems almost essential that the teacher and student have one or more other and newer versions at hand for constant reference and collateral reading.

In following the method of repeated and rapid reading of a book of the Bible, as we have tried to outline it before, the use of the modern versions may be recommended, because their use adds variety and freshness to the reading. Of the better known versions for the New Testament, either Weymouth's New Testament in Modern Speech, or the Twentieth Century New Testament are reliable and useful. For the entire Bible, the American Translation by Smith-Goodspeed is in general good, although trained theologians claim to find in it some objectionable renderings, and it should therefore be used with some caution as regards details. Moffatt's translation of the entire Bible is not so desirable for a number of reasons. Yet in criticizing these various versions it is well to keep in mind that the King James version also has some unfortunate renderings, and if one wanted to wait for a perfect translation he would probably never get the Bible read at all.

One other help for profitable Bible reading should be mentioned before leaving the subject. Moulton's The Modern Reader's Bible will be found very good. This is not a new version, but is noted and valuable for the way the text is printed, for it is arranged in such a way as to denote the various literary forms just as would be done in a modern book. This edition of the Bible is specially useful in reading the poetical books, like Job, Psalms, Proverbs, and so forth. It is possible to get the different books of the Bible separately in this edition.

Scottdale, Pa.

MODERN EDUCATION AT THE CROSSROADS

II

By M. H. Duncan

This concludes this forceful copyrighted article by an educator in the schools of Fremont County, Wyoming. It is composed of excerpts from a booklet by the same title which may be obtained from the Bible Institute Colportage Association, 843 N. Wells St., Chicago, Ill.

Christian Morality Depends upon Christian Faith

The decadence of the country's moral standards, in spite of the great effort made to the contrary, demonstrates conclusively the truth of Washington's statement that there can be no morality apart from Christianity, and when the educational system of the country rejects the fundamental teachings of the Bible, we should expect a decline in morals, and it avails little that such an educational system retains the name Christian and endeavors to uphold Christian morality. Our educational leaders have not realized the extreme sensitiveness of the Christian faith. They have not realized that it will endure no compromise and that when we seek to adapt or to change its conditions, we make it another religion. . . .

It is evident to every Bible student that the present moral decline among us is due to an effort to modify the message of the Bible and adapt it to a false science. The moment we attempt to modify the message of Christianity, it ceases to be Christianity and becomes paganism, and the thousands of years of paganism with its sad failures should have convinced us of the inability of mere human philosophy to elevate the moral lives of men and women or to change their fundamental nature. Education needs Christianity as a basis upon which to build its program, and if it would accept the Christian message and build its program upon it, it would soon become a real power in the world. If the teachers of the world would stand on the Bible and base their teachings on it, they would cause light to shine where darkness now reigns, and peace to abide where there is now confusion, disorder, discontent, and hatred. **The teachers hold in their hands the destiny of the world and it is pathetic to witness their present tendency to reject the Bible message for a partially digested educational philosophy and thus rob themselves of all power they have really to aid men and women.**

Anti-Christian Tendencies in Modern Higher Education

When the educational leaders turned their backs on Biblical Christianity, they not only made it impossible for the schools to elevate morals, but they made these schools direct agencies for the destruction of morals, and **if the present influence in the schools continues for another ten years, the mass of men and women will have lost their faith in the Bible and Bible Christianity,** which we all know is the source of moral standards. Even today it is a rare thing to find a young man from the colleges or universities who accepts in full the teachings of the Bible. . . . In the name of scholarship and a false science, they are quietly robbing our children of the faith of their childhood and destroying in them the basis of real character.

Recent data collected by a well known professor in one of our colleges, who is himself a believer, indicates that only 14% of the psychologists, 18% of the biologists, 19% of the sociologists, 32% of the historians, and 34% of the physicists believe in a personal God, and we all know that such a belief is merely the first step in the teachings of Christianity. If investigation were made as to the number of these same professors who accept the fundamentals of the Christian faith,—the plenary inspiration of the Scriptures, the deity of Christ, the vicarious atonement, and the physical resurrection of Christ,—the per cent would, of course, be a good deal lower, very likely not more than five per cent. The above investigation found that from 40 to 50% of the young men leaving college did not believe in a God that answers prayer.

Anti-Christian Tendencies in High Schools

As we should expect, the influence of the colleges and universities is fast reaching down into the high schools. The young men and women who complete their work in these schools return to the high schools as teachers and bring with them the destructive attitude towards the Bible that is fast making pagans out of the high-school boys and girls. . . . Not ten per cent of the teachers in the high schools and colleges and universities of the country accept the full message of Christianity, and we can easily see that the other ninety per cent will soon make pagans of our children.

Modern Educational Tendencies Un-American

When the education of the day refused to accept the teachings of the Bible as to the fundamental nature of man and bases its program on the false evolutionary hypothesis, it not only robbed itself of all power to elevate the moral lives of men and women, but it set in motion an influence that is destructive of our national political ideals. It should be evident to every one that American democracy can not live in the atmosphere of the rank individualism that the present-day educational program is emphasizing. . . . When education turned its back on revealed truth, and made a false science its sponsor instead of the sure Word of God, it set in motion a force that will soon destroy American democracy. . . .

Everyone knows that Bolshevism is rapidly spreading in this country and dividing our people into small groups, each going its own way, hostile to other groups, and bent on attaining its own selfish ends. There are hundreds of these groups among us cultivating small group consciousness and giving men and women a narrow vision instead of a broad one, creating suspicion and distrust among the groups, and rendering impossible the unity of action so necessary to the larger ideals of our national life. Such a result of present-day educational philosophy is the opposite of what our educational leaders had planned, but even surface thinking makes it plain that it is the only possible result of the so-called scientific spirit that is at the heart of our educational system.

Biblical Christianity Not Antagonistic to Education

The writer is a progressive in education and is heartily in favor of every movement that has as its aim the making of the work of the schools more practical. . . . He values everything the scientific study of education has brought to light in both educational theory and practice. However, he has been for the past twenty years a close student of education and has kept in touch with its current literature and can say that not a single fact actually brought to light by the scientific study of education conflicts with the plain teachings of the Bible, but that every fact is in perfect harmony with its teachings. In other words, education is not necessarily anti-Christian and the Christian church has been perfectly consistent in being in all ages its best friend. In fact, **the Bible contains an educational program that perfectly meets the needs of men and women of today just as it met** perfectly their needs two thousand years ago. . . . Some of the educational leaders do not seem to think so, but, if they will study the Bible a little more closely, they will find it a very progressive book. It is perfectly scientific, and, one by one, as the scientific study of education brings to light new truths, they are found to harmonize with its teachings. It is only the half-digested theories that conflict with the Bible, and our educational leaders are entirely too hasty to lay aside its teachings for such theories. The standing of this Book for the past two thousand years, and the many battles it has won for truth and righteousness, should have given it a place in the educational program of the world that no mere theory could take from it.

Christianity, Education's Best Friend

Christianity is now, as it has ever been, the best friend of education. It is true that Christ, while here on earth, never took part in any movement for uplifting humanity by mere human effort, but He said nothing that would indicate that He opposed education. He did not take any of His disciples from the educated group at Jerusalem, but this was because of the kind of education they had and not because they were educated. He realized that their education had been of a kind that rendered them unsuitable vessels for the Christian message. However, when the risen Lord wanted a man to complete His message to the Church and to carry His gospel to the Gentiles, He did not call the unlearned Galileans but the learned Paul, who very probably was a graduate of the University of Tarsus, and who we know was for several years a student at the feet of Gamaliel, the most learned Jew of his time. It was Moses, learned in all the wisdom of the Egyptians, who was chosen to lead God's people out of Egypt and to be His prime minister to Israel. Isaiah, the greatest of the prophets was an educated man.

While much of the world's scholarship is an abomination to the Lord, and when much of the scholarship of the world with only a smattering of the truths of Christianity has rejected the Bible as an antiquated book, it is good to see great men, types of real Christian scholarship, still clinging to the book as the very Word of God.

During the ages, education has risen and fallen with Christianity. It was during the middle ages when Christianity was at its lowest that education saw its worst day, and it was with the beginning of the Protestant Reformation that schools, colleges, and universities began to flourish. Christianity is responsible for all that is worth while in education today. Secular education is of recent origin and it is evident to everyone that the anti-Christian tendencies of educational philosophy have manifested themselves since the state became active in the control of the schools.

Educational writers of the day usually cast a slur upon what they call the narrowness of the religious conceptions of our Puritan forefathers, but the very narrowness of these men and women gave permanency to American ideals. If these forefathers had been as liberal in their thinking as the average present-day educational writer, their ideals would have passed with them, and they would have left the world what liberalism is leaving it—immorality, unrest, discontent, confusion and hatred.

Christianity is a friend of learning because every truth discovered is an additional evidence of the plenary inspiration of the Christian message. A proper study of the sciences, including physics, chemistry, astronomy, botany, zoology, and the others, always convinces the student that there is a divine mind shaping the universe. Not only do the heavens declare the glory of God, and the firmament show His handiwork, but the proper study of plant, animal, and human life, and the physical forces around us, declares the same glory and shows the same handiwork. When we look at even the tiniest plant that God has made, we see perfection to the minutest detail, and the more we study it the more we are amazed at its marvelous beauty.

In human institutions, however, everywhere we see imperfections. Many times these institutions are covered with a veneer that makes them look good from without, but when we take away the veneer and look closer, we see incompleteness, imperfection, and finiteness everywhere. No one can study the religious, social, political, or industrial life of men without being convinced of human imperfection and of the truth of all the Bible's teaching that he is gravitating downward. All study rightfully pursued leads not only to a knowledge of God, but also to a conviction that the Bible is His Word, and **it is the wilful disobedience of man that causes him to refuse to see the hand of a divine architect in all the things about him.** See Romans 1:20-22. What a picture this is of the scholarship of the day that rejects the Bible as the Word of God and substitutes for it an empty philosophy of human weakness!

The Way Out

But how can we build an educational system upon Christianity in a country where there is separation of church and state? When we talk of Christian education, most people think of the Bible as a textbook in the schools, but the question goes far deeper than that. It will certainly not solve the problem to put the Bible into the hands of teachers who do not believe its message. The Bible has no peculiar charm or power to transform the lives of people unless it is believed. . . . Its wonderful message becomes effective only when taken into the human heart. It must be accepted as God's very word before it has any value, and the only solution to the educational problem in this country is for the 750,000 teachers in America to accept its message. If they will do this, the new life that will come to them will give them a power, and their teaching a charm, that will soon lead their pupils to accept it in the same way.

It is not the conscious teaching of the Bible that will lead the pupil right, but it is the attitude of the teacher toward its message. If the teacher will even silently let his pupils know, in the many opportunities that are constantly presenting themselves in literature, in history, in botany, in zoology, in physics, in the social sciences, and, in fact, in all other studies, that he accepts the Bible as the very Word of God, that he accepts what it teaches as to the fundamental nature of man and his need of a Saviour, and Jesus Christ, the divine Son of God, as such a Saviour, he will have no trouble leading his pupils in the right direction.

It is the attitude of the teachers of the country today towards the message of the Book that is doing the harm, and the only remedy is a change of attitude. These teachers must change their attitude from one that ignores Jesus Christ in a program of human development to one that accepts Him as the only hope of the world. They must answer that most important of questions, that question that everyone of us must answer, "What shall I do then with Jesus which is called Christ" (Matt. 27:22)?

Modern education has come to the crossroads. It has, in fact, gone beyond the place where the ways part. The only hope of the world is for it to retrace its steps and make a program that fully recognizes Jesus Christ as the Source of life and the Saviour of men.

(End)

THE COST OF DODGING DUTY

I have read of a king who placed a heavy stone in the road and hid to see who would remove it. Men of various classes came and worked their way around it, some loudly blaming the king for not keeping the highways clear, but all dodging the duty of getting it out of the way. At last, a poor peasant, on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load, and rolled it into the gutter. Then, turning around, he spied a purse which had lain right under the stone. He opened it and found it full of gold pieces with a note from the king, saying it was for the one who should remove the stone.

Under every cross our King has hidden a blessing. We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge the cross without dodging God's blessing, and we cannot refuse it without endangering our crown—He is watching.—Unknown.

ON TO VICTORY

Tendencies to evil lurk in every human heart, and they can be overcome and rejected only when they come to our attention and we combat them. These battles simply must be fought if we are to advance into true nobleness of character. In our struggle for truth and righteousness God provides spiritual weapons which, if we really use them, will suffice to give the victory.

MISSIONS

THE CHRISTIAN CONQUEST OF INDIA

I. Early Christianity in India

By Geo. J. Lapp

This is the first of a series of articles by Bro. Lapp on a subject which is dear to his heart and on which he, as a veteran India missionary, is well qualified to write. He will, the Lord willing, during the coming months continue to give us many facts and incidents in the progress of Christianity in a land that has long been steeped in the darkness of heathenism, but which is more and more coming to the light.

The purpose in giving this series of discussions on **The Christian Conquest of India** is to present to the reader a real study of the building up and the witness of the Church of Christ, and in particular the witness of our Church in India. In this we are not presuming that we have the monopoly on Christian witness in India but that we do have an obligation in helping to fulfill the plan that God has for bringing the knowledge of the truth to those who know Him not in that great and densely populated country.

Think of a country about half the size of the United States, peopled with three hundred and fifty millions of people. It has areas in the valleys of some of the great rivers where more than six hundred people live to the square mile. Someone has said that it was not the matter so much of too many to the square mile but too many to the square meal that created difficulties in over population. This is most certainly true in parts of India. But whence this population? We have no way of ascertaining just when the first dwellers came into the country. Later developments show that the population about the time of or a little before the Christian era comprised four general classes of people who had become the permanent inhabitants of India. They are known as the Indo-Aryans, the Indo-Chinese, the Dravidians and the Aborigines.

The early Aryan immigrations took place from the west. These early immigrants were sturdy and industrious and soon pushed the original dwellers back to the hills and less fertile regions of the northwestern and northern parts of India and occupied the fertile valleys. It seems that they did this as much through sharp bargaining, intermarriage, and other enterprise as by actual conquest. Through the centuries they became the Indo-Aryans. The same is true of the Chinese hordes that immigrated into India from the northeast and settled in the eastern and northeastern parts of India. They developed into the Indo-Chinese. The Dravidians are an admixture of the Africans and South Sea Islanders who immigrated into southern India and intermarried with the original dwellers and became the Dravidians of the South. There are still unmixed aboriginal tribes in different parts of India who hold to their agelong languages, customs, and traditional beliefs.

Going to Worship at a Hindu Temple in India

Besides these immigrations there have been lesser ones which have had an influence upon the cultural life of India. The Indo-Aryans were for the most part Hindus who brought their Vedic Pantheistic idolatrous traditions from their former home. The Indo-Chinese were worshipers of demons and demigods. The Dravidians were originally spirit worshipers. The Indo-Aryans became casteridden as a result of Brahmanism. The Indo-Chinese became Buddhists, and finally their religion became a mixture of Buddhism and Hinduism. The Dravidians now are ardent Hindus with the social levels hermetically sealed and the Brahmins in religious control. The aboriginal tribes are animists.

But let us look at the lesser immigrations. They were, first, the Parsees, refugees from Persia driven out of their country by the Moslems when they gained control of that country. The Parsees are Zoroastrians, or worshipers of the earth, sun, and fire, with a religious philosophy which emphasizes eternal bliss and eternal woe. They place their dead in towers of silence to be devoured by the vultures. They are of superior culture and intellectuality, and as merchants, bankers, and professional people they are in the lead in India. Many of their wealthy men have left large foundations for charitable purposes. Due to their religious and social seclusiveness they are rapidly diminishing in numbers.

Second, the first Jewish immigrations into India took place centuries before the Christian era. The greatest immigration evidently took place at the time of the dispersion of the Jews. In the book of Esther (1:1 and 8:9) India is mentioned as a part of the great Medo-Persian Empire. The greatest number of Jews living in India at the present time are found in the Indian State of Cochin and the Bombay Presidency, both in the western part of India. In 1917, on our way to the United States from India, we made the acquaintance of an Indian Jew of Cochin State who was of a very old Jewish family. In most respects he was Indian, but religiously he was a loyal Jew and could read his Hebrew Old Testament. We spent hours together reading the Scriptures, and he listened with great interest to what we tried to prove to be the fulfillment of Old Testament prophecy concerning Christ as the true Messiah. He acknowledged the fact of the historical Christ but not that He was the One who was to come. He was still looking for another. The Jews, however, left their mark on the reforms instituted in India by different leaders of ancient times. In the Mahabharata, an ancient sacred Hindu classic, reference is made to the palefaced people of the western Isles of India who were worshipers of one God.

Third, the immigration which is of most vital interest to us is that of the early Christians who came into India as a result of the great persecutions almost immediately following Pentecost. The oldest records are found in the archives of the Syrian Church of South India. Dr. Stewart in his "Nestorian Revival or The Church on Fire" and Dr. Julius Richter in his "History of Christianity in India" support the contention of the Syrian Church that the Apostle Thomas came to India and found his grave in the country most probably near Madras and that through his ministry and that of contemporary Christian believers churches began to be established in India during the apostolic times. Barring the fictitious matter found in many legends regarding this period, there are still in existence fragments of fact sufficient to convince us that Christianity in India existed from the first century.

As a result of the dispersion of the early Christians, through severe persecution by the Romans, migrations began both east and west. We know most about the western migrations. Of the spread of Christianity through the Balkans and eastern Europe we know less, and the least of all concerning the great migrations eastward through Persia, India, China, and as far as Japan and the Philippine Islands. Dr. Stewart has gone into very careful research and has based his splendid account on his findings. We gather that the spread of early Christianity in the east was largely through the migrations of Christian groups who traded as they traveled and ardently witnessed to the grace of God as revealed through Jesus Christ. Some of them settled here and there, made their own living, formed the nuclei of churches, and gained converts from among the surrounding people to the Christian faith. They seemed to settle with a missionary motive. They sent reports back concerning fertile areas fit for settlement and also concerning spiritual fields ripe for the harvest. During the first six centuries of the Christian era great numbers of persecuted believers from the Near East moved eastward until in India and parts of China many Christian centers were established. The only ones to survive the hardships and persecutions of the seventh to the twelfth centuries, of which we shall write in a later article, were the Syrian churches of South India.

Only a few years ago we had the pleasure of entertaining in our home Bishop Abraham Mar Thoma of the Mar Thoma (St. Thomas) Syrian Church of South India. In the course of the conversation we compared the history and developments of the Anabaptist and previous Nonconformist Protestant movements in Europe and that of the Christian Church of South India. He then asked us how we as a church baptize. When we told him he said with considerable feeling: "This is a most interesting coincidence. You represent a Church which has grown out of a Nonconformist Protestant movement which has come down through the centuries outside of all state church movements. We, in South India, have never had any connection with state church movements and date our history from the first century. For eighteen hundred or more years we have baptized by pouring just as you do." He further stated that he was convinced that immersion and infant baptism were introduced during the later centuries as a result of a misinterpretation of the Scriptures, or in order to preserve the respective Christian communities from the inroads of what they considered heretic movements. While we place no great emphasis upon the mode in baptism, yet it was of great interest to us to know that there is a strong body of believers who date their history so far back and who have retained this mode from seemingly the apostolic times. This coincides with the pictures of early Christian baptisms which we saw in the catacombs of Rome.

(To be continued)

Minneapolis, Minn.

HOME AGAIN

By Wilbert R. Nafziger

The writer of this article just recently returned to America after having spent nearly a year in the interests of relief work in Spain. He gives us some of his reactions upon coming home after having spent some time under the stress and strain of the war atmosphere of Europe.

No doubt this remark has been made often and with varied degrees of feeling, but I am sure that only few have experienced the feelings I had when I walked down the gang plank and put my feet down on American soil, though in reality I was only a little more than half way to my home in the West (Idaho).

The following morning, December 7, as I walked down Broadway or Fifth Avenue, I could hardly resist the impulse to stop before every shop window and feast my eyes on the display of abundance of merchandise so attractively shown. An inward urge to go on a reckless buying spree was curbed by exercise of will power and completely routed by a flat purse.

My impressions of the foreign situation are no different from those of the general public. Being a little nearer the scene of activity did not give me any inside information. The whole situation seems to be a riddle stated in quite a muddled fashion; but when we in our feeble and fruitless reasonings look for the hand of God overruling in the putting down and raising up of nations and empires, the situation clears up and we see a means to an end which God through inspiration has told us. How else could be explained the diplomatic pact uniting two governments which in their very nature and feeling are arch enemies, or the breaking of treaties, or the inhuman warfare which is repulsive to civilization even apart from Christianity? I am sure that God has set up at the head of their respective governments the very men who are working such havoc and destruction and whom the rest of the world is criticizing, to carry out a purpose that cannot be comprehended by our finite minds. Doesn't it follow, then, that our energy should be exerted the more diligently in living the Christlike principles of love and prayer for them as well as for the victims of their diabolical activities?

The need in Spain is still very great as far as food and clothing are concerned. In some provinces the need is almost as great as any time during the war. Most relief interests have been turned to new fields in Europe where the need seems to be greater and increasing, while conditions in Spain are gradually improving. If she is not drawn into the war, her chances for a speedy recovery from the destruction of the civil war will be greatly improved by her export trade.

Evangelistic possibilities in Spain at the present are very discouraging. Two missionary societies who have carried on work there for a number of years are withdrawing their support and are entering more promising fields.

Our prayer interests for Spanish Christians are very effective. May we not forget them in their trials and persecutions.

Nampa, Ida.

NEW YEAR PRIVILEGES

To bear Thy Name, O Lord, what favor this!—
That Name of power, of peace, of love divine!
Its fragrance soon shall fill this earth with bliss,
But now to tell its sweetness here is mine.[1]

To feed Thy lambs, so dear unto Thy heart,
Left in the world from which Thou, Lord, wast cast;
To tend, to care, to take the Shepherd's part,
Until they reach Thee in Thy home at last.[2]

"Strengthen thy brethren," Lord, I hear Thee say;
Succor, sustain, and cheer them on their road;
That upward road that leads to heavenly joys
The Father's house—the endless rest of God.[3]

"Comfort My people"—privilege indeed,
To soothe their wounded hearts with Gilead's balm;
Helping them trust Thine everlasting love
And lean upon Thine everlasting arm.[4]

"Follow thou Me." To this Thou callest still,
To trace Thy path across a barren land:
Help me, O Lord, pursue that glorious way,
Till with Thee in Thy likeness I shall stand.[5]

—Inglis Fleming.

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[1] Acts 9:15. [2] John 21:15. [3] Luke 22:32. [4] Isaiah 40:1, 28-31. [5] John 21:19.

WE NEED THE BIBLE

Men need life. Therefore men need the Bible. It is the only Book this world has ever had that brings spiritual and eternal life to men; and it is the only Book that is itself living—alive; "For the word of God is living, and active." "The word of God . . . liveth and abideth for ever."

Men need a Book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost."

Men, today, are working busily at reorganizing the world, readjusting human society, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts, let us remember that we have a Book that shows the way of deliverance.

In fear and distress, men have been asking: "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And He gave the answer: "Your heavenly Father knoweth that ye have need of all these things," He said; and He continued: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The Bible is the only Book that tells us just how we may seek first God's Kingdom and His righteousness. It is the all-sufficient way—the sure and infallible way. Everyone who reads the Bible with open heart and mind can say, as did a man who lived some three thousand years ago, "Thy word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation; the only way of life; the only way of safe guidance; the only way of real strength; the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—C. G. Trumbull.

BIBLE STUDY

CHRISTIAN DOCTRINE

VII. God in the Old and New Dispensations

By the Bible Study Editor

God never changes, for there is only One God, and in His perfection and Eternal existence there is no change. He is not a God who has developed through the ages, for then He would have been and still would be imperfect. He is not a God like unto men.

With respect to the nature of God, in the Old and New Dispensations, there is no change. In the New Testament, in the words of Jesus, He is still the God of Abraham and of Isaac and of Jacob. The Old Testament God is the New Testament God. There is no need in our dispensation for a new God, or a God who differs from Him who was revealed to the fathers in times past. His righteousness remains the same. His goodness has remained unchanged. His mercy is from everlasting to everlasting to them that fear Him. The power of God in these last days is manifestly greater than in the days of old. In the power of resurrection life He has shown greater power than in all the days that are past. In the resurrection of Jesus Christ and in His ascension to the place of the right hand of God, there is revealed a power which never was known in times past. In the power of the Holy Spirit who has gone forth at the behest of God there has been a spread of divine power in the regeneration of men such as never was before. Israel remained a nation for four hundred years, while the Church of God has spread abroad through the whole world in less than two centuries. This is manifestly the mighty power of God unto salvation. He is the same God of power and of love as He ever has been.

God in the Old Dispensation

We desire to note particularly the manner of God's approach to and communication with men in the days of old. It is certain that there were revelations of God by His Word to men who lived in the early days of the world. The records of these visitations and communications have been constant, and the verification of past records depends on the succeeding testimony. If God spake in the early part of our dispensation, it is evidence that the earlier testimony of such manifestations of God were also true. In the days of Christ, He spake concerning the days of Noah. David referred to the deeds of God in the wilderness. Moses was told that the God of the burning bush was Abraham's God. Abraham lived in the days of Noah. From such testimony we have confirmed to us the visitations of God to His saints in the days of old. But God did not reveal Himself at all times in the same manner. Heb. 1:1.

God Spake in Times Past

Heb. 1:1 records that God spake at "sundry times." He was not in constant communication with all men. But those to whom He spake were convinced that He who spoke to them was God. The story of Adam in communication with his Creator is wonderful in its reality and simplicity. God came to him, and God talked with him. There was a conversation between them. Adam knew the voice of God and understood the language of the Creator. Those to whom God spake were convinced that it was God. Note the certainty of those men of God, Noah, Abraham, Isaac, Jacob, Moses, even Hagar, and Abimelech. They never attributed these declarations to bad dreams, or hallucinations. When the Almighty sent His word to them they were convinced of its origin and of its authority.

There were constant messages, during the days of the Old Testament, in which the Word of Jehovah was sent to men. It was not a continuous process of communication, for God spake only at sundry times. Those times were opportune ones, in the sense that God saw it essential that He should give His people these messages. It was under such circumstances that God used the "holy men of old", to be the conveyor of His words to His people. When there was no man to speak God used the beast. When there was no flesh-and-blood medium He used nature, —the thunders and lightnings, the wind and the storm, the sea and the earthquake. Men could not mistake the voice of God, in whatever form or language He spake to them.

There were false prophets in the days of old. They were able to deceive some men, but could not gainsay the true prophets of God. They boasted of their shrewdness, but were made to quail in the presence of God's messengers. Such were the prophets of Baal, who failed in the presence of Elijah. Micah confounded the false prophets of Ahab (II Kgs. 22:7), and Jeremiah withstood the prophets and princes of Israel. Jer. 26. These men of God spake boldly, because they knew that God had spoken to them. The false prophets endeavored only by their messages to please men. They were inspired by popularity and pleasure. God's servants spake as they were moved by the Holy Ghost and often suffered for their words, but knew that they pleased God. There is no accounting for the boldness of the prophets except that they were confident of the revelations given them that God had spoken to them. Moreover, the words of the prophets of God have been so fully proved to be true that all that they spake can be depended upon as the Word of God which shall be fulfilled in every part. "My word shall never pass away."

God Spake at Sundry Times

It is rather remarkable that we have such scattered occasions of the Word of God coming to men. In the Old Testament records there are but few records of the voice of the Lord coming to men. We must begin with the first occasion and then, following, there came a message to one who was not a man of God, Cain. For the space of many years there is no recorded Word of the Lord, although it is said that "Enoch walked with God," and it may be implied that he talked with Him in whose fellowship he delighted.

About the year 1600 after creation, the Word of God came to one, Noah. In this conversation there were many things to consider. It was not a brief message, and it may not have been a continuous one. The reason for the impending destruction of the world was confided to Noah. The dimensions of the ark were imparted to him, as well as the plan to save a seed from the flood to repopulate the world. If the Lord gave the days of grace, one hundred and twenty years, until the flood came, then that interval elapsed until the Lord again told Noah of His will that he and his family and certain creatures should enter the ark for safety. Another year elapsed and the covenant with Noah was sealed with the sign of the rainbow. Gen. 9. One may believe that as in the days of our dispensation, when the Word of the Lord came to men, they acted upon that Word with all confidence, not requiring that the Lord should remain and see that all is fulfilled. The Word of faith came to them, and they followed with the acts of faith, because the Word came from God.

From the time of Noah to the time of Abraham there was a space of about three hundred years. Only one instance occurs in this interval where the Word of God was spoken, and that word was not communicated to any man as far as a record is concerned. Only in the name, "Peleg" is there a memorial of it. Yet, there must have been a revelation of the words of God, "Let us go down, and there confound their language." Gen. 11:5-9; 10:25.

From the period of Abraham's sojourn until the time of Israel's deliverance there was a lapse of about four hundred years. This includes the occasions when God spoke and gave His covenants to Isaac and Jacob and Joseph. From Joseph's time until Moses was a period of silence, but God had given His covenants, and they were held in sacred trust by those who knew God. Joseph committed even his bones to his brethren that they should take them back to Canaan. Such was the confidence of a man who believed that God had spoken to his forefathers and to himself.

His Presence and His Word

From Egypt to Canaan there was a constant remembrance of the presence of God as the pillar of cloud and fire moved with them, and moved them, on the long pilgrimage of four hundred years. Withal the wonderful manifestation of that glorious and miraculous presence, and the wonders that were performed during the period of their journeyings, there were those who did not believe in the spoken Word of God. Again and again it became necessary for the Lord to manifest the truth of His Word by evidences of His judgments as well as by evidences of His mercies. Were not the daily portions of manna an evidence of His love and also a witness to the faithfulness of His promises? Did not the flowing streams which followed from the smitten rock prove the constancy of the Word spoken to His servant Moses? Was it essential to the truth of the Word that God should speak forth His promises with the trumpet voice of Sinai every morning when the pillar of fire changed to cloud? Yet many people did not trust in the Promise nor did they heed the law that had been spoken and written by the finger of the Almighty. He did not speak constantly, but continued to reveal His Word to priest and prophet at sundry times during the wilderness period. The judgment of Core, the death of Nadab and Abihu, the affliction of Miriam, the calling away of Aaron and Moses were among the sundry times of God's messages to His people among whom His presence was constantly manifest.

Within the secret chamber of the Tabernacle, there shone the glory of God's presence. Daily the priests stood before the altar of incense, just before the veil, beneath which protruded the staves of the ark of the covenant, and daily they stood in silence as the incense ascended in the sweet savor which arose and entered behind the veil unto the presence of His glory. But there was no voice heard in the awful silence. They worshiped and returned to the court because they had been in His presence whose law they had fulfilled in offering the daily devotion by incense and the coal of fire from the altar. But when there was need of knowing His will, there stood before the same altar of incense the high priest with the breastplate and the Urim and Thummim, who heard the answer to the prayer for enlightenment and divine help in a time of need. God had promised to reveal His will when occasion arose, and at those sundry times He spake as He had promised and fulfilled the Word that He gave.

It was also under unusual circumstances that God declared His will or answered those who came to Him. King David was not a priest, but before he became king he desired to consult the Lord, and asked for an ephod, one of the garments of the high priest, that he might call upon the Lord in a time of need, and the Lord answered him. I Sam. 23:5, 9; 30:7. Again it is evident that while the priests, the high priests, were the official spokesmen for the Lord among His people, there were many occasions when the voice of God was not heard and His will was not sought by the kings and the people of the kingdom. In the days of Uzziah, the prophet Isaiah saw the Lord as if He were departing from the Temple. Isa. 6. It was then that God called a prophet to speak where the priests had failed to come into His presence in the sanctuary. It was only at such sundry times that the Lord revealed His Word, for it was only at sundry times that men sought His presence and desired to know His will. But the Word of God was constantly present that the people might know Him and perform the works of righteousness which the Lord required of them. Had they kept the written Word of the Lord, there should have been no occasion for the "sundry times" of revelation, in which, too frequently, the judgments of the Lord were declared.

In the lands of captivity, in the midst of the terrible sufferings caused by privations and by the ruthlessness of their captors, the Word of the Lord came to men of God, who spake as they were moved by the Spirit. Ezekiel and Daniel were among those men who spake at various times. It is evident from their writings that the messages recorded were not given at one time. At times the months only intervened, and other occasions were some years apart. See Daniel, also Ezekiel, and Isaiah, as the chapters are dated. When the Lord's people returned from their captivity, the Lord sent messengers to comfort them and encourage them in restoring their city and Temple and to establish them in the land which had been theirs by promise. It was under such circumstances that the Lord reminded them of the faithfulness of His promises, the certainty of His Word, and of the fact that the Word of the Lord is steadfast.

Even when the Word of God is spoken at sundry times, it is the same in character and power as when spoken at any one or usual occasion of His revelation. The law was given by Moses, but it was never changed when spoken at any other time, or through any other individual. And let us not overlook the fact that many prophets of God spake whose words were by a brief message spoken to one individual. Moses had written in the law regarding the taking of another man's wife, but Nathan was required to go to David with the story of a rich man taking a poor man's sheep to make a feast for himself and friends. David knew the wrong of such a matter, but Nathan was God's messenger to inform David of his guilt toward Uriah, the Hittite. The occasion of the giving of the law and the guilt of David were far apart, but God's messengers, both Moses and Nathan, proclaimed the same truth.

"The word spoken by angels was stedfast." So it is recorded in Hebrews, and such was the evidence that the writer of Hebrews could testify concerning it. Numerous occasions are given concerning the Word spoken by angels—Abraham's visitors, the Man of God who visited Manoah, the angel of destruction sent to David, the angels who had charge over Elisha, and the messenger whom God sent to Daniel. These all were sent on special occasions, or at "sundry times." Their words were as steadfast as those which had been spoken to Moses, or to any of the prophets.

It is evident that God spake, and that His Word was sure. It is evident also that men were made to hear and understand the Word, and they were also convinced that the Lord had spoken. It mattered not that the same word was spoken to them that had been recorded previously or had been revealed previously, they were convinced that it was God who had declared His will to them, and made them messengers of God to others. It is also evident that God spake to men when they were in need of instruction or in need of warnings. The love and mercy of God are revealed in all that He revealed to men by His Word. God is unchanging, but His methods and times of revealing Himself have varied as men needed His revelations.

(To be continued)

HANDS IN THE DARK

(Continued from page 2)

That evening as he reached for soft comforters which he put over Bobby to keep him warm on cold, stormy nights, he felt a warm little hand touch his.

"It's daddy, Bobby," and the little hand dropped and Bobby slept on.

As Jim knelt by his bedside and as he heard the bells ushering in the God-given New Year, his prayer was that His heavenly Father would forgive and as Bobby had touched his hand and heard the assuring voice, so also he wanted to go through the coming year led by the hand of an omniscient, and loving heavenly Father. With that assurance he could face the future no matter how dark it might seem.

Scottdale, Pa.

SWISS BRETHREN IN BERNE

(Continued from page 6)

gion. The owners of these farms now in a petition to the bishop protested that their banishment of the Mennonite people constituted a real grievance, since as agriculturists they surpassed by far the mountain folk of these regions. A number of Mennonite families migrated westward into the canton of Neufchatel. The decree of banishment was never enforced in the Jura district, however.

Today the number of the Mennonites in Switzerland is about 1,500—a small number as compared with that of the Mennonites of other countries who are of Swiss descent. In the United States and Canada the number of Mennonites of Swiss descent is estimated at above 65,000, including about a dozen of Swiss congregations which came to America from Russia and Austria. Also the great majority of the Mennonites of France and South Germany are of Swiss descent.

Scottdale, Pa.

"If there is anywhere on the horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the day. One spot of blue is worth a skyful of gray."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE PROBLEM OF FORGIVENESS.

Matthew 18:15-19:30

Lesson for January 14, 1940

Golden Text.—Forgive us our debts, as we forgive our debtors.—Matt. 6:12.

Verses 21, 22. It is reported that on a trip to his Georgia colony, James Oglethorpe caused a sailor who had offended him to be put in irons; saying, as he did so, "I never forgive." Whitefield, the evangelist, also aboard, heard the remark, whereupon he said, "Then I hope you never sin."

The rabbis taught that to forgive a man three times was the necessary limit of forgiveness, and proof of exceptional longsuffering. Peter asked the Master if seven times were enough; but the Master's answer means "times without number." That is, do not keep a record, but forgive every time your fellow man asks it. Luke 17:4.

Verses 23-30. The law of Moses required that every fifty years (an average lifetime) on the Day of Atonement, in the year of Jubilee, everybody was to forgive everybody else all the debts that were owed by them. In the history of the Jewish people there is no record that they ever did keep this commandment. And why? Because, much as they wanted their own debts to be cancelled, they were too selfish to cancel the debts of others. But the only time we can really have a spirit of jubilee in our souls is not when we are forgiven alone, but when we have forgiven and then are forgiven. That brings joy unspeakable. If, in every generation all financial debts would be forgiven, we would never know panics. Panics come only when credit has been stretched to the breaking point. But because we refuse to forgive, we have worldwide financial crashes about every fifty years. The people of Europe never forgive but pass the heritage of hate from generation to generation. If the peoples of Europe would forgive each other and forget the heritage of wrong and hate they would sheath their swords and unsheath them no more. That is the solution for ill will between nations. But coming closer home, the two hundred and more schisms in the Christian Church are a sad commentary on the unforgiving spirit among God's professed followers. The foundation cause for strife and heresy is selfish ambition. John 5:44; Prov. 13:10. We want to be recognized and honored; we want all our faults to be overlooked and forgiven; but we will not forgive any. As a result, strife and division. In this parable the debt of the unforgiving creditor was 600,000 times the debt of the man whom he refused to forgive. My sins may be more than the hairs of my head, and I want the Lord and my fellow man to forgive them all; but I will not forgive my brother any. That is not the way to show the Lord that I am glad that He forgave me.

Verses 31-35. Heaven and earth are mirrors reflecting back to us the spirit of our hearts and minds. The tone and spirit of all the voices that reach our ears are but echoes of the sounds that had their origin in our own throats; the kindness or the cruelty that we practice towards others will come back to us laden with a rich harvest in some future day. If peace and good will are to come to earth and remain we must forgive from the heart.

Chap. 19:1-12. There is never a call for divorce between a man and his wife as long as their hearts are tender toward each other. But if the spouse's love turns to hate the marriage is broken in spirit, even though the actual divorce is never sought. Better never to marry at all than to marry someone that you will later cease to love.

Verses 13-15. In the ancient times the patriarchs laid their hands upon their children and invoked the blessings of heaven upon them; during the theocracy, the parents brought their children to the priests to receive this blessing; in the days of our Lord's ministry they brought their children to Him, and He blessed them. Today it is the blessed privilege of all parents to bring their little ones to the Lord in consecration, and He will honor and bless.

Verses 16-22. He who would be a happy servant of the Lord dare not make any reservations in his consecration.

Verses 23-30. An abundance of material blessings tends to hinder the spiritual life by choking the Word, destroying the sense of need, and smothering desire. Put and keep Christ and salvation first in your heart and you shall reap everlasting life; and shall enjoy rich store of blessings while you continue your pilgrimage here. Unreserved consecration is father to the abundant life.

A NEW STANDARD OF GREATNESS

Matthew 20

Lesson for January 21, 1940

Golden Text.—While we were yet sinners, Christ died for us.—Romans 5:8.

Matt. 20:1-16. This parable of our Lord's is an answer to Peter's question of the preceding chapter. The thought is plain that there is great reward in forsaking all to follow the Lord, but that you largely lose the blessing by bringing in your mind your service in His vineyard to the lowly level of working for wages. And it is sadly true that too many, like Peter, think of the rewards that they shall gain in honor and fame on earth, and possibly superior standing in the glory world; then they forget that it is the duty of Christians to seek Christ's honor and glory, not their own. As this spirit grows in the servant of the Lord he slides lower and lower until he reaches the bottom, and may under certain circumstances forsake the service of God entirely, while those who serve most unselfishly reach the top. And as we allow ourselves to think upon the rewards we become jealous and envious of those who seem to outrun us. Envy and jealousy are cruel things, but if only those who were never bothered in their spirit by the green-eyed monster would reach the heavenly reward many an earnest worker for God would be missing at that day. Nevertheless you can consider yourself fortunate if you are the last rather than the lost if you harbor that spirit of jealousy.

Verses 17-19. Our Blessed Lord went about doing good, and the last and crowning act of goodness was that act when in entire self-forgetfulness, as He saw the dying millions being slain by sin, He rushed into the very jaws of death itself to rescue mankind. Only by suffering infamy could He save us from disgrace; only by His death could He give us life; only by His becoming sin for us could we receive the righteousness which is the gift of God.

Verses 20, 21. Peter was not the only one who thought of the reward he might get for serving the Master. James and John wanted the top honors. But the fact that the other ten had indignation shows that they wanted them too. Is there rivalry in the church today? Search your own heart and see.

Verses 22, 23. The cup and the baptism are not the same; the cup He will drink, the baptism He has had. The baptism of the Spirit He received at the time that He entered the service, the cup of suffering He will drink as He comes to the end of it. Is the Christian able to partake of both? Certainly. The baptism he needs for effective service in that station to which the Father calls him; the martyr's cup is a signal honor conferred on those who prove themselves supremely faithful, and the martyr's crown is their reward.

But the spirit that makes me want a place where I can rule over my brethren is wrong. Those places belong to those to whom the Father gives them, and should be considered as a place of great obligation rather than a place of great honor and authority.

Verses 24-27. Isa. 55:8, 9. As a man thinketh in his heart so is he. Prov. 23:7. If his mind is carnal, he will conform to worldly standards of life; but when his mind is renewed in the image of Him who created him he will be transformed. Rom. 12:2. These two standards of life are as far apart as the east is from the west; or speaking in the terms of Isaiah, the mind of the Lord is high while the mind of the world is low. And there is no standing still; you either ascend or descend. Titus 2:12; James 3:15.

The world's idea of greatness is one in which you can lord it over your fellows; one in which you are master and they are servant; wherein you are rich and they are poor; wherein you dress in silks and they in rags. But God's idea of greatness is different. Solomon was great in all the things that make for greatness according to worldly standards; but our Lord who had none of these things was greater than Solomon. Why? Solomon was served by others, but our Lord served others. Solomon thought only of what he could get out of the world to add to his sensual gratification; our Lord thought only of the measure of good that He could do to others to alleviate the hardness of their lot.

Verse 28. In this verse we have an explanation of the spirit that motivated all the actions of our Blessed Lord, and the key to the door that leads to true greatness. The great of a land are not its politicians but its preachers; not its soldiers but its scientists; not its millionaires but its philanthropists.

Verses 29-34. The surgeon who would refuse to operate upon a beggar is not a great surgeon despite his skill. Follow the Christ and do all the good you can to all, especially the neediest.

JESUS DRAMATICALLY PROCLAIMS HIS MESSIAHSHIP.—Matthew 21:1-16

Lesson for January 28, 1940

Golden Text.—Behold, thy King cometh unto thee.—Matthew 21:5.

Matt. 21:1-3. It is evident from the words of John (chap. 12:16) that the disciples had no idea that they were fulfilling the words of the prophets while they were engaged in these acts of exaltation and praise. That the Master, who had spoken these prophecies through the prophets, knew He was fulfilling them goes without saying. According to John, Jesus had spent the previous night, as He probably did every night of the Passion Week, at the home of Martha in Bethany. Who were the owners of the asses? We do not know. But we do know that they recognized what comparatively few disciples acknowledge—that that which is theirs is only theirs by the grace of God;—that it really belongs to the Lord, and at His call it must needs be surrendered to His service. These men did not wait to think over it and pray over it when the Lord needed the asses; they gave them at once. It is proper that a man should make sure what the Master's will may be; but it is never proper to hesitate when once you are sure what that will is.

Verses 4, 5. Could Jesus have won the crown as earthly King of the Jews? In all likelihood He could have done so. We have the record that at one time the people were minded to take Him by force and make Him king. But it was not the Father's plan. It was the Father's plan that He should be the Saviour of the world through His vicarious death and triumphant resurrection; and that He was to be the King to all those who would accept Him as their Saviour. The kings of the earth in their triumphs like to exhibit their greatness in their pride; but our Blessed Lord showed His greatness by His meekness.

Verse 6. The disciples obeyed a strange command. They could have asked many questions of the Lord as to how He knew that there was an ass-colt with its dam tied in the village; to whom they belonged and all that; but instead they went and found it even as He had told them. To the man who is willing to be led of the Spirit equally strange commands are given. Happy is that man who heeds them.

Verses 7, 8. Jesus had no advertising staff; this triumphal entry was the result of the spontaneous impulses of the disciples and the multitude. Enthusiasm that has to be worked up is not to be compared to that which is natural. The honors accorded the Lord were such as the kings of the earth could gain only through fear, or hope of reward.

Verses 9-11. "Hallelujah," means "Hail Jehovah"; "Hosanna" means "Save now." The multitude saw in Christ the son of David who had come in the name or at the command of Jehovah. As such He had the Father's seal upon Him. At that time the multitude glorified God for sending Him and besought Him to "save now," in the highest sense. Deliverance from the power of Rome would have been deliverance in the lowest sense; but deliverance from the power and kingdom of Satan and translation into the Kingdom of God is deliverance in the highest sense. Abraham Lincoln freed the Negroes of the United States from physical slavery; but only Christ can save from spiritual slavery.

Heaven is always filled with His praises, hell with curses, and earth has both. And those who refuse to crown Him as Lord of their lives are not all of them outside the church.

Verses 12, 13. "Godliness with contentment is great gain;" but no person should unite himself with the people of God in the hope of material gain, nor should he after he is a part of the body allow the baser aims of life to prevail. Keep business out of the church, and the thought of business out of the mind while in church. The church, in God's plan, is a place where the soul gathers with fellow saints to commune with God; but it requires eternal vigilance on the part of worshipers to keep public worship on that plane. In the days of Ezekiel the Temple worship had degraded into such depths of idolatry that the Lord had to forsake the Temple; in the days of our Lord the Jewish religious leaders had subverted worship into the means of accumulation of vast wealth. The Temple needed cleaning then. Does it need it now?

Verses 14-16. The church needs a regeneration when the religious heirarchs are sore displeased when the power of God is revealed in saving and healing, and when the multitude's "Hosannas" arouse their disgust and envy. Better to be the least in the kingdom and glorifying Him, than to be the greatest and opposing Him.

HOLDING LIFE SACRED (A Principle of Temperate Living)—Gen. 1:27-31; I Cor. 6:19, 20; II Cor. 6:16-7:1

Lesson for February 4, 1940

Golden Text.—Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—I Cor. 6:20.

Gen. 1:27. When the sacred writer speaks of the creation of matter he uses the word "created" but once; the same is true when he speaks of animal life; but when he speaks of the creation of man in this verse he uses the word three times. There is a reason. (1) Man is a threefold being—he has a physical body made of matter. God is a spirit, consequently He has not a body such as we have. (2) He has animal life, and this life has finite duration; but God is eternal. (3) Man has a spirit. This is a quality inbreathed of God, and partaking of the nature of God. This part of man is immortal and lifts man so much higher than the level of the animal as the animal is higher than the material. In this body he is but little lower than the angels; but if he is true to the purposes of God he shall rise higher than the angels and be given a body like unto the glorious body of the ascended Lord.

Verse 28. All the things created before the creation of man were made for the use of man. He was to conquer and rule over all the world of nature. If he conquers rivers and streams and makes them serve his will, much more should he conquer this material body and make it serve the will of God. If all the animal world is to be under his dominion, much more should his own life be so; if the soul is of the same essence as God, this soul should be fully surrendered to the will of God.

Verses 29, 31. This body of ours needs food. God has provided both plants and animals for that purpose. I Tim. 4:3, 4. Matter is not sinful. God created it very good. But man, by yielding to the temptations of Satan, has fallen. Nature is still good; but everything that fallen man uses he perverts and defiles, his own body most of all. That which was created in the image of God has been debased and defiled until it takes on the image of Satan. Jas. 3:15.

I Cor. 6:19, 20. Man's birthright is that of a child of the Highest. The Fatherhood of God is taught all through the Bible from the first chapter of Genesis. But he has sold himself to sin. However, God has not relinquished him. Instead He has bought him back to Himself with a price greater than the value of worlds, i. e., the blood of the heaven-sent Son. This is the value that God places on the human soul. Should I sell it for naught? Or my birthright for a mess of pottage?

God has created us for His glory. The soul redeemed from sin's deepest depths through the power of God can glorify his Saviour as well as though he had never sinned. After

(Continued on page 32)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

With the beginning of the New Year we wish to give the last of our series of thoughts on **How to Improve Our Young People's Meeting.** And while we do not expect that this is a final word on the theme it will be the last of the series as found in these Introductory remarks for the time being. We hope to have the theme further and more thoroughly discussed by writings elsewhere and from various viewpoints and various writers. And trust that all interested workers will give the matter their earnest and prayerful consideration. We wish to discuss briefly today the importance of

VI. Spirituality in Our Meetings

as a means of real improvement. Spirituality is the vital power of all Christian service and worship. "To be carnally minded is death, but to be spiritually minded is life and peace." To say that the meetings are without life is to confess a fatal lack in the church and in the young people of the church, since the meetings depend upon them for putting life into them. There is such a thing as Christians who are yet carnal. I Cor. 3:1-3; Heb. 5:11-14. There is no reproach upon a new-born babe in Christ, but there is a lack of proper care when there is a prolonged babyhood which indicates that there has been a lack of proper development in spirituality. But we cannot infuse spirituality into a meeting when there is none in the leadership or the constituency of the meetings. But there is scarcely any congregation without some spiritually minded members. And there is scarcely any young people's meeting without at least some development of spirituality among some of the young people, which, if rightly fed and exercised, will increase and bring about a revival if the proper steps are taken.

I am writing this for you to consider with reference to your own selves and the meetings for which you are responsible. It is to be hoped that serious meditation and prayer will be given to this matter and if you find a dropping off of interest, do not rest until the means of prayer and earnest heart-searching and establishment of fellowship with God has been accomplished in your own heart, and a wholehearted endeavor has been made to bring the church and her young people to a similar experience. May God give you a vision of the need in your own meetings and also a clear understanding as to how to bring the remedy to bear upon all concerned.

* * * *

With the beginning of the new year let there be a careful inventory of our standing before God and the warmth of our interest in the Lord's work, and, in all sincerity, may we take the counsel of the Lord to the Church in Ephesus and endeavor to use the opportunities of this new year to enjoy a real blessed revival of life and power with God. Rev. 2:1-7.

* * * *

If you have not followed the series of **How to Improve Our Young People's Meeting** as found in the Introductory Thoughts of the Young People's Meeting Department of the Christian Monitor, will you please gather up the Monitors as far back as the August Number and read them consecutively up to the present date. Let the Lord use your own thoughts to further develop the subject, and may He use you in helping to improve the meeting in your own and other congregations.

LIVING WORTHY OF THE LORD.—Col. 1:9-18; Eph. 4:1-6

Topic for January 7

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **The Worthy Life.**—When we consider who the Lord is and what He has done for the salvation of the souls of men, it becomes those who have received Jesus Christ as their Saviour to live a life which corresponds with the great salvation which has been received.

The worthy life is obedient to the Lord in all things which He commands. We respect His counsels and trust His wisdom.

The worthy life is one which corresponds to the character of the Lord—His righteousness, His purity, His loving kindness, His truth, His longsuffering, His patience, His unselfishness and sacrificial service, His humility.

The worthy life is separated from sinful things. "As he which hath called you is holy, so be ye holy in all manner of conversation." Holiness unto the Lord brings into our life entire consecration unto Him and brings us to a complete divorcement from all evil doings.

The worthy life is one that is full of good works. Not only are we filled with love and devotion to God, but that love and devotion to Him includes a service of love toward our fellow men.

The worthy life is not satisfied with a scanty knowledge of God and of His Word. Diligence in getting acquainted with God through Bible study and prayer and attendance upon the regular worship of God, is befitting one who has been conscious of the redemption which is in Christ Jesus.

The Saviour recognized the value of the worthy life in comparing His followers to **"salt"** and **"light."** Their life is to be an influence for God, and the good which He would have expressed before the world recommending His kingdom and righteousness to those otherwise in darkness and despair.

II. **The Text.—Col. 1:9-18.**—This passage is a prayer of the Apostle Paul in which he requests blessing of the Lord upon the Colossians to the end that they might "walk worthy of the Lord unto all pleasing."

Eph. 4:1-6.—This is a plea of the apostle to the Ephesians that they walk worthy of their calling in the Lord. It especially emphasizes how this worthiness is expressed in a unity of the Spirit among the people of God.

III. **Suggestions for Junior Programs.**—The editor has purposely left off the exact Scripture passage in connection with the headings in the outline to give a chance for the boys and girls to find them since they are largely found in the third chapter of Colossians and the fourth chapter of Ephesians. It will be an advantage for them to locate the particular verses which cover the various lines of thought. The time could well be spent in bringing out the interpretation of the things suggested for the Christian life and the things that are to be put away, being sure to make them practical for our present-day circumstances.

The first part of the third chapter of John has been suggested as the basis for bringing out the foundation of a worthy walk for the Lord. The children need to be made conscious that their life cannot be worthy as long as the sinful nature is not crucified and the new life has not been wrought within the heart. If the older and more developed children can develop the various phases of the theme suggested, assign the task to them or let them do it under the guidance of some one older. Songs or select readings may be used in the program which express sentiment appropriate to the theme of the evening. As a theme for the first Sunday in the New Year the topic can be made appropriately seasonal.

OUTLINE STUDY

I. **Preparations for a Worthy Life before God.**
   1. Trusting in His Gospel.—Eph. 1:13.
   2. Receiving His quickening.—Eph. 2:1-7.
   3. Becoming God's Workmanship.—Eph. 2:10.

II. **The Walk** (Find the Scripture in Ephesians and Colossians).
   1. Positively.
      - a. Lowliness, meekness, forbearance.
      - b. Unity of the Spirit.
      - c. Truthfulness.
      - d. Self-control.
      - e. Honorable labor.
      - f. Kindness.
      - g. Submission.
      - h. In the light of God.
      - i. In the strength of God.
      - j. In prayer and thanksgiving.
   2. Negatively.
      - a. In the vanity of the mind.
      - b. In lust.
      - c. In lies.
      - d. In corrupt speech.
      - e. In bitterness and strife.
      - f. In darkness and self-will.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Worthy."**
2. The Worthy Life.
   - a. Rightly begun as taught to Nicodemus in John 3.
   - b. Putting away evils as taught in Ephesians and Colossians.

- c. Putting on good from the Lord as we learn in Ephesians and Colossians.
- d. How boys and girls can please God (See the text, Col. 1:9-18).
  - —By learning more of God.
  - —By bearing fruit for God.
  - —By enduring hard things for the sake of right.
  - —By joyfulness in suffering.
  - —By living a thankful life in return for what God has done for us.

3. A New Year for God.

For Seniors.

1. The Character of a Life Worthy of the Lord.
2. Modern Expressions of Evils to Put off.
3. How the Worthy Life is Expressed in Home, Church, and Society.

PERSONAL THOUGHT

Does my life conduct adorn the doctrine of God our Saviour in all things?

SEED THOUGHTS

The truest worship is a life;
All dreaming we resign;
We lay our offerings at Thy feet,—
Our lives, O God, are Thine!
—Jno. Weiss.

All the graces of Christianity go together. They so go together that where there is one there are all, and where one is wanting, all are wanting. Where there is faith, there are love, and hope, and humility; and where there is love, there is also trust; and where there is a holy trust in God, there is love to God; and where there is a gracious hope, there is also a holy fear of God.—Jonathan Edwards.

It is they who glorify, who enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.—Thos. Guthrie.

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

Take time to be holy,
Let Him be thy Guide,
And run not before Him,
Whatever betide;
In joy or in sorrow,
Still follow thy Lord,
And looking to Jesus,
Still trust in His Word.

Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.
—W. D. Longstaff.

GOD'S WORK AS SUSTAINER.—Acts 17:24-31; 14:15-17

Topic for January 14

MOTTO

"In him we live and move and have our being."

MEDITATIONS ON THE TOPIC

I. **Providential Work.**—God is present in all His creation. The working of the whole of heaven and earth with all its living creatures are the constant evidence of the intelligent and almighty work of the Creator. Every star has its course and keeps it. The Sun, the Moon, the Earth, every Planet, performs its function designed by the Creator. The rain clouds serve their purpose in bringing rain upon the earth for the purpose of furthering the growth of vegetation and the production of food and materials for the welfare of man and beast. The land, the sea, the rivers, the fountains of water, have a place and are made to serve their end according to God's will. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

God overrules the seasons. His providence is in the seasons of prosperity as well as in the seasons of scarcity. Cf. Amos 4:6-10. It is because of His dealing with man that God directs nature in a way to show man his dependence and incline him to seek God in penitence and in faith. Amos 4:11-13. Man is the crowning work of God's creation, and upon man's conduct in the earth much of God's work concerning His creation is ordered. When the Prince of glory died for man's sin, all nature was darkened by the hand of the Creator. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Pet. 3:7). God in Noah's day destroyed the earth by a flood. He is the Ruler of the universe and orders all according to His righteous will in providential judgment and mercy.

II. **The Text.**—(1) **Acts 17:24-31.**—This passage indicates that the Creator had a purpose in all His creation with special reference to man with whom He has dealt in longsuffering and wisdom that He might bring man to see his need and be inclined to seek after God.

(2) **Acts 14:15-17.**—This passage points to the natural blessings of life as coming from God and that these are to witness to God's great goodness to man, indicating that it is folly to serve idols.

III. **Suggestions for Junior Programs.**—This lesson is one of unending interest for boys and girls provided we can lead them to understand that God is upholding all things by the word of His power. The great variety of God's works both in material things as well as in living creatures form a study so infinite that a lifetime would never suffice for the finite mind of man to learn of all its details. We need to come to the place and get our youth to the place where they are made to feel as the Psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These all wait upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Ps. 104:24-30). The Suggestive Outline assignments will give an idea how the subject may be developed to fulfill the above suggestions.

OUTLINE STUDY

I. God Keeps the Universe of His Creation.

1. His promise to Noah is kept.—Gen. 8:20-22; 9:8-17.
2. He keeps every star.—Isa. 40:26.
3. He gives life and food to all flesh.—Ps. 136:25; 104:24-32.
4. He gives sunshine and rain.—Matt. 5:45.

II. He Rules Intelligent Creatures.

1. He orders the steps of a good man.—Ps. 37:23, 24.
2. He prepares judgments for the wicked. —Ps. 34:16.
3. He prepares salvation for penitent sinners.—Acts 17:30, 31.
4. He makes all things work for good to saints.—Rom. 8:28.
5. He overthroweth the wicked.—Prov. 21:12; Ps. 9:16.
6. He is over the nations in providential works.—Dan. 4:32-37.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Works,"** as applied to God.
2. God Cares for All.
   - a. For sun, moon, and stars.
   - b. For the earth and its days, nights, seasons, years.
   - c. For creatures, plants, mankind, etc.
   - d. In His judgments.
   - e. In His salvation.
   - f. For the future of the soul.
3. How We Ought to Respond to God's Care.
   - a. In Obedience.
   - b. In Worship.
   - c. In Service.

For Seniors.

1. Unfailing Providences.
2. The Love and Wisdom of God's Providences.
3. The Whole Duty of Man in Relation To God's Works.

PERSONAL THOUGHT

The more we know of the presence and work of the Creator in all that we see and hear and feel, the more our hearts should respond to worship and adore and obey Him.

SEED THOUGHTS

Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let Thy praise our tongues employ.

For the blessings of the field,
For the stores the gardens yield,
For the joy which harvests bring,
Grateful praises now we sing.

Clouds that drop refreshing dews;
Suns that genial heat diffuse;
Flocks that whiten all the plain,
Yellow sheaves of ripened grain.

All that Spring with bounteous hand,
Scatters o'er the smiling land;
All that liberal Autumn pours
From her overflowing stores:

These, great God, to Thee we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Solemn vows and grateful praise.
—Mrs. Barbauld.

I believe not only in "special providences," but in the whole universe as one infinite complexity of "special providences."—Kingsley.

Be an observer of providence; for God is showing you ever, by the way in which He leads you, whither He means to lead. Study your trials, your talents, the world's wants, and stand ready to serve God now, in whatever way He brings to your hand.—Horace Bushnell.

TRAITS OF CHRISTIAN CHARACTER —REVERENCE (Jr.).—Heb. 12:18-29; I Thes. 5:12, 13

Topic for January 21

MOTTO

"Exalt the Lord our God, and worship at his holy hill."

MEDITATIONS ON THE TOPIC

I. **Reverence.**—This is a trait of character in which the person feels and expresses a respect and humility toward those to whom it is due. Reverence in the sense of worship is due alone to God. But reverence in the sense of submission to those in a position of authority is due from us as God's children also. Parents, teachers, leaders, church officials, governments and officials of governments—all should receive their due from God's children. There is a reverence born of humility of spirit in ourselves which we owe to any fellow human being, however lowly or seemingly inferior he may be in some respects to us. "In lowliness of mind, let each esteem other better than themselves" (Phil. 2:3).

Reverence toward God is the central source of all true reverence. Often do we find a kind of reverence toward men which does not in turn give proper reverence toward the Creator. Hero worship is a common form of reverence which lacks the true estimate of values and gives honor where honor is not due. There is also a selfish reverence which esteems men for the sake of securing special favor to a selfish end. True reverence toward men does so toward them for the sake of their own worthiness of being honored and not with any patronizing end in view. And what is true of patronizing reverence toward fellow men is likewise true of such reverence expressed toward God. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." God is not satisfied with any reverence which does not proceed from a genuine respect in the heart toward Him which gives Him the honor due unselfishly.

II. **The Text.—(1) Heb. 12:18-29.**—This passage reveals how God sought to impress reverential fear in the hearts of Israel toward Him that they might be prepared to receive what He was about to do for them. Moses was reverent to the extent that God could use him as the leader of the people. We should learn reverence for the manifestation of God in Christ Jesus and for the message which God brings to us by Him.

(2) **I Thess. 5:12, 13.**—This passage gives instruction as to how we should esteem those whom the Lord has called to be our spiritual shepherds.

III. **Suggestions for Junior Programs.**—The subject of reverence may be made very practical for the juniors by the method suggested for a study of the reverent characters of the Bible. Let them note the manner of expression in each of the persons or beings who showed reverence toward God. A similar thing might be done to develop Topic III, of the suggestions for juniors. Select Bible characters who were reverent to their elders. By way of contrast some might be selected who showed disrespect to their elders and show the evil consequences of their rebellion.

In the outline study under 4, "God's Order in Society" note that the first Scripture should be Ex. 20:12 and relates to honor of father and mother. This should have due emphasis in the meeting. In the applications of **reverence toward God** the boys and girls should have the practical applications as to how they can develop their expressions of reverence by due reverence in the house of God or in any religious service, and also in their respect for the Holy Scriptures and every teaching of the same.

OUTLINE STUDY

I. Fitting Patterns of Reverence Toward God.
1. Abraham.—Gen. 17:3, 17.
2. Moses.—Ex. 3:2-6.
3. Elijah.—I Kings 19:12, 13.
4. The Seraphims.—Isa. 6:2, 3.
5. Isaiah.—Isa. 6:5.
6. Israel.—Ex. 19:16-25.
7. Ezekiel.—Ezek. 1:28; 3:23.
8. Daniel.—Dan. 10:8, 9.
9. John.—Rev. 1:17, 18.

II. Exhortations to Reverence for God.
1. With appropriate offering.—Ps. 96:6-9.
2. The proper feelings.—Ps. 99:1-5.
3. Our Christian opportunity.—Heb. 12:25-29; I Pet. 2:5-10.

III. Reverence in Relation to Things of God.
1. God's house.—Lev. 19:30; 26:2.
2. God's Word.—Jas. 1:18-25.
3. God's servants.—Phil. 2:25-30; Heb. 13:7, 17; I Thes. 5:12, 13.
4. God's order in society.—Ex. 20:12; I Pet. 2:17; Lev. 19:32; Phil. 2:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Reverence"** or **"Honour."**
2. Tell the Story of the Men Who Were Reverent toward God as in Outline under Division I.
3. Reverence We Should Have for Parents and Teachers and Those in Authority over Us.

For Seniors.
1. Reverence for the Personal Presence of God.
2. Reverence for God's Word and Order.
3. The Respect Due to Others.

PERSONAL THOUGHT

Lord, give grace for an acceptable service with reverence and godly fear.

SEED THOUGHTS

We labor to promote reverence—
For the Name of God,
For the Book of God,
For the Day of God,
For the House of God. —Sel.

Be silent, be silent,
A whisper is heard,
Be silent, and listen,
Oh, treasure each word.

Be silent, be silent,
For holy this place,
This altar that echoes
The message of grace.

Be silent, be silent,
Breathe humbly our prayer,
A foretaste of Eden
This moment we share.

Be silent, be silent,
His mercy record;
Be silent, be silent,
And wait on the Lord.
—F. J. Crosby.

Lord Thy glory fills the heaven;
Earth is with its fullness stored;
Unto Thee be glory given,
Holy, holy, holy Lord!
Heav'n is still with glory ringing;
Earth takes up the angel's cry,
"Holy, holy, holy," singing,
"Lord of Hosts, the Lord most high!"

Ever thus, in God's high praises,
Brethren, let our tongues unite,
While our thoughts His greatness raises,
And our love His gifts excite,—
With His seraph train before Him,
With His holy church below,
Thus conspire we to adore Him,
Bid we thus our anthem flow.
—Richard Mant.

MEANS OF GRACE.—Heb. 4:11-16; II Pet. 1:1-11

Topic for January 28

MOTTO

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **Agencies in the Work of Grace.**—God's loving favor is grace. God's grace is bestowed by means of the gift of Jesus Christ to the world. His gift avails for us when we receive God's gift by faith. In bringing men to accept the gift, God uses the agency of the "word of truth" which is also called the "word of his grace." It is the Word of His grace because it is designed to bring men to the place of favor with God if they are willing to meet the conditions set forth in the Word. The Spirit of God works through the Word and operates upon the heart of sinful men to bring conviction of their need of salvation. He also makes them conscious of the call to accept the offered mercy.

The Word of God and the Spirit of God find fruitful ground in the hearts of men and women who have been brought into some experience of suffering and in witnessing suffering or death or accident. The suffering may be bodily or mental. There may be an overthrow of human plans by providential circumstances that leads the individual to see the need of accepting God's plan. The experiences of life may prepare the mind and heart for the lessons which God by grace would impart. All this is an agency or means by which the grace of God works.

The minister and teacher of the Word is used of God as an agent to bring the minds of people to their rightful position before God so that God can accomplish His grace in them. The church stands as a constant instrument of God's grace in ministering to both the believer and the unbeliever. The former grows in grace while the latter is brought to conviction and moved to accept the ways of the Lord.

II. **The Text. — (1) Heb. 4:11-16. —** The voice of God in His Word is to be diligently heeded if the soul is to escape the great loss occasioned by unbelief. The great high priest, "Jesus, the Son of God," makes a "throne of grace" in the heavens to which needy souls may come for mercy and grace to help in time of need.

(2) **II Pet. 1:1-11.**—Grace is multiplied through the knowledge of God and our Saviour Jesus Christ. The divine nature is received by faith in the precious promises. The new life is enlarged by a diligent application.

III. **Suggestions for Junior Programs.**—The subject may be a little too theological for the junior mind unless the program is treated in a way suited to them practically. Lead to the various steps in receiving salvation. It is a gift from God through His Son. Our part is to receive it in the simple faith that we would receive any other gift. We cannot save ourselves by an effort to be good. Divine power must come to us from God who gladly gives it to those who are ready to let Him have right of way in their life.

Following on in the new life is suggested in the Suggestive Assignments under the heading "Taking His Way of Blessing." The Scriptures given in the junior outline will aid in helping to get the thoughts to the junior as to the conditions we must meet to receive the grace of God and to grow in the same. The various points may be separately assigned if they will be rightly blended by those who can see through the whole subject.

OUTLINE STUDY

I. Means of Grace Available to Guilty and Faulty Men.

1. The word of grace.—Acts 20:32; Jas. 1: 18-21.
2. The Spirit of grace. — Eph. 1:13, 14; Rom. 8:1-9.
3. The redeeming grace through Christ.—II Cor. 8:9; Gal. 3:13.
4. Providential longsuffering.—II Pet. 3: 7-9.
5. Providential chastening.—I Pet. 5:10.
6. The Gospel ministry.—Eph. 4:11-16.
7. The Christian Church.—Acts 2:41-47.
8. The privilege of prayer.—Jude 20-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Grace."**
2. How to Obtain God's Favor.
    - a. "Not of yourselves, it is the gift of God" (Eph. 2:8, 9).
    - b. Through Jesus Christ our Saviour (Tit. 3:4-7).
    - c. By believing on His name (Jno. 1: 12, 13).
    - d. Surrendering all to Him (Lk. 14:26, 27, 33).
    - e. Taking His way of blessing.
        - —Reading and doing His Word (Jas. 1:19-25).
        - —Keeping His commands (Jno. 14: 15, 23, 24).
        - —Working in His Church.—(Matt. 28:19, 20).
        - —Seeking Him by prayer.—(I Thes. 5:17, 18).

For Seniors.

1. The Meaning of Grace.
2. The Throne of Grace.
3. Working in Harmony with God's Grace.

PERSONAL THOUGHT

God bestows His grace upon us all. But to obtain its fullness we must respond to the same and appropriate it by meeting the conditions and opportunities afforded.

SEED THOUGHTS

Word and work—the two W's. You will get spiritually gorged if it is all **Word** and no **work**, and you will soon be without power if it is all **work** and no **Word.** If you want to be healthy Christians, there must be both Word and work.—D. L. Moody.

You want to grow in grace. Then be sure you are alive at the roots.—Sel.

Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness.—Sel.

We cannot live on last year's food, nor remain virtuous on last year's virtue.—Sel.

If the victorious life is to be maintained it must be a fed life (fed on God's Word); a faith life; a prayer life; a shared life.—Sel.

Oh wondrously sweet is the story,
That Jesus came down from above,
To make an atonement for sinners,
And bless this poor world with His love.

Oh wondrously sweet is His mercy,
And wondrously free is His grace,
And wondrously rich His compassion,
For did He not die in our place?

Oh beautiful story of Jesus,
The sweetest that ever was told,
The holiest, purest, and most precious,
That God could to mortals unfold!

—E. A. Hoffman.

CHRIST'S EARTHLY MINISTRY.—Acts 1:1-11; Heb. 1:1-3

Topic for February 4

MOTTO

"The Son of man came not to be ministered unto but to minister."

MEDITATIONS ON THE TOPIC

I. **Earthly Ministry of Jesus.**—"I came forth from the Father, and am come into the world: again I leave the world and go to the Father" (Jno. 16:28). There are three distinct ministries mentioned in the above passage: (1) Before the world was, until He came. (2) In the world, as a Son of God in the flesh. (3) In heaven, with the Father.

Our topic deals with Christ's **earthly** ministry. We can summarize it in short words full of meaning or we can go into all the details as they are recorded and consider the words and acts one by one as we learn of them. A summary is given (setting forth in a special way His ministry from the time of His baptism till His death) by Peter to the house of Cornelius: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with him" (Acts 10:38). Another summary is given in Hebrews 1:1, 2: "God, who at sundry times and divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

John in his Gospel says: "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (Jno. 1:14). His mind to serve is revealed in the letter of Paul to the Philippians: "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 5-8).

II. **The Text.—Acts 1:1-11.**—This passage refers to Jesus' earthly ministry as given in the Gospel of Luke and speaks particularly of His last meeting when He ascended to heaven after having appeared to them and taught them and having delivered His last commission.

Heb. 1:1-3.—This summary has been referred to in the introductory thoughts on Christ's earthly ministry.

III. **Suggestions for Junior Programs.**—The juniors may well take a historical view of Jesus' life work, discussing the topics as suggested in the outlined suggestive assignments for juniors. It is well to emphasize the significance of each period and service of His earthly ministry so that they may be made to show the general purpose of His career as shown in the summaries given of His earthly ministry. As the different works of Jesus are set forth by the juniors it is well that some adult show clearly all their significance wherein the junior may miss the important points. This may be done by the superintendent of juniors or by some one appointed. In case there has been special help in the preparation of the lesson assignment of each junior speaker, the further application may not be so needful. If the meeting is combined with the adult meeting the topics can be arranged supplementary to one another.

OUTLINE STUDY

I. His Birth and Childhood.

1. The marvelous birth.—Lk. 2:1-20; Matt. 1:18-2:15.
2. Divine providence kept Him.—Matt. 2: 13-23.
3. He becomes awake to His Calling.—Lk. 2:40-52.

II. His Public Ministry.

1. Baptism with water and the Holy Ghost. —Matt. 3:13-17; Mk. 1:9-11; Lk. 3: 21, 22.
2. Tempted of the devil.—Matt. 4:1-11; Lk. 4:1-13; Mk. 1:12, 13.
3. Preaching, teaching, healing.—Matt. 4: 23-25.
4. Calling and sending the Twelve.—Matt. 10:1-42; Mk. 3:13-19; Lk. 6: 12-15.
5. Notable discourses.—Matt. 5:1-7:27; Jno. 6:22-71; Jno. 15, 16, 17.
6. Notable events.—Matt. 17:1-13; Lk. 9: 28-36; Jno. 11:1-46; Matt. 21:1-11; Matt. 27:32-36; Matt. 28:1-10.

III. His Accomplishment.

1. Ransomed many.—Matt. 20:28.
2. Became a great conqueror in spiritual things.—Eph. 1:18-23.
3. Became the leader in the salvation of men.—Matt. 28:18-20.
4. Secured victory over death.—I Cor. 15: 1-58.
5. Made the Church a factor in the world. —Eph. 4:11-16; I Tim. 3:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Grace."**
2. How Jesus Served on Earth.
    - a. Serving as a babe in lowliness.
    - b. Serving as a boy—subjection to parents.
    - c. Serving in manhood.
        - —An example in baptism.
        - —Teaching God's Word.
        - —Doing good.
        - —Suffering and loving.
        - —Dying for our sins.
        - —Raising from the dead.
        - —Sending forth His apostles.
        - —Ascending to glory.

For Seniors.

1. His Humility in His Earth Life.
2. The Power of Jesus in His Works.
3. The Teaching of Jesus.
4. The Price He Paid for Us.
5. What He Accomplished.

PERSONAL THOUGHT

Is our earthly life a sacrificial service like our Redeemer's?

SEED THOUGHTS

Christ was placed midmost in the world's history; and in the central position, He towers like some vast mountain to heaven—the farther slope stretching back toward the creation, the hither slope toward the consummation of all things. The ages before look to Him with prophetic gaze; the ages since behold Him by historic faith; by both He is seen in common as the brightness of the Father's glory, and the unspeakable gift of God to the race.—Sel.

Sing of the Mighty One

When light divine had touched the hills,
By slumbering Galilee,
The golden waves then rolled afar
Towards the western sea,

(Continued on page 31)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

A PALESTINE RABBI FINDS CHRIST

The entrance of thy words giveth light.—Psalm 119:130.

The following account of the conversion of Rabbi Chil Slostowski, as told by himself and reported in a bulletin of the Million Testaments Campaign, conducted by Geo. T. B. Davis, shows again not only the power of the Word of God to bring salvation, but how marvellously the Lord is calling out His jewels in these times of severe opposition to the preaching of the Gospel.

I am a descendant of a line of orthodox rabbis of Poland. Because of this I received a strictly rabbinical education. Thanks be to God for His spiritual gifts which enabled me to obtain the highest diplomas from two Rabbinical Seminaries when I was only seventeen years of age.

But these diplomas did not satisfy me. I continued to study most earnestly the Talmud and the "Shulchan Aruch", and other rabbinical books. When I was twenty years of age I knew by heart much of the Talmud and other commentaries on the Old Testament.

As a result of the thorough knowledge of these books, various rabbis came to consult me about so-called "Kashrouth" questions and in spite of my youth they accepted my decisions as the correct ones.

When I was twenty-five I became a rabbi at Dubno in Poland. Being very strictly orthodox I would rebuke people because they did not carry out to the letter the Talmudic traditions.

After two years in Dubno, I was called to Lodz, one of the large cities of Poland. There I held the position not only of a rabbi, but I also became a professor and teacher of the higher classes of the Rabbinical Seminary. In my addresses to the students I exhorted them to despise Christianity and even the Lord Jesus Himself. I believed all the evil stories about Jesus that are contained in the Talmud. However, at this time in the good providence of God, I met a well-informed missionary to the Jews who was working in Poland. He knew the Talmud and began to talk to me. I became so interested in what he told me that gradually I began to visit him.

Presently my relatives found out that I was having interviews with the missionary. They were greatly alarmed. After conferring together they decided to send a letter secretly to the Chief Rabbi of Palestine. The Chief Rabbi at that time was Rabbi T. Cook, who died about four years ago. Rabbi Cook knew me by name through our "Kashrouth" correspondence. They told the Chief Rabbi of the "great danger that was threatening my soul" through my having talks with a Christian missionary. They urged him to have mercy upon my soul, and to rescue me from the "great danger" by calling me to Palestine, and by sending me a certificate of entrance. They felt that in this way I would be removed quickly from the influence of the dangerous missionary. Of course during all this time I was in utter ignorance of what was taking place.

A few weeks later I received a letter from the Chief Rabbi. He spoke of various things in the letter, and quite casually mentioned that in case I had any desire to come to Palestine he could secure for me an entrance certificate. I was greatly pleased at the prospect of going to the land of my forefathers, and gladly consented to his suggestion. A month later I received the certificate and went at once to Palestine.

Not long after my arrival the Chief Rabbi appointed me to the post of one of the secretaries of the Chief Rabbinate in Jerusalem. In addition to this he constantly showed me special favors, and wanted me to be near him. His interest in me became so evident that I began to wonder what was the cause of it. One day I frankly asked him the reason for it. Then he told me about the correspondence with my relatives and sought to show me the falsity of the teaching of the missionary in Poland.

Let me confess just here that in my talks with the missionary, his words had entered into my head only, and not into my heart, and sometimes it takes long years for the truth to reach from the head to the heart—and so it was in my case.

As the outcome of these talks with the Chief Rabbi I began to think that perhaps he was right, and the former conversations with the missionary gradually faded out of my mind. After the death of Rabbi Cook I accepted an appointment as professor of Talmud in the Rabbinical Seminary at Tel Aviv, and was there for two years. But the Lord was still seeking me!

One day I was traveling in a railway train from Haifa to Jerusalem with several members of my committee. Directly opposite me in the car sat a young man. Presently he took a little book out of his pocket, and began to read it. Very clearly I read the words "New Testament" in Hebrew on the cover of the Book. I understood at once that he was a Hebrew Christian—a Jew because he read Hebrew, and a Christian because he was reading the New Testament.

In the presence of my committee I felt bound to protest to the young man against his reading such a forbidden book as the New Testament. I began to criticize him sharply in such a manner becoming my position as a rabbi.

The young man instead of being angry at my words replied smilingly: "Perhaps you can show me those passages in the Book that make you so opposed to it. Possibly I can explain them to you."

As he uttered these words my mind at once went back to the time, years previous, when I had read a little in the New Testament, just superficially, not with my heart but merely with my head. Nevertheless I knew that in reality there were no passages in it that should make one angry at the Book.

The thing that troubled me most just then was the presence of my companions. In order to keep their respect I must make a suitable reply to the young man. So I said: "How can I show you wrong statements in the Book since it is forbidden to read any of it?"

He replied: "How can you criticize and condemn those things of which you have no knowledge? Please read the Book first, and then you will see that there is not a single thing in it to criticize."

I was silent. What could I say in reply? Did I not know that he was right? Did I not feel the consciousness in my innermost heart and soul that there was not a single word in the Book that one could criticize or condemn?

Suddenly my discussions with the missionary in Poland years previous came again into my mind. Why had I run away from the teaching he gave me which had won all my respect?

With the rapidity of lightning these thoughts flashed back and forth in my soul. Evidently the young man who was sitting opposite me saw the perplexed look on my face. Presently he said to me in a low tone of voice: "I see that our talk has made you become more interested in these things. May I offer you this New Testament? Please take it. I have another one at home. Your companions do not see now. They are looking out of the window at the fields." I quickly took the little Book and slipped it into my pocket.

That very evening I went to my room in Jerusalem and began to read the New Testament. Before I started to read I prayed: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psalm 119:18).

The Lord graciously heard and answered my prayer, and showed me things that I had never seen before. As I read I felt there was being born in me a new heart (Psalm 51:10); and that new light was being given to me (Psalm 119:105). As a thirsty man drinks deeply when he finds a fountain of refreshing cold water, so I felt that night while I was reading page after page of the New Testament. At a single draught without stopping I read the Gospels of Matthew, Mark and Luke; reading on and on until 3 o'clock in the morning!

With every passing page I felt my conviction increasing and deepening that Jesus Christ was the true Jewish and prophesied Messiah. Slowly but surely I felt my laden heart and soul and spirit becoming free and rejoicing. To me it was a very new and strange feeling. At that time I had no name for the feeling. I did not know what to call it, but it was very real. Certain portions of Scripture especially attracted me. I still recall many of them. For example, when I read the Sermon on the Mount I felt a new world had opened to me—a world of glory and of beauty. Then I thought, the revealer of such a world cannot be a wicked man such as the Talmud and the Jews in days past have pictured Him.

When I came to His words: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35), I thought: "Such words could only be spoken by a madman, or by God Himself." And I saw clearly from Jesus' answers to the scribes and Pharisees that He was not a madman, but that He was unusually wise. So it must be true that Jesus was really God just as His disciples claimed (John 20:28).

As I read the passage: "Then said Jesus, Father, forgive them; for they know not what they do"—Luke 23:34—I was deeply impressed. I compared this statement with that of Jeremiah, when he was persecuted. Jeremiah was angry with the Jews and cursed them. But Jesus, even when He was nailed to the cross, had naught but forgiveness, mercy, compassion and prayer for His persecutors. What a tremendous difference! How much greater He was than the prophets!

My soul was so thrilled and inspired by what I had been reading that though it was three o'clock in the morning, instead of going to bed **I knelt down for the first time in my life and prayed**—for the Jews pray standing and not kneeling.

I do not know how long I prayed, but I do know that never before had I prayed so earnestly and so definitely. I wept and asked God for Light. I besought the Lord that He would show me the Truth: which is right and which is wrong—the Talmud or the New Testament? And for the first time in my life I prayed **in the Name of Jesus!**

Following this prayer there came into my heart such peace and joy as I had never before experienced even on the Day of Atonement, though I had fasted and prayed very earnestly on that day each year. But never before had I known such peace and joy, and such assurance of reconciliation with God, as I then felt in my soul—and which, praise God, has continued from that hour until the present time. I knew beyond any shadow of doubt that the Lord Jesus was the long foretold Messiah of the Jews, and the Saviour of the world, and I accepted Him as my own personal Saviour.

After this I went to bed, but I could not sleep. I was still under the new consciousness of joy and peace and assurance. Then I heard a real voice saying to me: "Do not escape from Me any more. I will use you to glorify My Name and to be My witness." I wish to point out that it was not imagination but a real fact. Immediately I answered: "Lord, here am I."

From that time my life has not belonged to me but to Him. In that very moment I yielded myself entirely to Him—under all circumstances. I feel that even this is not nearly enough to repay Him for all that He has done in saving my soul from death.

Alas, at first I was a secret believer, like Nicodemus. Inwardly I knew that the Lord Jesus Christ was the Messiah of the Jews and my personal Saviour, but outwardly I continued to perform my rabbinical tasks and duties. For two months I led this dual life. But oh! how oppressed and distressed I was in my soul. Finally I said to myself: "Stop: I cannot go on leading such a double life. I cannot go on serving God and mammon" (Matt. 6:24). Then came the decision to confess Christ openly—come what would!

That same day I told my committee that I was leaving my position as a rabbi, and that they were free to look for someone to take my place. They were greatly astonished! They urged me not to leave and said that if my salary was too small they would increase it. Then I witnessed to them very definitely that the Lord Jesus Christ was the Messiah of the Jews and my personal Saviour.

Persecutions rapidly followed, but these did not deter me in the least. I knew beforehand that they would come. They stoned me in the street, and I was in bed for a week while a doctor came twice daily to bandage my wounds. When the Jews saw that persecution did not move me they tried another plan.

A wealthy Jew offered to adopt me as his son and heir if I would give up Christianity. I said to him: "If you can give me peace in my soul, nearness to God, and the forgiveness of my sins, then I will return to Judaism."

He replied: "I cannot give you these things, for I do not have them myself." The man approached me no more.

Later when I was in such danger that I did not know what to do I met an American missionary in a Bible depot. He began to speak to me in Hebrew, and on hearing of my conversion and of the danger to my life, he advised me to go at once to Beirut in Syria. He also gave me a letter of introduction to the pastor of an evangelical church in that city. I went to Beirut and, after being there two months, was baptized. Soon afterward I entered a Bible School near there, and I have now completed its course of study, and am witnessing day by day to my fellow Jews.

My method of witnessing to the Jews is twofold. First, I show them from the Old Testament Scriptures that the Lord Jesus Christ is the true and foretold Jewish Messiah. I have already found more than 200 passages in the Old Testament which prove this fact beyond any doubt. In the second place, I show them the great superiority of the teachings of the New Testament over those of the Talmud. The blessing of God is resting upon this method, and already some of the Jews to whom I have witnessed have declared to me their faith in Jesus Christ as their Saviour.—Rabbi Chil Slostowski.

* * *

Mr. Slostowski recently returned to Palestine. His wife and four children are still in Poland. Mrs. Slostowski is the daughter of a rabbi and all her life has lived in a strictly orthodox manner.

Will not all those who read these lines pray earnestly that Mrs. Slostowski and the children may be truly saved; and that the husband and family may be reunited; and that together they may accomplish blessed and glorious things for the Kingdom of God!
—Bulletin of Million Testaments Campaign.

CHURCH GIVING DECREASES

Nearly twice as much money is spent by the American people for maintenance of war machinery as for churches and education for peace. Likewise more than twice as much is expended for alcoholic beverages as for churches, and more is annually burned up in the form of cigarettes than is given for the support of all houses of worship, religious education and character-building institutions.

This declaration is made by the National Committee for Religion and Welfare Recovery. It further states: "Our annual income rose from $40,014,000,000 in 1932 to $71,853,000,000 in 1937, an increase of more than 79 per cent. During the same period, contributions as officially reported from 25 major church communions and denominations declined from $398,828,514 in 1932 to $314,946,269 in 1937, a decrease of more than 21 per cent."

Charles V. Vickrey, executive chairman of the Religion and Welfare Recovery organization, has assembled statistics from various sources and tabulated a series of contrasts between totals expended for armies, navies, armaments, luxuries and other purposes, and the sums made available to religious, charitable and character-building institutions and agencies. Some of the high points of the survey are:

"Scientifically directed personal interviews with 9,500 representative citizens indicate that the average citizen believes that, 'religion is losing ground, and our moral standards are growing worse.'

"If Mr. Average Citizen is right in his observations there are other thought-provoking facts which may suggest ways whereby he may reverse this serious trend.

"Since 1928 and during the depression, Mr. Average Citizen has **increased** his expenditure for armies and navies by 31 per cent and **decreased** his gift for churches and related benevolences by 36 per cent.

"Mr. Average Citizen now spends nearly twice as much for armies and navies as he does for churches and Sunday schools.

"He spends **more** than twice as much for alcoholic beverages as for churches and church-supported philanthropies.

"He spends more for cigarettes than for churches and religious education.

"Current estimates indicate that we spend fifteen times as much for crime as for churches.

"Mr. Average Church Member in 1938 gave an average of $13.47 (less than four cents per day) for all forms of church work, religious education and church-supported philanthropy, whereas in the deepest depression years he gave $16.11 in 1933; $19.02 in 1932; $22.62 in 1931 and $23.38 in 1930, the highest national average ever recorded. Must we have another depression in order to restore support to our churches and character-building institutions?

"Gifts reported in 1938 were $327,003,336 which was $185,247,769 or 36 per cent less than the $512,251,105 given ten years previous in 1928. The total last year was also from 5 to 33 per cent **less** than it was for the early **depression years,** when the gifts in 1930 were $488,829,435; in 1931, $457,536,473; in 1932, $389,828,514.

In 1937 our national income was $31,839,000,000 larger than it was in 1932. This provided an average increased income of $240 for every man, woman and child, but Mr. Average Church Member not only co-operated with Mr. Average Citizen and his family in absorbing this increase of income in various forms of personal betterment, or pleasure, but Mr. and Mrs. Church Member actually reduced their support of church and charity, gave $5.55 per member, or 29 per cent **less** than they gave before they each received the $240 per annum of **increased** income for themselves and each member of their family."—Christian Action.

YOUNG PEOPLE'S MEETING TOPICS

(Continued from page 29)

And when the men had knowledge of
The Holy One of God,
They journeyed forth thro' all the land,
And spread His fame abroad.

And when they brought the suff'ring ones,
The lowly and the dear,
And layed them at the Healer's feet,
From far away and near,
They bent before the wondrous One,
And earnestly besought
That they might only touch the hem
Around His garment wrought.

He heard the prayer, and gave the will
And strength to touch the hem,
And gave the faith, and virtue flowed
From Him and healed them;
For ev'ry one whose feeblest touch
Thus met the Saviour's power
Rose up in perfect health and strength
In that accepted hour.

O tender One, O mighty One,
Who never sent away
The sinner or the sufferer,
Thou art the same today;
The same in love, the same in power,
And Thou art waiting still
To heal the multitude that come,
Yea, whosoever will.—F. R. Havergal.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6).

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1 *Philistines and Moabites defeated.* 3 *Syrians smitten.* 13 *Edom garrisoned.* 14 *David's officers.*

NOW after this ᵉit came to pass, that Dā'vid smote the Phĭ-lĭs'tĭnes, and subdued them, and took Găth and her towns out of the hand of the Phĭ-lĭs'tĭnes.

Ps. 91. 14.
Prov. 21. 31.
3 Called in the book of Samuel, Betah, and Berothai.
ƒ 2 Chr. 4. 12, 15, 16.
ℊ 2 Sam. 8. 9, Toi.

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NUGGETS IN S. S. LESSONS

(Continued from page 25)

we have accepted the redemption that is in Christ we are first forgiven, then cleansed, then infilled; and we become the temple of the Holy Spirit. We are no longer our own, but we belong to God in a double sense—by creation and by redemption. If now I am true to my calling I will glorify God with both body and soul.

II Cor. 6:16. Idolatry and spirit-worship are both man-made religions inspired of the devil. They are as different from the true religion revealed unto us through Christ and His Word as day is from night. There can be no compromise nor fellowship between them. It is the definite purpose of Satan to destroy that for which Christ died. To destroy man he came into the Garden; to destroy man he creeps into the church; and to destroy me he fain would creep into my soul. But God wants to dwell in my heart, and no heart is big enough to find room for both Christ and Satan. He also would walk in me. How? By directing my feet to walk as He walked. And He would work in me. How? By using my hands to do His work.

Verses 17, 18. From the beginning of creation God has been separating. This work will continue until that great day when the angels shall separate the righteous from the wicked, and God shall take the righteous to Himself in glory, and consign the wicked to the place prepared for the devil and his minions. I also must get into the business of separating. I must come out from the world of wicked men; I must keep separate, not daring even to touch the unclean; and as new entanglements would involve me, keep on separating myself from sin; and binding stronger the tie that binds me in the bundle of life with my Lord until He comes. Such are His accepted sons and daughters, and such will keep on perfecting holiness in reverence and godly fear. Anything that defiles the body hurts the soul.

THE FOUNDATION OF CHRISTIAN FRIENDSHIP

Our friendships must be Christian. Common interests and ideals provide a good foundation. Not all interests and ideals must be the same, but there must be enough in common to provide a basis for companionship. We grow and are stimulated by those persons who can lead us from where we are to what we ought to be. Many a person has learned to love literature because of the inspiration of a friend. Many have come to love nature because they have first seen the beauty thereof through the eyes of a friend. Many a person has been led to be a Christian as the result of friendship and an honest effort to share Christ with friends.

The early disciples were bound together by suffering and self-denial for the cause which they valued more than life. A new quality of friendship will grow up among us who, in this hour of distress, dedicate ourselves to building a better community life. Thank God for friends and for the problems of friendship. Face these problems in the light of the teachings of Jesus and by the help of God make this world more friendly.—The Evangelical Crusader.

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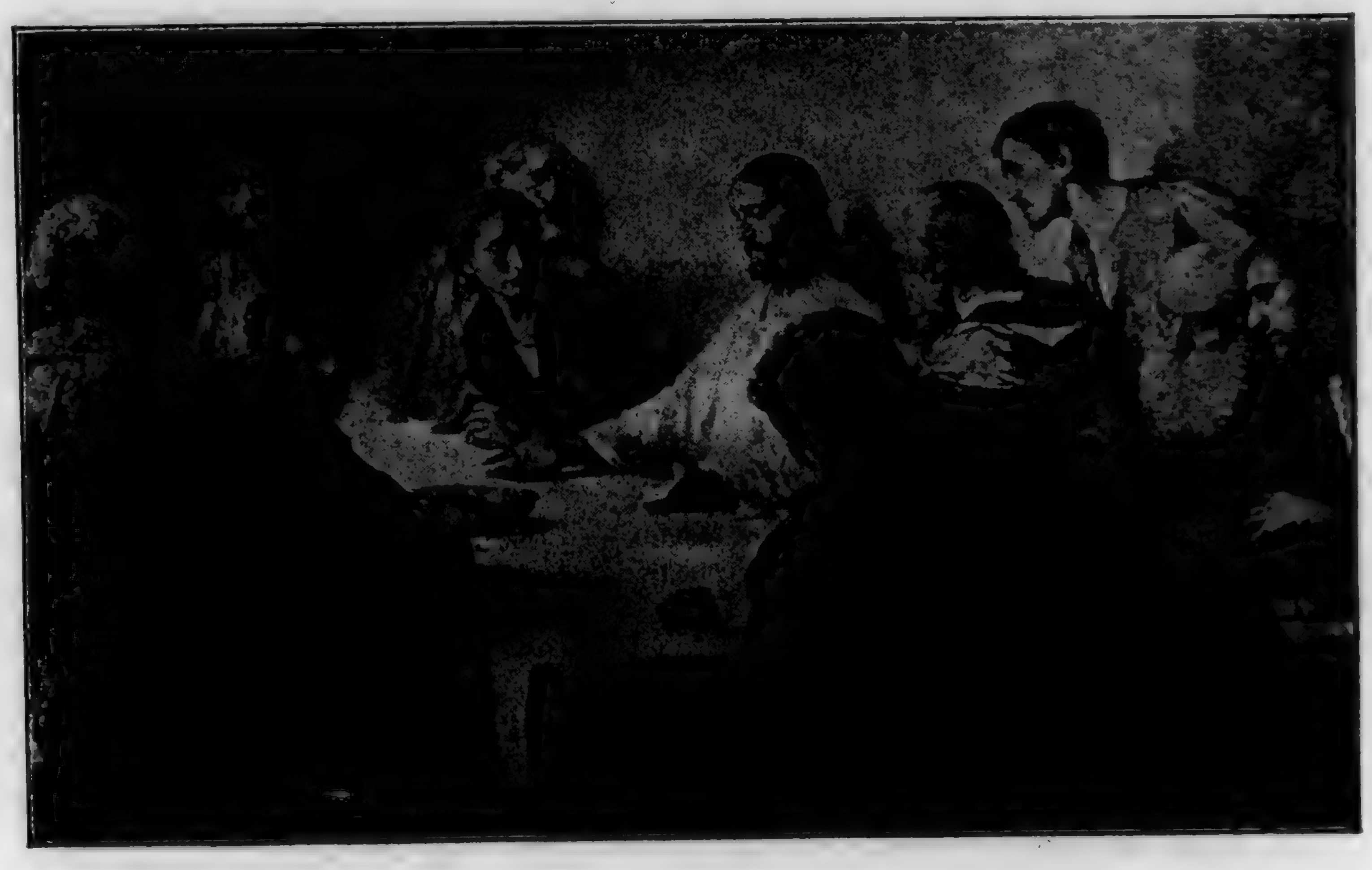

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THE RICH YOUNG RULER

By Geo. Clement

IT IS probable that the rich young ruler came to realize his need of Christ because of his having seen the transformed and joyful lives of those who had come to this Prophet of Nazareth and had believed on Him as their Messiah. I can see the young ruler going down the main street of his town one day, and meeting a man who he knew well. This man had been generally considered a chronic grumbler. He had been unsuccessful in life, and had blamed everyone but himself. He had only a scowl for those who had fared better than he, and consequently he despised the rich young ruler. But today he was entirely different. He spoke pleasantly to those whom he passed; and when he came to the ruler, instead of wearing a bitter expression on his face, he greeted him with a warm, "Good afternoon, sir."

"What in the world has happened to him?" thought the ruler. "Has he come into a fortune?" He was so impressed by the vast difference he could see that he inquired of others who knew him intimately and he learned that he had become a follower of Jesus of Nazareth, and that since the day that he had avowed his faith in Him, his life had been changed.

The ruler was amazed, and he immediately determined to meet Jesus himself; for he knew that this former malcontent now possessed something which even he did not possess, with all his wealth. He met others also who had become followers of Christ and they all confessed that since the time they yielded their lives to Him their hearts were filled with a peace and joy they had never known before.

"I'm going to meet Jesus at any cost," said the rich young ruler to himself.

Probably one day as he sat at his window which overlooked the avenue, reading, he heard excited voices in the street. He shouted to a neighbor below.

"What's the excitement about?"

"Oh it's only Jesus of Nazareth. He is passing through the town today," carelessly replied his neighbor.

The ruler's friends had no use for Jesus. Was He not only a carpenter's son? What right had He to go about preaching when He had never attended the universities?

But the ruler had not allowed these prejudices to blind him to the fact that this Man was transforming lives, and working miracles that no one else had ever done. And furthermore, he had learned that His teaching was far nobler and higher than any he had ever heard from even their most reputable rabbis. Therefore he was very desirous of meeting this great Prophet. So now when he knew that Jesus was coming down the road, he ran out into the street, and up the road to meet Him.

What mattered it to him if his friends were looking down at him from their roofs and windows as he ran toward Christ? Let them laugh and deride if they would. He needed Christ, and nothing was to stop him from meeting Him.

Let us now think carefully of what the young ruler has done thus far, and why. First, he felt that he lacked something, and that Christ could meet that need. Secondly, he was determined to meet Jesus at any cost. Then, too, he was willing to humble himself to the extent of racing down that dusty road toward Jesus, and then kneeling down before Him, amidst the gaze of the curious and perhaps scoffing crowd. At least his prejudiced friends would dislike this act of obeisance.

Now I think that these are the steps that every needy soul must take to come to Christ. He must feel his need of the Saviour and then he must determine to humbly come to Him. But as we shall see there is still another step to be taken, and that is the vital one. It is one thing to go to a revival meeting, and feel as though you have met Christ there. It is another thing to actually let Christ come into your heart and life, gladly allowing Him to meet your soul's need. The ruler met Christ, but he did not permit Christ to meet his soul's vital need, as we shall see.

Under the blazing sunlight of that Eastern sky, the rich young ruler in his gorgeous robes, knelt before Christ, in the dusty road.

"Good Master, what shall I do that I may inherit eternal life?" he asked Jesus.

The Lord met him on his own ground. You would do something, would you, to inherit eternal life? All right, keep the Commandments.

Now no man has ever kept the whole Law. All have offended in at least one point. The Commandments were never intended to save a man. They were to show him his entire inability to measure up to God's standard. Paul discovered this. So did Christian in *Pilgrim's Progress*. So have all that ever tried to save themselves by their own efforts. But the ruler said he had kept all the Commandments from his youth up. However, it was soon revealed that he kept them in a very superficial way only. He kept the letter but not the spirit of the Law. Nevertheless this young ruler was a splendid type of manhood. His wealth had not led him into open, flagrant sins. He had not led a dissolute life. The Lord's heart went out to him in love. He was very near the Kingdom. But, ah, as Jesus looked down into his heart He saw a hideous idol there—an idol which was causing him to break the greatest commandment in the Law; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." It was the idol of worldly possessions. His wealth had become his god. His possessions had barricaded the door of his heart, so that Christ could not enter. His mind was so concentrated on his gold that God was given second place. He would have to be willing to remove that idol before eternal life could be his.

As Jesus beheld him kneeling before Him, His great heart of love was going out to him and He said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, take up the cross, and follow Me."

But that *one* thing was his great barrier to eternal life. He may have measured up to man's standards, but he fell short of God's. Ah, the tragedy of his choice that day! So near the Kingdom, and yet lost. He chose gold and rejected God. He chose possessions instead of peace. He chose hell and lost Heaven. Well might he go away feeling sad! It is a dreadfully tragic thing to reject Christ for any worldly idol, no matter what it may be.

Friend, have you chosen some idol instead of Christ? Is your idol the same as his? Or is it worldly pleasure or carnal ambition? Whatever it may be, be willing to yield it up, and receive Christ into your heart and life. The result will be joy instead of sadness; and peace instead of unrest. "The heart is restless until it finds its rest in God." Let go, and let God.—Selected.

ARE YOU A WILTED LEAF OF LETTUCE?

Place a leaf of lettuce under the faucet. Turn the hot water upon it and watch it shrivel and shrink. Reach for the cold faucet and see the way the leaf of lettuce will wriggle and try to smile.

Your mind has two such faucets. You can turn on the heat of self-pity, anger, envy, resentment, spite, jealousy, revenge, anger, or hate and your soul will shrivel and pucker. Unkind words will come to your lips and bring unhappiness to you and those around you. Or you may turn on refreshing thoughts of love, duty, honor, sharing, kindness and bring laughter and joy to those near you and to yourself.

How can I think kind thoughts of one who has done me a wrong? By turning from that thought. Substitute one of hope for his success, his happiness. Or stop entirely all thoughts concerning him or the events which caused unhappiness, and begin to think how to make some one else happy as a recompense. How can I think healthy thoughts when I am sick? By knowing that God is near at hand, ready to have you "Knock, and it shall be opened unto you," and by keeping your thoughts uplifted you help Him to aid you to get well.

Don't wilt yourself. Be what God intended you. Turn on the right faucet.—Mary B. Steyle.

CHRISTIAN MONITOR

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VOL. XXXII SCOTTDALE, PA., FEBRUARY, 1940 No. 2

WHEN AMERICA WAS YOUNG

By Martha Beachy Nafziger

This story is based on an experience related of an ancestor of the writer, one who lived in the days of the early settlers of the country.

PETER YOST latched the door of his cabin, then, taking the lighted candle from the table, he stole to the cradle at the opposite end of the room and looked at his babies. Both were slumbering in sweet innocence. Peter's big frame trembled, and tears started afresh from his honest brown eyes.

Poor motherless darlings! Little could they realize that it was their mother who that day was the cause of a fresh mound of earth in the new graveyard on the hill. Peter stooped to stroke a tiny dimpled hand that rested on the blue coverlet. He dropped a kiss on both little foreheads, and adjusted the covers like Elizabeth used to do. Always he had stood beside her as she took a last loving look at the babies before going to bed.

But now she who was the center, the heart, the source of radiant joy in his life, was gone—gone! Once more Peter's big rugged frame shook with uncontrollable grief. He blew out the candle and crept to bed. Then, drawing the covers over his head, he sobbed—sobbed—sobbed. The bed seemed unbearably empty without Elizabeth. Oh! being without her was worse than having his body cut into two pieces. "Mein Gott! Mein Gott!" he anguished in his mother tongue.

Peter wept until the fountain of tears would yield no more, and then sank mute and helpless into the mattress of dried leaves. Sleep was far from him, though, bodily, he was almost at the point of exhaustion. He dreamed of Elizabeth—the beautiful Amish maiden. He remembered his early yearnings to win her love, and how on an evening he came to her home, and knowing she was alone, he stole up and leaned his big bearskin mitten against the window as a signal for a date. She saw it and shyly advanced to the door and admitted him. He remembered too, the weeks and months of back-breaking labor, when he felled gigantic trees, cleared land, and built a cabin; yet the sweetness of love pervaded all his labors and lent him wings. Finally, all was in readiness, and he married Elizabeth. Thereafter, life had radiated joys like the morning; Peter and Elizabeth were almost overwhelmed by the streams of happiness that bubbled around them. Sometimes Peter seriously wondered what further joys heaven could hold for him, for his earthly ones were so great. And in the delicious ecstasy of strong young love he wanted nothing—nothing. The world, it seemed, was made for the happiness of Peter and Elizabeth. For them the sunbeams played, the forest flowers bloomed, the birds sang and the stars twinkled at night. Their friends talked of toil, of privations, of sickness, of hardships, of sorrow, and longed for heaven.

COMFORTED!

Comforted—
When loved ones sleep,
'Tis only for a night I weep!
My soul would now
Its vigil keep,
For in the morning
We shall meet!

Comforted—
Because my God
Doth comfort by His staff and rod!
Through pastures green,
Not earthly sod,
I follow where
My Shepherd trod!

Comforted—
With heav'nly cheer!
I have a loving Father dear
Who gently wipeth
Ev'ry tear.
How can I weep
When He is near!

Comforted—
Dear Lord, I'd go
To other souls in deeper woe!
Oh, let my life
With healing flow
Because Thy love
Doth comfort so!

—Eleanor R. Olofson.

But with Elizabeth and God's rich and abundant blessing upon them, Peter could wish for no more. He had sufficient.

And then the cruel heartless stab on his consciousness! "Elizabeth was gone! forever—ever gone!"

Out in the night a dog sent up a weird howl. At first the sound did not penetrate Peter's mind. But gradually, when the canine solo increased to a duet, he noticed. And presently, when the duet increased to a chorus of dog voices—weird, terrifying, rending howls that echoed and re-echoed through the inky night—then, Peter sat up and listened with all his might. Something—something was wrong out there.

Suddenly his knees smote together. Unmistakably the howls came from the hill. He was torn with curiosity, awe, and fear. He had never felt like this.

After what seemed an eternity of night, day once more dawned. Christian Hostetler, his nearest neighbor was over at daybreak.

"Those dogs, Peter?"

Peter's ashen lips trembled.

"Shall we go see?"

Peter nodded, though his body shrank from the ordeal as from an execution. Solemnly, they took spades and went to the graveyard. They unearthed Elizabeth's coffin and pried open the lid. As Peter looked upon the distorted form of his wife, he gasped and collapsed on the mound of earth.

"Oh!" Christian exclaimed in horror, and turned his face away. Never could he forget this scene. For Elizabeth, whom the neighborhood had given up for dead, had in the night regained consciousness, torn her clothing, and pulled handfuls of hair from her head in a last violent effort for life.

The men were too horrified to speak or move. Weep? The tragedy was too great for tears. Peter stared at a tree but his eyes did not see it. He seemed paralyzed.

At last Christian recovered his thinking powers. Quietly he edged toward Peter, and after much hesitation suggested that they rebury the body. Peter struggled to his feet and helped him like one in a dream. As he laid the last spadeful of earth on the grave, Peter's emotions seemed to waken. He wept like a child.

"I—I loved her so much," he sobbed brokenly. "If I could but go to her! How glad I would be to leave this world!"

"The Almighty, Peter, He knows best," Christian said in his crude but comforting way. "He does not want us to think too much of this life; so He sends us sorrows and great troubles. It is His way, Peter, of making us want to go to Him."

And Peter, in the days that followed learned full well the meaning of Christian's words.

Harrisonburg, Va.

BRYAN'S ODE TO WATER

"Water—the daily need of every living thing. It rises from the earth obedient to the summons of the sun, and descends in showers of blessings. It gives of its beauty to the fragrant flowers. It is the alchemy that transmutes base clay into golden grain. It is the canvas on which the finger of the Infinite traces the radiant bow of promise. It is the drink that cheers and brings no sorrow with it. Jehovah looked upon it at Creation's dawn and said 'It is good.'"—Progress.

WASHINGTON AND HIS DAY

By Clay P. Morgan

Each year as Washington's Birthday comes around our thoughts naturally turn to the men and the events of 'Seventy-six. When we look back over these years, a hundred and sixty or more of them from 1776 to 1940 we are looking across the greatest gap in all human history, as far as material progress is concerned. At the beginning of the American Revolution the world was little farther advanced in respect to material things than it was in the days of Solomon, or even in the days of Abraham. With the exception of the printing press, which made reading matter more plentiful and less expensive, no invention of importance had been made, unless we consider gunpowder, which has been a greater curse than a blessing to the world.

Colonial trade was carried over sea by sail and over land by caravan, very much as trade was handled three thousand years earlier, when the Phoenicians ruled the seas. George Washington made his presidential tours with scarcely more comforts of the way than Solomon had in his day. With the exception of rather crude springs, Washington's coach was not much of an improvement over Solomon's chariot, and his horses were probably not as speedy as Solomon's.

In the days of '76 the general public traveled in very much the same way that people had traveled for thousands of years; on foot, on horse or mule back, or in crude wagons and carts. It is true that stages had been put in operation between some of the principal American cities, but they required a week to make the trip from Boston to New York in good weather, and even longer when they stuck in the mud, as they frequently did. The distance can now be covered by train or auto in a few hours. We can now go from New York to Liverpool in less time than it took President Washington to go from Mount Vernon to New York for his first inauguration.

When the Declaration of Independence was adopted on July 4, 1776, the news was broadcast throughout the land in the same manner that news was broadcast in the days when Ahasuerus was king of Persia, and Esther, the beautiful Jewess, was his queen. When Washington was first elected president, the election was held on the 7th of January, but it was not until April 14th, when he received the official notification from Congress, that he knew definitely of his election. What a contrast with the present time, when not only the successful candidate, but almost every person in the United States knows by midnight of election day who the next president will be.

President Washington died at his home in Mount Vernon on the night of December 14, 1799, but the news of his death did not reach Congress, in Philadelphia, until the 18th, the day of his funeral. A postal service had been established before the birth of our nation, but the mails were speeded on their way as they had been for thousands of years, the only improvement being that they went on a more regular schedule. When Benjamin Franklin was appointed Deputy Postmaster-General for America, in 1753, there was only a weekly mail service in summer and a monthly service in winter between Philadelphia and New York, the two largest cities in the country. He soon increased it to three times a week in summer and once a week in winter. Even as late as 1789, when the Federal Government was organized, there were only fifteen post offices in the whole United States. There were still only three mails a week between Philadelphia and New York, and only two a week between Boston and New York.

Even the wealthiest people of that time had few more comforts or conveniences than did the first Christian disciples. Mary and Martha Washington went about the performance of their household duties in very much the same manner as did Mary and Martha of Bethany, nearly two thousand years earlier. They cooked on open fireplaces with wood for fuel, and in vessels of the crudest kinds as compared with our modern cooking utensils. With no stoves of any kind, no gas or electricity, no refrigeration of any sort, no canned goods on the pantry shelves, it required hard work and lots of it to keep the home fires burning in those days. There were no washing machines and no laundries, no running water, no electric irons, no sewing machines of any description, and no vacuum cleaners. The women of the family had to render the lard and make the soap and candles, also make all the clothing for the entire family, and not only make the clothing, but for the most part had to first prepare the cotton and make the cloth. The men had to make all their own tools, wagons, and so on, or hire them made. Many of them also had to prepare the hides, tan them, and make the shoes for the family.

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ONE TOUCH

May every soul that touches mine,
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists.

—George Eliot.

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The poorest people in our country today have more conveniences and comforts than the wealthiest people had in 1776. Of course there were no automobiles and no airplanes, no steamships, nor railroads, no telephones nor radios, and no movies in 1776. Neither were there any electric lights or bathtubs. Even in the White House, which was not completed until after Washington's death, candles were used for lighting until 1848, when gas lights were installed. It was not until President Fillmore's administration in the early 1850's that a central heating plant and a kitchen range were installed. Until that time all of the food for the President and his family had been cooked on open fireplaces. There was not a telephone in the White House until after the inauguration of President Hayes in 1877, there was not a bathtub until during the administration of Chester A. Arthur, who became President in 1881, and there were no electric lights in the Presidents' home until 1891.

Not only were there none of these great inventions, but take most of the common things of everyday use, such as matches, lead pencils, fountain pens, typewriters, alarm clocks, flash lights, wrist watches, and a hundred and one other items I might mention, there were none of these in 1776. Few of us realize what a large and important part mere "things" play in the lives of us moderns. Our lives and homes are cluttered up today with thousands of things, some useful, some hurtful, which our forefathers never heard of. Surely we have made greater progress during the last century and a half, as far as material things are concerned, than in all the previous centuries of human history.

But after all, the test of a nation's progress is not merely in the multiplicity, or even in the quality, of the things that it produces, but rather in the quality of the citizens that it produces. Is there anyone among us who feels that we are today producing a better grade of citizens than our country produced in the beginning of its history? I am aware that "Comparisons are odious," but we are all forced to make them sometimes, and I ask you, is our present day citizenship an improvement on that of America in 1776? Then take our present day statesmen, would you consider them superior to the statesmen who signed the Declaration of Independence, or of those who composed our First Congress, taking them as a whole? Are our lawyers, our judges, or our preachers superior to those of 1776? We may have made some progress in intellectual attainments, but have we improved in character and in integrity? Everyone knows that we have better things in 1940 than they had in 1776, but do we have better men than they had? If not, we have not made any progress worthy of the name.—The Watchman-Examiner.

THE VALUE OF PUNCTUALITY

Benjamin Franklin once said to a servant who was always late but always ready with excuses, "I have generally found that the man who is good at an excuse is good for nothing else."

"It is not necessary for me to live," said Pompey, "but it is necessary that I be at a certain point at a certain hour."

Napoleon once invited his marshals to dine with him, but, as they did not arrive at the moment appointed, he began to eat without them. They came in just as he was rising from the table. "Gentlemen," said he, "it is now past dinner, and we will immediately proceed to business."

When his secretary excused the lateness of his attendance by saying that his watch was too slow, Washington replied, "Then you must get a new watch or I another secretary."—D. Carl Yoder.

UNFOUNDED THEORIES CONCERNING THE ORIGIN OF THE MENNONITE CHURCH

By John Horsch

There is a tendency among modern writers to try to explain religious movements by attributing their origin and continuance to some secular motives. Bro. Horsch shows how such theories are false as they relate to the beginning and later history of the Mennonite Church.

A number of recent authors have defended the peculiar thesis that the Anabaptist movement developed from social, economic, and political roots; in other words, that originally the movement was not at all of a religious nature.

An Infidel Theory

In this connection it is interesting to note that a recent Socialist writer has asserted that the Christian religion owed its continued existence to pecuniary interests on the part of the Christian clergy. In the opinion of the same writer the Christian faith would soon pass into history if financial recompense were withheld from the clergy. Obviously this statement means that the interest of the church leaders in religion is primarily of a monetary nature. Now the writer just mentioned is evidently unaware of the pertinent fact that certain church bodies, including our brotherhood, do not have a salaried ministry at all. They follow the custom of choosing out of their own midst as ministers men who, both before and after being called to the ministerial office, are engaged in the common pursuits of life. The ministers of these groups have no special training and serve without financial recompense. And the cause has prospered under this arrangement.

Nor is this the whole truth as concerns financial recompense for the ministry among some of these groups of churches. The fact is that for at least three centuries their ministry was not only unsalaried, but have not received any monetary support at all. While this is not stated here as worthy of emulation, it is nonetheless a striking proof of the falsity of the supposition that financial consideration on the part of the clergy is, as it were, the life nerve of the Christian church, or that the roots of Christianity are of an economic or monetary nature.

A "Class Struggle" or a Purely Religious Movement?

The theory that early Mennonitism is traceable to roots which are of a social, economic, and political nature is absolutely without foundation in fact. The writers who have made this claim, have accepted the unsupportable opinion that the Anabaptist movement was originally a class struggle between the upper and lower strata of society, similar somewhat to modern socialism. These writers have asserted that the leaders and early adherents of the Swiss Brethren were of the lowest social strata, that they were "a disinherited class," and that this accounts for their dissent from Romanism and from state church Protestantism.

Recently even a theological writer has published a book defending the thesis of the economic and political roots of Anabaptism.* He insinuates that, in the history of the Anabaptist movement, "stubborn nonresistance" followed an earlier period of "violent revolution." He overlooks the indisputable facts that the Swiss Brethren were the earliest of the Anabaptist sects. From the beginning they defended the principle of strict nonresistance. Of anything resembling "violent revolution" they were always absolutely innocent. They had existed at least seven years at the time of the rise of the revolutionary sect of Münster whom they radically opposed.

The Leaders of the Early Swiss Brethren

The founders and early leaders of the Swiss Brethren Church, before they became identified with the Anabaptist movement, were not by any means of the socially and economically lower strata of society; they were not of "a disinherited class." Conrad Grebel was the son of a prominent nobleman and Councillor of Zurich. Before he withdrew from the Zwinglian reform party, his cooperation in the Reformation movement was prized highly by Zwingli. Both Conrad Grebel and Felix Mantz were university trained men whom Zwingli considered qualified for positions as teachers in the theological school which was to be established in Zurich.

Some of the leading men among the earliest Swiss Brethren, such as Simon Stumpf, Wilhelm Reublin, Johannes Brötli, and Hans Marquart were priests; Michael Sattler was the prior of a cloister, George Blaurock and Wolfgang Uliman (the latter of a family of high social rank in St. Gall) were monks in a famous cloister at Coire. Martin Weniger, the principal spokesman of the Brethren in the great debate of Zofingen, in 1532, was a well-educated man, as were also some others of their early leaders who are not here named. Balthasar Hubmaier, one of the prominent Anabaptist leaders, had been prorector (president) of the University of Ingolstadt. He was one of the few Swiss Reformers having the title of Doctor of Divinity (Zwingli had only the Master's degree). Hans Denck, before becoming an Anabaptist leader, was rector of St. Sebald's School at Nuremberg. He was a man of scholarly attainments and a talented theological writer.

Heinrich Bullinger's Partiality

Not only were the founders and most of the early leaders of the Swiss Brethren men of the higher social circles, but the same is true also of many of their friends and patrons who rendered them such aid as it was possible for them to give. Heinrich Bullinger, in his first book against the Brethren, made the statement that if it were not contrary to the desires of certain persons, he would in this book have presented damaging evidence against them. However, it need scarcely be repeated here that, at the time when Bullinger wrote this book, Anabaptism was outlawed in Zurich.

No one could have prevented Bullinger from presenting evidence that the Anabaptists deserved the relentless persecution to which they were subjected, but there were clearly those who demanded that the damaging reports about the Swiss Brethren which were founded on mere hearsay must not be published as established facts. The "certain persons" whose desires Bullinger saw himself obliged to respect were apparently persons of the upper classes, some of them in all probability members of the Council of Zurich. About five years before the publication of this book of Bullinger, Zwingli in a desperate struggle with the political party in Zurich which disapproved the Anabaptist persecution, had come out master of the situation; nonetheless there were among the Councillors of Zurich men who favored toleration for the Anabaptists.

Until recently the origin of the Anabaptist movement was, by most Protestant writers, traced mistakenly to the so-called Zwickau Prophets and Thomas Münzer.

The Zwickau Prophets

The Zwickau Prophets came to Wittenberg from the Saxon town of Zwickau in 1521, having heard of the abolition of the mass and the introduction of other practical reforms in Wittenberg. These reforms were introduced in Wittenberg by Professor Andreas Carlstadt in the absence of Martin Luther who, in the interest of his personal safety, had been taken to Wartburg castle through the kindness of Elector Frederick.

The men of Zwickau were named prophets because they believed themselves to be favored by special revelations, and in other regards also gave indication of unsound enthusiasm. Concerning baptism they expressed the opinion that the baptism of infants (upon the faith of their parents or sponsors) is unscriptural. Melanchthon, Luther's foremost assistant, who entertained Nicholas Storch, one of the two men, in his home, found himself unable to answer their objections to infant baptism. In his opinion their views in this regard were not unscriptural.

It should be recalled in this connection that at that early date, previous to the beginning of the Anabaptist movement many prominent theologians of the state churches questioned infant baptism, but never discarded it nor identified themselves with the Anabaptists. Some of the theologians who expressed doubt as to infant baptism were Wolfgang Capito, Caspar Schwenckfeld, Martin Cellarius, Joachim Vadian, Sebastian Castellio, Michael Servetus, Ulrich Zwingli, Johann Campanus, Sebastian Franck, William Farel, Andreas Carlstadt, Eberhard Weidensee, Martin Butzer.

As already intimated, the Zwickau Prophets expressed themselves unfavorably regarding infant baptism but, like the theologians just named, never were Anabaptists. They never taught the need of baptism on the confession of faith, and did not ascribe any practical importance to the question of infant baptism. Nicholas Storch, in Melanchthon's hearing, expressed himself distinctly to the effect that the question of infant baptism was of no real importance. He soon, with his companions, left Wittenberg.

***Niebuhr, H. R., The Social Sources of Denominationalism.**

In an anonymous letter, which was published later, it was stated that these men of Zwickau represented a sect which had sent out twelve apostles and seventy-two preachers to labor in the interests of their sect.

Fairy Tale or History

Of Nicholas Storch's labors in the town of Hof there is extant a curious account which is of importance only because it indicates the necessity of using such material with caution. A chronicler of Hof says that many believed Storch's pretensions that the angel Gabriel had, as it were fallen into the habit of appearing to him and providing him with food and wine. But, says this chronicler further, Storch practiced "the black art" by which he made himself invisible, and entered the houses of the citizens to steal the things which he claimed to have received from the angel. Eventually he was found out and then fled the town. One is made to wonder whether the fact that no trace was ever found of Storch's supposed apostles and preachers, or of their labors, may also be ascribed to the reputed practice of the black art by which they made themselves invisible. Storch and his friends did not form an organization, nor did they withdraw from the state church.

Thomas Müntzer, the Revolutionist

To this day some of the Protestant church historians hold that the origin of the Swiss Brethren is to be ascribed to the perverse influence of Thomas Müntzer, the Saxon enthusiast and revolutionist (1488-1525), one of the leaders of the rebellious peasants in the Peasants War. Heinrich Bullinger, in his History of the Reformation, asserted that Müntzer was "the originator," "the first and foremost founder of the Anabaptists." Grebel and Mantz, he says further, were Müntzer's disciples; "they sucked Anabaptism out of Thomas Müntzer."

Now Müntzer never was an Anabaptist. Like many others he at one time expressed himself unfavorably concerning infant baptism. In 1524 he published a pamphlet in which he declared infant baptism to be unscriptural, but made no mention of his revolutionary views. This booklet was read by Conrad Grebel and his friends at Zurich. They wrote Müntzer a letter, urging him to step out of the Roman Church, and to accept the Scriptures as the only foundation of the faith, and to be guided by it alone. They also stated that a report had reached them that he had preached uproar and insurrection. They expressed the hope that this rumor would prove false, and pointed out definitely that Christ taught the principle of nonresistance. Shortly afterward they learned that the report was only too correct. After the decisive defeat of the peasants in the battle of Frankenhausen, on May 15, 1525, Müntzer was captured and executed as a rebel.

Thomas Müntzer never withdrew from the state church nor discarded the baptism of infants nor practical Anabaptism. A few months before his execution as a rebel he had accepted a position as a clergyman of the state church at Mühlhausen in Saxony. Before his execution he made his peace with the Church of Rome, and yet, through Bullinger's influence the opinion was widely accepted that Müntzer was the foremost founder of the Anabaptists and, in a more particular sense, of the Swiss Brethren.

A Significant Omission in Zwingli's Writings

It is significant that Zwingli, in his writings against the Swiss Brethren, does not assert that the objections to infant baptism on the part of Grebel and Mantz were due to Müntzer's influence. Indeed, such an assertion would have implicated Zwingli himself. Zwingli had formerly been of the same mind as the Swiss Brethren as concerns this question. Before he decided upon the establishment of a state church, he agreed with Grebel and Mantz regarding the unscripturalness of infant baptism. He wrote in May, 1525, in his **Book on Baptism** that "some years ago" he believed that the baptism of infants should be discarded. If the Swiss Brethren had formed their conclusions in this regard through Müntzer's influence, was there not the strong probability that his own views on this point were traceable to the same source? The Brethren had read a pamphlet of Müntzer, published in 1524, in which he expressed himself unfavorably regarding infant baptism. However, the unfavorable views of both Zwingli and the Brethren on this point, date back farther than the publication of Müntzer's booklet.

Objections to Infant Baptism by Early Reformers

As already intimated, criticism of infant baptism was widespread before the beginning of the Anabaptist movement. As early as the first part of the year 1522 Ulrich Hugwald, of the Swiss city of Basel, who somewhat later was a lecturer at the university of the same city, wrote a number of theses defending baptism upon the confession of faith. There is conclusive evidence that in the early spring of 1523 Balthasar Hubmaier had the abolition of infant baptism under consideration. On July 21, 1523, Benedict Burgauer, the leading minister of St. Gallen, stated in a letter that he had encountered those "who would not baptize infants that do not have faith."

Again, early in 1524 Urban Rhegius, of Augsburg learned that there were at Constance "those who will not have their infants baptized, asserting that the scriptures teach baptism on the confession of faith. The earliest trace of Zwingli's unfavorable opinion on infant baptism, dates back to December, 1521, when the canon Conrad Hofman, of Zurich, complained that he (Zwingli) taught: "The unbaptized infants are not condemned." It is seen then that sentiment against infant baptism was in evidence in various parts of Switzerland before the publication of Müntzer's booklet in which he mentions this subject, and a number of years before the rise of the Swiss Brethren movement.

According to an assertion of Heinrich Bullinger the insurrectionary activities of Müntzer were an indication that the Swiss Brethren also were insurrectionists since they were his disciples. Bullinger does not even attempt to give any evidence for this assumption. It is noteworthy that, while he represents the Swiss Brethren as revolutionists on the supposition that they were followers of Müntzer, he observed strict silence concerning the fact that Zwinglianism was established in Basel, in 1529, by a successful insurrection. The religious party led by Oecolampad overpowered the Council of Basel by military operations and compelled it to yield to the demand of making Zwinglianism the state church of Basel.

Scottdale, Pa.

PATIENCE PAYS

How many times have we been disappointed because we could not wait for something we knew would come? How many times have we lost confidence in ourselves for failing to receive the reward of our efforts? How often have we lost faith in someone due to circumstances which were beyond control? What sort of feeling do we experience when an event we anticipate does not occur at all? It may be the arrival of a long-lost friend, the awarding of a prize well earned, the life-prolonging fluid prescribed by a physician, or the return of our loved one—that we have been looking for. And when, after long hours and days of vigil nothing comes, we give up; we lose out, we refuse to wait a minute longer, not knowing that the next moment might bring to us the expected event. And so, in this way, many a soul has suffered and sacrificed, and so has much life been unnecessarily wasted.

Half an hour stood between mother and son. The former waited at the station for the ten-o'clock train that was to bring Jimmy —she missed him for six years—back home. The train arrived and the boy did not come. She fainted then and there and died instantly. Jimmy had spent some time buying gifts as an added surprise to his mother and boarded another train which arrived at ten-thirty o'clock. The boy came home, but his mother was gone.

It took three full years for Ronald Booth to complete the statue of "Victory" in marble. Critics and famous sculptors acclaimed the work as a masterpiece. Booth entered "Victory" in a national exhibition contest. The judges said it was no contest, for Booth's exhibit was far superior to the rest. When the decision was made another sculptor got the award. Booth's name was not even mentioned. In a moment of rage, Booth ran to the show room, got hold of his work and broke it to pieces. He made a vow never to touch the chisel and hammer again. At the conclusion of the program the chairman of the board of judges let it be known that "Booth's 'Victory' was in a class by itself and the judges unanimously agreed to give its owner a prize more worthy and which would do justice to Booth and his great work." But the man had already made his vow, and he never was a sculptor again.

Doubt and fear reigned in a dimly-lighted room, and the loving father was hoping against hope as his ten-year-old Stella struggled between life and death on her bed. She had but a few hours to live, she was told. But the little girl seemed undisturbed; she could

(Continued on page 61)

CHRISTIAN MONITOR PULPIT

"I AM THY SHIELD"

By Archd. MacFayden

TEXT: After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.—Genesis 15:1.

There had been a war between the nine kings, and Lot had been captured as a prisoner of war. He had been somewhat of a "borderlander," and open to all the assaults of the marauding bands of robbers, and in the path of coveting eyes. Abram hearing of the state of his nephew, gathered his men together, and pursued the band which had taken Lot prisoner. Abram defeated the captors, and rescued Lot, and brought him home again. After a time of great exhilaration and excitement there comes a great reaction. Doubtless, this is what happened in the case of Abram, and when feeling discouraged, and somewhat apprehensive as to the future, the message of the Lord came to him. What if the kings should unite their forces and attack him? Just then, the Word of the Lord came in heartening power, "Fear not, Abram, I am thy Shield." Whatever the kings might do, the King of kings would protect and guard His trusting children. All the artillery of Heaven, all the hosts of light would be at the disposal of the servant of the Most High. What untold blessing comes to the soul when this Divine word enters into the inner shrine of the being: "Fear not,... I am thy Shield."

I. Shelter in His Protection (I Cor. 5:7).

"Christ our Passover is sacrificed for us." When God has whispered to us this mystic word, "Fear not, . . . I am thy Shield," it will mean that we shall find shelter in His protection. The Blood of the Cross will cover all our sins, and bring us into the Divine peace purchased through the Blood of the Cross.

In the Highlands of Scotland there is a wall in the shape of a Cross (+), and when the biting winds come sweeping from the East, the sheep find shelter on the West side. When the snow-laden winds blow from the North, then the sheep find shelter on the South side. Whichever way the wind blows—there is shelter at the Cross.

II. Heart-Healing in His Consolation (Ps. 34:18).

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." When the storms of life buffet and beat upon us, then shall the Word of the Lord come anew with healing grace and power, "Fear not, . . . I am thy Shield," and we shall know heart-healing in His consolation.

There is a story told of Princess Alice watching her little son tossing in the delirium of diphtheria. He opened his eyes, and looking up into his mother's face, he said, "Mother dear, kiss me." What could any mother do in such circumstances? She bent down, and clasped her darling boy to her heart, and kissed him and soothed him in his dread sickness. But that kiss meant the kiss of death for the mother, and soon mother and son had passed into the beyond. Something like that happened when the Lord Jesus saw this poor prodigal world tossing in its delirium, and stooping down, He kissed us with the kiss of forgiveness, but that meant for Him the death of the Cross.

III. Immanent in His Love (Heb. 13:5).

"He hath said, I will never leave thee, nor forsake thee." The shielding of God for His people means the continual presence of His Divine Spirit to guide and guard all the way. Weymouth's translation of this verse is,—"I will never, never let go your hand." So, through all the perils and pitfalls of life, He will be with us, immanent in His love, giving us strength in the time of weakness, light in the time of darkness, and peace in the time of pain.

When the Bishop of London (Fisher) was on the scaffold awaiting execution, he asked the Lord for a message of help, and words from John 16:32, by the Holy Spirit came to his memory, "Alone: . . . yet . . . not alone." So in the darkest hour there comes to the trusting child of God that word of hope and cheer, "Fear not, . . . I am thy Shield."

IV. Enveloping in His Care (I Peter 5:7).

"Casting all your care upon Him; for He careth for you." Nature is full of instances and examples of the infinitesimal care of God for all His creatures. And surely for those who have been brought into the realm of His redemptive grace and power, He has a peculiar care and compassion.

"He knows, He loves, He cares,
Nothing this truth can dim.
He gives the very best,
To those who leave the choice with Him."

V. Laboring in His Purpose (Phil. 2:12, 13).

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." We must work out what God has inwrought in our redeemed souls, expressing and revealing something of the matchless grace and love of our redeeming Lord. It is His purpose that all His children should be like unto the Son of God, and He who has begun a good work in you will perform it until the day of Jesus Christ.

VI. Delivering in His Power (II Cor. 1:10).

"Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." From all the fear of the threatening enemy, from all the oppression of the dread tomorrow; from all the infernal attacks of the powers of darkness, He is able to deliver. Delivered from the sense of our own failure and faithlessness as we realize anew the Divine presence and power of Him who whispers that word of vision and victory, "Fear not, . . . I am thy Shield."

When Miss Havergal lay dying, she asked that some Word of the Lord might be spoken to her. That Word in Isaiah 42:6, was read to her. "I the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." As she heard the Holy Word, she leaned back upon the pillow, and whispered, "That will do, —Called—Held—Kept—I will go Home on that."

"He will keep you till the river
Rolls its waters at your feet:
Then He'll bear you safely over,
When with loved ones you **shall** meet."

—Selected.

PRAYER

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

God loves to have His children come to Him with needs great and small. He loves to supply their needs and the needs of those whom they bring before Him. There is scarcely a thing in the Christian life that is so much talked about and yet so neglected as secret prayer. You will note when Abraham was praying for wicked Sodom to be spared for the sake of the righteous therein, that he waited to speak to the Lord until the other two men had gone on (Gen. 18:22, 23). It is when we are alone—away from all disturbing care, even the noisy, clamorous thoughts of our own hearts and minds, that we are truly able to draw near to commune with our Lord. Intercessory prayer is work. Do not imagine that you want to be a prayer warrior for the Lord if you are not willing to pay the price. Hours, days, yes, even weeks, months and years of faithful watching and prayer, are sometimes required before the request is granted. But of this we can be sure—if the Lord has laid something or some one on our hearts, He will surely answer our prayers even if we do not live to see it. God will always meet us when we come to Him in faith, believing. It is often said, "God is more willing to give, than we are to ask." Therefore come, ask largely.—I. M. Forsberg.

Editorials

Jottings

The New Year is now well under way. We are becoming accustomed to writing "1940," and we are also to some degree getting used to the cold weather and snow that the first month of the year has brought us. But before we get into too much of a routine it may be well for us to check on our lives thus far, by asking a few questions. Have we made any spiritual progress? Have we been more faithful in our devotional life? Have we been more kind and loving toward our fellow men? Have we been more diligent in the serivce of our Lord? Happy are those who before the Lord can honestly answer these questions in the affirmative.

* * * *

Last year a concerted effort was made to enlist our people in a systematic Bible reading program. From reports received it is estimated that 20,000 people began to read the Bible through in 1939. We have no reports as yet as to how many actually finished reading it in the calendar year. When the annual reports of the Sunday schools are compiled we may have some idea. In the meantime the Secretary of the Commission for Christian Education and Young People's Work would like to have a report from each congregation as to how many people finished reading the Bible in 1939. But whether you finished or not you will want to continue reading the Good Book during the present year. Write to the Secretary referred to above, Bro. J. R. Mumaw, Harrisonburg, Va., in reporting Bible readers for 1939 and for new Bible Reading Records for 1940.

* * * *

The troubled world conditions that have come into the new year as a heritage from the Old naturally cause many people concern. This is right, for no sensible person likes to see millions of people grappling with each other in a death struggle, whether by blockades, by sea warfare, by air raids, or by fighting on the field of battle. And yet we know, according to the Word of God, that this mad state of affairs is only the reaping of what people have sowed. Neither nations nor individuals can sow hatred, greed, oppression, and unjust advantage, without in some way reaping the rewards for their deeds. On the other hand, it is well for the Christian to remember that long ago our Lord foretold the coming of just such conditions upon the earth. Instead of becoming downhearted, then, let us heed the admonition of our Saviour: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

* * * *

Two great Americans are associated with February in our thinking, because their birthdays come in this month, and the nation observes these anniversaries as legal holidays. Both Washington and Lincoln were great men in the history of our country, because they were leaders in important national movements with which we are all familiar. We may well honor them for what they have done, even though we realize that they were human beings with like weaknesses and frailties as have the rest of humankind. It is well for us to remember, however, that both possessed rugged qualities of character which we may well emulate. Both were noted for their honesty and integrity of purpose—qualities that are much needed today in every phase of national and social life. We will recall the incidents which are told about the honesty of Lincoln, and which earned him the title of "Honest Abe," and concerning this same trait Washington is quoted as having said: "I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'honest man.'"

* * * *

Winter Bible Schools.—What were at one time called "Special Bible Terms" have become so much a regular feature of our church activities that we take them for granted. They are held in many different sections in the church, and the terms range in length all the way from two to twelve weeks. And while we may have gotten to the place where we consider them a part of the routine work of the church, we are glad to know that they seem to be constantly spreading in their scope and sphere of influence. New schools keep springing up from time to time, and altogether the enrollments seem to be on the increase. We have reason to believe that when the final reports come in there will be a thousand people, and perhaps more, who have received Bible instruction through the means of short-term Winter Bible Schools. These schools have won a distinct place in our church work through what they have done in helping people to a deeper spiritual life and fitting them for better service for their Lord. They deserve our continued support in prayer, means, and attendance.

Christ the Hope of the World

Hope is one of the three great Christian graces which are essential to the successful Christian life. Although Paul classes love as the greatest, we know that faith and love must be accompanied by hope in order to round out Christian life and character. It is interesting to note the large place hope played in the lives of the great characters of the Old Testament. Of Abraham the inspired writer says that he "against hope believed in hope, that he might become the father of many nations." His strong faith was mingled with an equally persistent hope that he would realize the promise of God that he should have a son and many descendants, even though such a thing seemed physically impossible.

The Psalmist in addressing himself, said, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God" (Psa. 42:11). Later on he says, "But I will hope continually, and will yet praise thee more and more" (Psa. 71:14). Jeremiah the prophet makes this statement: "O Lord, the hope of Israel, all that forsake thee shall be ashamed" (17:13), and then in contrast, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (17:7).

It is significant that Paul speaks of Christ as the "hope of Israel" (Acts 28:30), and thus we know who the prophets had in mind when they used this term. He is still the only hope for this ancient people of God, who as a nation rejected Him and still do not recognize Him as their Messiah. But many Israelites as individuals have accepted Him and have Him today as the basis of their "living hope." According to prophecy we believe they will recognize Him as the Christ in greater numbers when the time of the Gentiles shall be fulfilled and the blindness that now veils the eyes of Israel shall be removed. Rom. 11:24:26.

But Christ is not only the "hope of Israel," He is the hope of all people. Paul speaks of the "Lord Jesus Christ which is our hope" (I Tim. 1:1), and again of "Christ in you, the hope of glory" (Col. 1:27). In this latter verse he mentions particularly the Gentiles, by which we see that Christ is the hope of every class, both Jew and Gentile. And He is the only hope for the world today. In all its sin and evil, in which we see vice and degradation, violence and destruction of fellow men, and every form of wickedness, spreading itself as a green bay tree, there is hope if people will but turn to the Christ the Saviour of all men. In sharp contrast with this reassuring hope, which may be enjoyed by all who accept and follow the Christ, we have the perishing hope of the ungodly. "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish" (Prov. 10:28). Indeed they have nothing hopeful to look forward to "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of God.

While Christ is the "hope of Israel" and the only hope of the world today, He is also in a peculiar sense the hope of the church. Only in Him and in His return from glory shall we find the fulfillment of our most cherished hopes. Through Him we have the hope of the resurrection from the dead (Acts 23:6) and the deliverance from the presence and power of sin. The Christian, then, with Paul joins with all the saints in "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:13, 14). The Apostle John draws this practical thought from his meditation on the Lord's return: "And every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:3). That is the effect which "that blessed hope" should have on every child of God.

We might draw a few more practical conclusions from this brief meditation on Christ as the Hope of all the people of all the world. We as Christians should enjoy to the full this living hope which the abiding presence of Christ brings to us. But we should also remember the great masses in the world who have no hope because they have no Christ. In this mad and wicked age we should use every opportunity to hold up our Lord who is the only "door of hope" for needy and sinful humanity.

A Few Church Statistics

This is the time of the year when the final figures are compiled for the Mennonite Year Book and Directory, which will be off the press soon. It is always interesting to note what advancements have been made as revealed by the facts and figures that are sent in by representatives all over the length and breadth of the Mennonite Church. People are always interested in the total membership of the Mennonite Church, and we speak only for the main branch of Mennonites, sometimes called the "Old" Mennonite Church. A compilation of the membership of all the conferences and congregations adhering to this group, which has its publication headquarters at Scottdale, Pa., shows that the membership in United States, Canada, India, South America, and Africa now shows the grand total of 57,660; while the total for the United States alone is 50,425. If one goes back ten years he finds the following figures: Total membership, 46,442; in the United States, 41,114. From these comparative figures we can see the relative numerical growth of the church. The ten-year average is something less than a thousand per year gain. It is not a phenomenal increase, to be sure, but it shows a healthy trend of growth.

The Sunday-school enrollment, for some reason not apparent, shows a slight loss over the previous year recorded. Whether there was an actual loss, or whether there was a more accurate recording is a bit hard for the statistician to determine, but this will be at least a cause for sober reflection as to whether our Sunday-school work is making the progress that it should. Statistics are not always accurate, as we well know, but they do show trends, and we do well to study them and find out where we can improve our various avenues of church work.

More encouraging is the report of summer Bible schools. Begun in 1902 with only two schools throughout the whole church, the number has increased substantially every year, with the possible exception of one, until, in 1939, 203 schools were reported, with an enrollment of 24,737. The growth of this movement has indeed been remarkable, but when we note that there are more than double the number of Sunday schools, we can readily see that there is yet much room for expansion for this type of Bible instruction for our young people. One phase of this work that has shown a commendable growth is that among the high-school group. The curriculum for high-school work was not published until 1936, but in 1939 we find 1,017 enrolled in all our schools for this type of work. We might also add that this is a good time of the year to plan for this year's summer Bible school.

Many other statistics will be found in the Mennonite Year Book and Directory. You will want to get a copy for yourself and study the trends of growth and development in the Mennonite Church. Such a study will help you to appreciate the scope and extent of work that is being done by the various organizations functioning in our Mennonite set-up for work in the kingdom of our Lord. It will help you also to pray more intelligently for the work and the workers, and to see your responsibility to help in the advancement of the cause in every way possible.

A Chat with our Subscribers

First, we want to welcome into our midst the three hundred or more new subscribers who have been added to our list during the past three months. We believe you will like our magazine for the home and the Christian worker. You will appreciate, we believe, the wide range of reading matter which we supply for the building up of every phase of the Christian life. We especially call your attention to those articles which are intended to inspire loyalty to the Lord Jesus Christ and His teachings and the church which He established to carry on His work during this age. We would especially call to mind the article on the origin of the Mennonite Church by Bro. Horsch, the "Experiences During the World War," by Bro. Hernley, the articles on how to ascertain the will of God, by Bro. Leaman, and how to retain serenity of mind, by Bro. Yoder, and "Instruction in Righteousness," by Bro. Lehman, as samples of the high type of articles that the staff of writers and contributors for the Monitor supply for our readers.

We would also again call attention to the new department on the Christian Home, which in this issue finds only its second appearance. The articles by Bro. Mininger and Sister Garber will be found very helpful and are samples of the good things which we hope to have every month. And again we want to invite you to send in your suggestions as to what you would like to see published in this department.

We are sorry that there are constantly those who are discontinuing their papers, but we realize that a speech to them would be useless, for they would not see it. But we want to thank our faithful subscribers who have not only stood by us in renewing their papers for another year, but have been instrumental in getting others to take the Monitor. God bless you, and may the good work go on.

Christian Life

MY EXPERIENCES DURING THE WORLD WAR

IV. A Week of Trial

By Elam R. Hernley

Our brother recalls vividly experiences which were the common lot of Conscientious Objectors in World War days. Do not miss these interesting articles as they appear from month to month.

In a letter dated May 4, 1918, I wrote as follows: "I don't know if my hardest trials are over or if they are yet to come, but if they are yet to come I am trusting in the Lord to carry me through. I know that I will not be tempted more than I am able to bear. He has promised never to leave us or forsake us, and I believe it."

I found later that harder trials were yet in store for me. On Saturday, June 1, four weeks after that letter was written, Clarence Wade and I were taken from the 8th Co. to the 6th Co. nearby, where we underwent a week of trial during which time they apparently made a desperate effort to make soldiers of us. I could not understand at the time why we were taken there, but it appears that the captain of the 6th Co., whose name I do not recall, thought he could change our minds by using force.

As soon as we arrived there, a sergeant took us to the supply room to issue uniforms to us. Clarence and I both refused to tell him the size of our clothing as we told him we could not accept uniforms. So he proceeded to select the items regardless of correct fit. The captain evidently was listening nearby, for he entered the room and wanted to know what was the trouble. When we told him we are C. O.'s, he said, "C. O.'s—! You're nothing but—" whereupon he poured forth a volley of profanity such as I never heard from anybody else during all my stay in camp. He gave instructions that we were to have uniforms and if we refused to put them on, he would see that they were put on us.

After refusing to sign up for the uniforms or to carry them to our bunks, our clothes were removed and the uniforms put on. They informed us that our clothes would be sent home, which was not done, as we learned later.

Sunday morning two corporals had charge of us and they put the uniforms on us again. They took Clarence down to work in the kitchen and because he refused, the corporal hit him with his fist, cutting his upper lip so badly it required a stitch. This incident resulted in a court martial trial. Fortunately I was not asked to do any work that day.

When I arose on Monday morning I put on another suit of clothes which I had in my grip. The corporal who had charge of me called to me to put the uniform on, as the captain would not permit me to wear civilian clothes. I simply ignored him and finished dressing. Soon afterward the captain came in and wanted to know where I got the clothes and who told me to put them on. Then he detailed two sergeants to take my clothes and put on the uniform.

In following the captain's orders, one of the sergeants got excited and went about it with much enthusiasm. First he jerked off my shoes and threw them on the floor. Then he jerked off my trousers, tearing them. He swung them over my head, and the watch in my pocket cut my scalp. The wound bled quite freely, so they quickly dressed me and took me to the infirmary where a doctor put in a stitch. After that the sergeant would have nothing more to do with me.

I wrote a letter to Bro. Aaron Loucks informing him what was taking place. When it was finished I placed it in my Bible, wondering how to get it mailed. I was not permitted to leave the barracks and did not care to ask any of the soldiers to take it for fear it would not reach its destination. Toward evening a soldier from another company, whose home was in Connellsville, not far from my home town, came in to see me. I do not know how he learned of my plight, but his short visit appeared to be providential. While seated together on my bunk I asked whether he would take the letter and mail it for me. Gladly consenting to do so, he picked up my Bible and, pretending to look through it, slipped the letter in his pocket. The next moment his presence was noticed and he was hurried out of the barracks.

During the next three days Clarence and I were forced to drill and were taken on long hikes. The first time we stepped out of ranks, saying we could not drill. The lieutenant in charge told us to sit on the ground at the edge of the drill field until we "get warmed up." The next time we stepped out again; so the lieutenants talked with Clarence and ordered me back in ranks. With a corporal on either side I was marched along while the soldiers drilled. When we were taken out again, Clarence was marched along the same way.

One day a noncommissioned officer of the company had a long talk with me, trying to prove that my attitude toward the war question was not only foolish, but wrong. He said he believed I was not a coward because of the punishment I endured. But he thought I should be willing to fight for my country. He told me he was a Baptist minister and was not in favor of war either, but when this country was drawn into it, he felt it his Christian duty to help, so he voluntarily enlisted in the army. He said he believed that the more Germans he killed, the more service he would be doing for the Lord.

It was hard to understand how a minister of the Gospel could forsake the Prince of Peace to the extent that he desired to destroy human lives. I tried to explain my position to him, telling him the Bible teaches that Christians should not fight or destroy men's lives. "Suppose everybody were like you," he said. "Then there would be no war," I replied. My explanation to him appeared useless, as he was fully convinced in his own mind that it was his Christian duty to do combatant military service.

On Thursday morning of that week Clarence and I were taken on a long hike by two noncommissioned officers, one a corporal, the other a sergeant. On the way we saw a number of soldiers in a bayonet practice. There was a row of dummies supported by frames. These represented the enemy. As the soldiers rushed forward they had their bayonets fixed and thrust them through the dummies, grunting as they ran. It seemed to instill hatred in their hearts toward the enemy. After waiting there for some time, no doubt for our benefit, our hike was resumed. Clarence wore shoes that were too large for him and during the hike his feet became blistered, and by the time we got back to camp he was suffering terribly.

In the afternoon Clarence was excused from drill on account of sore feet. I stepped out of ranks again and told the lieutenant I could not drill. He said the captain's orders were that we must drill. I told him again that I could not do it, so he sent me inside the barracks and told me to stay there. That evening we were ordered, by a sergeant and by the captain, to sweep the barracks. Not wishing to compromise in any way both of us refused and we were taken to the guardhouse.

Our imprisonment lasted until Saturday evening when we were taken before Major Dockery for an interview. He told us that they had four or five charges against Clarence, and three against me. Mine were listed as follows: (1) disobeying the captain's or-

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DON'T BE A DRIFTER

Don't be a drifter! Breast the stream
And struggle for a worthy dream.
Be one of those with standards high
Who dare to do and dare to try.
Too many merely drift along,
Helpless when danger's wind grows strong:
Tossed by the currents here and there;
Held in the eddies of despair;
Bruised by the rocks they might evade
Were they not all too lightly swayed.

Don't be a drifter! Shape a plan
And have some purpose as a man.
Be not content as many are,
To go without a guiding star,
Swayed by the faithless whims of chance,
Fate's puppets, at her nod to dance,
But in the distance set your goal
And fight for it with all your soul.
Keep some objective worth your while
Though fortune frown on you or smile.

Don't be a drifter! Join the few
Who seek life's real tasks to do.
Strike out where the deep water flows,
And breast the stream with manly blows,
The shallows and the coves beware,
Too many barques are broken there.

—Selected.

ders to put on a uniform; (2) disobeying the captain's orders to sweep the barracks; (3) disobeying a sergeant's orders to sweep the barracks. The major asked whether we wanted our civilian clothes back. Answering him affirmatively, he gave a written order to have our clothes returned in exchange for the uniforms we had on. Then we were taken back to the 8th Co., where we found Clyde Kuhns and Walter Baker still wearing uniforms which had been given them shortly after we had been separated. That same evening Bro. Aaron Loucks came to see what he could do for me, but it appeared that the ordeal was over. Nevertheless I was glad for his short visit which was repeated the next morning.

This experience did not change our attitude in the least toward military service. In fact, it seemed but to establish us more firmly than ever. Speaking for myself, every time I had to undergo such treatment it helped to deepen my conviction that I was taking the right attitude, and gave me a stronger determination to remain true to the principles of nonresistance as taught in the New Testament.

Scottdale, Pa.

THE CHRISTIAN'S RELATION TO HUMANITY

By Wm. E. Hallman

When we hunt through the New Testament to see what Jesus taught on this subject we find much of interest. Although He said, "I am not of this world," nevertheless He taught us how we should conduct ourselves as Christians in this world. All of Jesus' teachings fall under the spirit of His memorable prayer before His crucifixion: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Here is an interpretation of this prayer in an amplified form: "This world is full of sin and wickedness; but I do not pray that the believers should be isolated from the needs of this world, since my great burden is for messengers to carry my Gospel to all parts of the world; but it is my desire that they be effective witnesses, and because of this, O Father, keep them from the snares of the evil one."

In regards to the Christian's human relations the greatest problem always has been how to live in peace with his neighbor. Mk. 12:31 places the highest importance upon our subject, and Galatians 5:14 tells us, "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." The greatest problem between individuals, as it is between nations, is how to maintain PEACE.

Millionaires have given large sums of money toward securing a world peace. In Holland there was built the great "Peace Palace," and during the World War this great building was used as an armament storehouse. The League of Nations year after year has been trying to effect a more peaceful understanding among nations, with results which are noticeable for their ineffectiveness. How appropriate the words of the prophet in Isaiah 48:22, "There is no peace, saith the Lord, unto the wicked." All the best plans of men have been crushed by the hardness of the human heart. The will to secure world peace has been evident, but the power to secure it has been sadly lacking. If all who are nominally Christian in this world would put to practice the teachings of Jesus, the world picture would be entirely different. Leaders of nations have not yet learned that peace cannot be secured by money, by palaces, by leagues, or by pacts. It is necessary to lose from sight these human elements and accept the only solution to the problem—the Gospel of the Lord Jesus Christ.

But let us bring our discussion a little closer home. It is all very interesting to talk in generalities and to lament the sins of leading nations, but when it comes to our own personal peace with our brethren or with our neighbors it is quite a different thing. Are we able to say that our dealings with our neighbors are more pleasant and just since we accepted Christ as our Saviour? Or, aren't our neighbors able to see any difference in our lives? I'm not referring to the visible signs of church membership. Your neighbors may see you attend church regularly, and you may even try to look as though you belong to some church; but, God looks upon the heart, and the neighbors too, are quick to realize if there is a continuance of the sharp bargain driving and petty thieving, politely called short measure. If you are not thoroughly Christlike in every little detail of your dealings with your neighbor, your testimony is completely lost.

When we meditate on John 15:12, and on John 13:34, realizing the greatness of Jesus' love for us, it seems impossible for us to love each other as He loved us. But, it is His commandment! Then John 13:35 tells us that our neighbors are able to tell that we belong to Jesus if we love our fellow Christians. If this is true the converse is equally true (and to the unconverted neighbor, more sensational). Thus John in his gospel gives us to understand that our Master places the highest importance upon consistent Christian relations with our fellow believer and with our neighbor. If we fulfill Christ's teachings in this respect then we will become living testimonies to the saving and keeping power of our Saviour.

Not only do we have duties towards our brothers and neighbors, but towards strangers as well. We read in Exodus 22:21, "Thou shalt neither vex a stranger nor oppress him: for ye were strangers in the land of Egypt," and in Leviticus 19:34, "But the stranger that dwelleth with you shall be as one born among you, and thou shalt love him as thyself." And from the parable of the talents, in Matthew 25:35, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." From the above it suffices to show our duties toward the stranger that finds his way to our fireside. If we discharge these responsibilities we are being consistent in our testimony. But, let us not only consider such responsibilities as duties, let us consider them as privileges as well.

But, it isn't enough that we love our brother believers, our neighbors, and the strangers, but, to be completely consistent in our testimony, we are told to love our enemies. Matt. 5:44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Here is the acid test of the depth of our influence for righteousness, of our fellowship with the Master. It is comparatively easy to love our brothers in the faith, and it is not very difficult to love the stranger, but only the true follower of Christ is able to love his enemies. It is proof beyond any doubt that we are of the body of Christ if we are able to exercise this virtue. A certain man once said that it was impossible for him to love His enemy because he was so sinful. His pastor told him that the Bible does not teach us to love the sinful acts of the enemy, but to love the man himself, even as Christ loves every sinner in order to draw him to the glorious light of His salvation. Many things to the natural man are impossible, but with the help of Christ all things are possible, even loving our enemies.

I have only mentioned some fundamental principles in our relationship with others. The Bible is also rich in instruction of a more definite nature. Let us observe a few of these:

1. Complete every contract.
2. Deal justly with all men.
3. Help others in time of need.
4. Return strayed animals.
5. Do not meddle in the neighbor's private affairs.
6. Do not covet any of the neighbor's property.
7. Help those who are weak and needy.
8. Realize how sacred is your promise whether oral or written.

These are just a few teachings, and we might mention others; but, if we observe these, as well as the basic principles mentioned, we will be conducting ourselves as those worthy of being called followers of Christ. These rules of behavior are not only obligations but are privileges. Our Saviour has done so much for us—these are ways in which we can show our gratitude to Him for His wonderful blessings to us.

Tres Lomas, F. C. O., Argentina.

ENVY

Envy threw a javelin at David.

Envy sold Joseph into Egypt for twenty pieces of silver, and Joseph's brethren suffered years of remorse.

Envy slew righteous Abel, and Cain became a vagabond.

Envy crucified our Lord, and the Jews suffered extremely during the destruction of Jerusalem.

Envy shuts out from the Kingdom of God. The power to remedy it is the Blood of the Cross.—Evangelical Visitor.

The best sort of bravery is the courage to do right.—Louisa M. Alcott.

ASCERTAINING THE WILL OF GOD

II

By J. Eby Leaman

An earlier installment of this discussion was published in the October number of the Monitor. Due to the slow mails from foreign countries and for other reasons we did not receive the concluding part in time to print earlier. We are glad to report that Bro. Leaman has completely recovered from his attack of sleeping sickness.

5. **Rid yourself of all preconceived notions of work.**

May I call your attention again to the text used in the previous article by quoting I Cor. 12:18. "But now hath **God set** the members every one of them in the body, as it hath **pleased him.**"

You cannot expect to go on following God's ordered steps until you have rid yourself of your own preconceived notions of work. Your ideas and God's may coincide for a while, but before you take the final step there will be a break. One sometimes hears of individuals who are ready to volunteer for foreign mission work but when asked to take charge of a city or rural mission work or teach Bible school, they decline without valid reasons. In such cases it is evident that God's vineyard is not uppermost in their minds, but their own little plot of ground which they can cultivate and fertilize as they please and which, apparently, will produce abundant harvest or give them prestige among their fellows.

Remember, it is the man who walks with God that gets to his destination and not the man who walks after his own likes and dislikes.

6. **Do not mistake youthful inspiration and aspirations for definite divine calls.**

Perhaps several illustrations will suffice to give the meaning here. One missionary, who returned on furlough, inspired a young sister by exclaiming, "And when are you going to be a missionary?" This statement was unwisely taken to be a direct call from God for work on the mission field. Training was straightway obtained, but the way never opened to go to the foreign field.

It is sometimes difficult for youth to distinguish the factors, arising from circumstances, that God uses to substantiate a call and other factors not at all related. For instance, another person, who was teaching school, would oftentimes find her mind wandering to the children in a foreign country, and she pictured herself teaching them. She finally reached that country and is now teaching those children.

One would ordinarily think that if the second factor would point to a definite call, the first factor would also. However, we want to bear in mind that God never asks anyone to base their call on such indefinite evidence. He always speaks unmistakably to those whom He has called. In the latter case just cited, the individual had a definite call, which circumstances seemed to substantiate. The other had no definite call but mistook an inspiration coupled with an aspiration for such work for a definite call. Such cases usually end in pushing doors open and in running ahead of God.

If you are not sure whether you have an inspiration or a real call—

7. **Test the validity of your call by waiting.**

I am going to let scripture speak for itself in regard to this subject.

Ps. 62:5—My soul, wait thou only upon God; for my exceptation is from him.

Ps. 130:5—I wait for the Lord, my soul doth wait, and in his word do I hope.

Isa. 30:18—. . . Blessed are all they that wait for him.

Isa. 40:31—But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isa. 49:23—. . . They shall not be ashamed that wait for me.

Lam. 3:25—The Lord is good unto them that wait for him, to the soul that seeketh him.

It is always better to wait and ask at the fork of the road than to make your own choice, continue, and later be obliged to return to the same place and start again.

When Gideon wasn't sure, he waited and asked the Lord. It was wonderful how God condescended to manifest His will.

8. **Test the validity of your call by remaining silent about it.**

By this is meant that it be cherished as sacred and not revealed to every one. A few close, intimate, confidential, helpful friends from whom you may wish advice are all that need to know about it and perhaps they need not know all the details. This makes God's workings all the more marvelous, when you find your place, through the leadership of the church, when those leaders knew nothing of what God whispered in your ear.

9. **Observe God's checks.**

We read in Ps. 37:23, "The steps of a good man are ordered by the Lord: and he delighteth in his way."

Someone has said, "The **stops** as well as the steps are ordered by the Lord."

God guides daily by the ordinary choices made and He checks when a wrong one is made. It is not to be worried and fretted over, but to be rejoiced in, for the soldier places entire confidence in the leadership of his Captain and implicitly obeys when the order is given to **mark time.**

Sometimes God uses sickness, trial and affliction as checks and discloses to His people whether they are rejoicing more in the work of God than in His will. It is much better to rejoice in the will of God even though the check of affliction is applied.

10. **Observe God's calls.**

His calls are the daily speaking to the inner consciousness—His Spirit communing with our spirit.

"The call of God is like the call of the sea," one writer has said, "No one hears it unless he has the nature of the sea in him."

I would like to add that the opposite is also true. Every one having the nature of the sea in him, hears its call.

Child of God, you have the nature of God in you, and you will hear the call; heed it.

THE MAN WHO WALKS WITH GOD ALWAYS GETS TO HIS DESTINATION.—Parker.

Musoma, T. T. British East Africa.

"WE FIX FLATS"

Of course they have to be fixed! Everyone who is accustomed to motoring knows the inconvenience which a punctured tire may cause; and who has not experienced the annoyance of entering the garage to get the car only to find that a tire is flat to the floor? This is one of the petty troubles of life—we call it that because, although inconvenient, it can usually be adjusted with a little outlay of time and labor and patience.

Sometimes the pinholes in an inner tube of an automobile tire are provokingly elusive. It is most difficult to readily locate them. We are inclined to imagine that at last the tube is airtight and ready for use, and then discover, to our chagrin, that it still leaks, and we have to go over it all again.

The ordinary and well-known method of locating the small leakages is by submerging the inflated tube in water and then watching carefully for the presence of a stream of air bubbles which will reveal the point from which air is escaping.

One thing is certain; the tube must be absolutely airproof. Every puncture must be stopped. It must be a perfect tube in regard to its air-holding properties. Not a single leakage can be permitted; the smallest one cannot be neglected, and it is only when the tube will retain its supply of air without loss, that it can be considered safely ready for the road. Otherwise it will be a source of constant annoyance and care.

And hereby hangs a lesson for us all. No one would desire to be classed as a sort of "flat"—but nevertheless it is certain that if there is any "leakage" in our Christian life, we shall be under a severe handicap. Progress will be sadly hindered. And this is just another way of stressing the need for wholeness (holiness)—separation—consecration.

It might be an exceedingly wise plan to examine ourselves and our manner of life. A small sin, trivial and insignificant, may be a cause of constant loss.

As we submerge the rubber tube in the water in order to discover the fault, so we might look into the Bible and let it search us, bringing to light our shortcomings, that we may apply the remedy. We must seek nothing less than completeness in Christ. We dare not tolerate anything less than the highest for and in Him. For His dear sake, let us seek out and remedy every flaw, aspiring to be vessels fit for His use. Let us seek to be made perfect and complete in all the will of God.—John H. Greening in the Gospel Messenger.

GOSSIP

By J. J. Klopfenstein

The author does some plain talking that should prove helpful to every one of us, for who does not need to guard against the sin of which he speaks?

You are a demon.
Your eyes are like torches.
You were conceived in hatred,
And brought forth in greed.
Your lineage is one of crime,
And the shedding of innocent blood.
You are clothed in scarlet shame.

Your fingers point with scorn and your breath, of poison sears the soul like fire,—it burns till love is gone.

Your mission is to slander, to blind, to wound and torture; also to hunt and to kill. Your standard bearers uphold the sins of envy, rage, falsehood and destruction. You are the forerunner of all crime.

You scorch a peaceful life with a flame from hell—with the fiery flames of slander; you broadcast heartlessness and devastation.

You are a robber; a thief in the night. Names you stain, lovers you separate, peace you steal. You have no respect for old age nor infancy; and virtue you thrust beneath your feet.

You are wanton.
You are brutal.
You are sacrilegious.

You are a filthy tongue decked with rubies, a leper in purple, the mother of all wrong, the foulest fiend from hell. You are gossip! Deadly gossip!

The above article is an impassioned uncovering of this ugly demon we call gossip. Now the Scriptures say, "Let evil speaking be put away from you"—"Speak not evil one of another, brethren." Gossip, no doubt, comes under this general heading—evil speaking. Cursing, corrupt conversation, whisperings, backbitings, and murmurings are all close relatives of Sister Gossip.

Though a good (or bad) gossiper needs much subject matter, they never seem to lack for it. They flourish almost entirely on things concerning other people and they never take the advice of a wise man who said, "If you must publish someone's faults, publish your own." They are dumpers of garbage, which, to the spiritual soul is unhealthy, odious, and infectious. At times it may look harmless and even attractive, but it develops into corruption just the same, and is just as dangerous to health as the most vile looking stuff.

Some gossip garbage dumpers look so harmless that you would never know them to be dumpers. They come to you with sweet tones and tell you of the slip that brother "So and So" has recently made, or the sad defect they have observed in sister "So and So's" character, asking you to pray for them. If they were really honestly concerned about the condition of brother and sister "So and So," and had faith in God, they would do the praying themselves, and cover as with a mantle the fault or ugly defect in their brother and sister. Love, the Word tells us, covers even a multitude of sins. Shun these brethren who come to you with their gossip. It is only another less distinguishable but equally vile form of garbage.

These scandal dumpers are always waiting to unload on someone. Every time they see you they have a new tale to tell. If they were calling on friends they had some unfavorable comment to make about them or their family. If they were at church, the minister proved disappointing. Either his gestures, or his handling of the subject—or something else—offended their taste. It mattered not what a splendid God-given message he had delivered, a flaw was found and that flaw spoiled everything. It loomed up so large before these croakers that nothing else could be seen. Others were refreshed, but not so our friends. *They had so long cultivated the habit of looking for faults that they could now see nothing else.*

Such persons might be said to possess a "turkey-buzzard spirit." The turkey-buzzard is a large, ugly, black bird whose name is associated with unclean things, for it lives solely on corruption, and spues it out in many places. Buzzards breed buzzards, and these complaining gossipers breed their kind. Their children take after them either by heredity or example. The children of some people will never be converted till they see in their father or mother more of the "love that covers," and more of the spirit that lives to bless. A complaining Christian is a hindrance to people finding their way to God.

What a blessed thing that God can change the character! If any person, bound with such un-Christlike practices or defects of character, will humbly come to Christ, He will proclaim liberty for that captive and open the prison to those who are bound. Just as surely as our Lord can and does free the drunkard and libertine, so surely can He free from every unholy, unlovely thing that grips the spirit of man.

Now, will you please read the opening part of this message again? Much of what I have said here is selected from various sources, but like a good remedy for an awful headache, it ought to be passed on to those afflicted everywhere.—The Missionary Worker.

◆ ◆ ◆

WITH ALL YOUR HEART

Proverbs 3:5

When temptations come upon you,
And the tempter presses hard,
Flee to Christ, in Him take refuge,
Trust in the Lord with all your heart.

When for Christ reproach you suffer
Just because you've faithful been;
E'en when friends all turn against you,
With all your heart still trust in Him.

When your pathway seems uncertain,
And your eyes with tears are dim,
Do not think God has forsaken,
With all your heart keep trusting Him.

When your sins press hard upon you,
And you're longing to be free,
Hear the voice of Jesus saying,
"With all your heart just trust in Me."

Even in your service for Him,
As you're giving forth His Word,
Do not lean on your own wisdom,
But with your heart trust in the Lord.

Should strange trials fall upon you—
Trials that seem all too hard;
Even darkest night will turn to morrow,
When trusting Christ with all your heart.

—Adam Baum.

ALWAYS THANKFUL

It is the will of God for His children to always be thankful. "In every thing give thanks for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). "In every thing?" Yes, "Giving thanks always for **all** things" (Eph. 5:20). The natural heart is satisfied when all goes well, and dissatisfied, and full of complaint and grumble, when things come the opposite way. But when Jesus Christ fully abides in the heart there is contentment that can only be realized and enjoyed as our will is entirely yielded to **His** will.

"Once it was my planning,
His it hence shall be."

To the heart that is fully yielded to God, He gives rest. That heart is full of praise and thanksgiving every day, under all circumstances. The Apostle Paul was human like you and I are and he learned by experience to be "content" in "whatsoever state." Earthly circumstances had no bearing on him because he had Christ dwelling in his heart who Himself is the well of joy. The secret of his joy was, "I count not my life dear unto myself." He was willing to suffer. He was willing to bear misunderstandings. He was willing to die for the Gospel's sake. He believed God's ways were right. He lived in the will of God.

"I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts 20:22, 23). But the Christ Himself, the well of joy within lifted him above all those things so that he could say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God" (vs. 24). In all these experiences Paul proved his thankfulness to God. Oftentimes the things that appear to be just the opposite prove to be the greatest blessing in our lives. As we recognize the Divine Hand of God in all things our hearts are kept in a thankful attitude before God at all times.

—H. B. Musselman.

THE MOTIVE POWER

Someone remarked to a nurse in a smallpox hospital, "You must have a great enthusiasm for humanity to carry you through such work as this." "Enthusiasm for humanity!" she exclaimed; "that would not keep us here an hour. **It is the love of Christ that constrains us."**

Nothing can be truly great which is not right.—Johnson.

Our Home Circle

CONGENIAL AND SPIRITUAL MARITAL RELATIONS

By J. D. Mininger

The authors of both of these articles in this new department are writing out of actual and mature experience in the home. We feel sure our readers will appreciate their helpful messages.

Where Jesus reigns there is no fear,
No restless doubt, no hopeless tear;
No base deceit, no faithless prayer,
No angry strife or weak despair;
No greed for gain and selfish pride,
No bitterness for aught denied;
No evil tongue, no cruel arm,
No envy, hate, nor wish to harm;
No wicked lust, nor trace of stains,
But all is pure—where Jesus reigns.
C. B. Widmeyer.

We want to make this department as helpful and serviceable to our readers as possible. To this end we invite you to write to us and tell what subjects, problems, or projects you would like to see discussed in these pages. We shall also be glad to make room for questions that are sent in for discussion. We ask your prayerful co-operation in making this department a worth-while addition to the service rendered to our reading constituency.

Before any two persons will be able to have the highest type of relationship with each other it is essential that they first have right relationships with their God.

"When There's Love At Home"

While visiting in the hospitable home of one of our well-known bishops recently, he voluntarily and out of the overflow of his heart, told me of the deep joy and abiding satisfaction he and his godly companion are having in their home life. On the other hand, another man who was saved just lately, told me of the disturbed relationship existing between him and his wife. The latter seemingly is but a nominal church member.

Of the parents of John the Baptist we read: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). Of the parents of Samuel we are told: That while they were yet childless, Elkanah, the husband said to Hannah his wife, "Hannah, why weepest thou? and why eatest thou not? And why is thy heart grieved? **Am not I better to thee than ten sons"** (I Sam. 1:8)? It would be hard to conceive that there were any other than congenial sympathetic, and spiritual relations existing between these two married couples.

I once heard the late M. S. Steiner say that, as traveling evangelist, he had visited in many homes throughout the United States and Canada; he further remarked that where congenial and sympathetic relationships existed between the parents, this same attitude was generally reflected in the children of these homes.

The Marriage Relation Typified

The Christian marriage relationship is beautifully illustrated and typified by the relationship which exists between Christ and the church. "Christ loved the church and gave himself for it."

The interests of Christ and the Church are identical and mutual.

The true Church has her affection centered on Christ and on Him alone.

The Church is dependent upon Christ, and Christ is depending upon the Church.

The Church is occupied with the beauty, the purity, the holiness, the spotlessness, the matchless glory of Christ. Christ, as the bridegroom, is expecting the Church to be pure, spotless, singleheartedly and wholeheartedly devoted to Him.

Christ and the Church will never be separated. "Where I am, there ye may be also."

To the godly person of today, who is of marriageable age, it is most heartening to recall how that Isaac and Rebekah were divinely guided in their matrimonial venture. The same God is eager and able to do this today when He is given a chance. Psa. 32:8. Two persons, thus divinely led, will in a very real way supplement each other's lives.

Some time ago I came across this description of a friend:

"A friend is just a missing part
That fits into each human heart;
Without it, life is incomplete
But when we find it, life is sweet."

But the godly marriage relationship is closer than any other earthly tie, for of it, Christ says, "They two shall be one flesh."

We'll suppose here is a contractor and builder erecting a new house. He is putting on the roof of the new building, when it just dawns on him that he and his wife had planned to have a deep basement with plenty of light in it. But he had forgotten all about it. **When putting on the roof would be a very poor time to make the desired change.** It must be remembered that marriage is for life and because of this, one should enter upon it thoughtfully and in the fear of God.

SCRIPTURE TEACHINGS ON THE HOME

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.—Gen. 2:24.

And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—Mark 10:8, 9.

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.—Rom. 7:2.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—Eph. 5:25.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise.—Eph. 6:1, 2.

Congenial and spiritual marital relations do not "just happen." Whenever such sacred and blessed relations exist, invariably certain fundamental and divinely laid-down principles have been previously observed by both of the contracting parties.

Some Suggestions

We note some, which if heeded, will help in bringing about and maintaining heaven-approved and God-honoring marital relations:

First, before entering the matrimonial state, do a lot of sober, serious, concentrated, and prayerful thinking. A current writer says, "When you go courting take your brain along with you as well as your heart."

Second, ask yourself such questions as:

Is my proposed life companion a consistent and victorious Christian?

What about his (or her, in each case) background?

What about his social contacts previous to the time that I formed his acquaintance?

Are his former intimate friends, his friends today? If not, why not?

Does he wear well?

Does he know how to work with others congenially?

Of what undertaking has he made a success?

Is he approximately the same age as I am?

What about his tastes and ideals?

Is he a member of the same denomination as I am?

Am I willing to accept counsel from Christian friends who are older than I and who have known him longer than I have?

A life companion may be either "wings" or "weights?" Which would he be?

Would he be capable of providing for a family?

Have I ever read the chapter on "Marriage" by Bro. Daniel Kauffman in his book "Bible Doctrines," pages 439-456?

When C. F. Derstine, E. M. Yost, and The Writer Were Entertained in The Home of an Eminent Physician

Some time ago, the above two brethren and the writer, enjoyed and unforgettable visit in the home of our good friend, Dr. A. S. McCleary, near Excelsior Springs, Missouri. It was a rare privilege indeed to have a friendly visit in the home of this renowned physician, who numbers his cured patients and friends by the thousands. But the thing that impressed us most, was his high esteem and his tender regard which he manifested toward Mrs. McCleary, his wife.

Dr. and Mrs. McCleary had been living in wedlock for nearly fifty years. When he introduced his wife to us, he did it with the fondness of a young bridegroom when introducing his youthful and worthy bride.

In the course of our visit, Dr. McCleary said to us in substance: "Certainly Mrs. McCleary and I are planning to have heaven as our eternal home; and I think I will leave awhile before she, but we have an understanding with one another where we will meet over there." What a beautiful example of congenial and spiritual marriage relationship! This incident reminds one of the song:

"If you hasten off to glory,
Linger near the Eastern Gate,
For I'm coming in the morning,
So you'll not have long to wait.

"I will meet you, I will meet you,
Just inside the Eastern Gate, over there,
I will meet you, I will meet you,
I will meet you in the morning over there."

Kansas City, Kans.

MAINTAINING A SPIRITUAL ATMOSPHERE IN THE HOME

By Ada N. Garber

To be able to maintain a spiritual atmosphere we must first have a spiritual atmosphere. Since parents are the heads of the home and direct the activities and interests of the family, it is of the utmost importance that they themselves be spiritually minded, if the home is to have a spiritual atmosphere. In these days we are so busy, and there are so many outside interests that want to claim our attention, that unless we as parents are spiritually awake and watchful, surely our homes will not have a spiritual atmosphere. We must be alert and on our guard against the dangers that destroy our spiritual life. We must also be active in the things that increase and build us up spiritually. Let us consider some of these things.

How very important it is that we watch the literature that comes into our homes! Boys and girls who like to read will pick up anything in sight. Children have vivid imaginations and are very impressionable. It is very important to watch their mental and spiritual food. There are so many good books to be had, why waste time on questionable ones? There is the magazine danger. Some may have one or two good articles in them and a dozen or more articles and stories that would lower Christian ideals. A parent, perhaps, would choose to read the one or two, but youth may pick up the dozen or more. On our library tables should be found our own church literature, both periodicals and books. Our church leaders are concerned that only good Christian literature may be found in our homes, so they have provided at our Publishing House and book stores a large variety of good wholesome reading.

The pictures on the walls also tell of the spiritual life of those living within. I have in mind two different rooms—miles apart—of two different girls up in their teens, both church members. The first room had on its walls twenty or more nearly life-sized pictures of different movie stars. In a small space between two doors I discovered a framed picture of The Christ. Somehow this picture seemed very much out of harmony in that company. I had no difficulty in knowing what claimed the biggest interest in that young girl's heart. Another room, that of a sweet young Christian girl, had several attractive scripture mottoes on the wall, a few good pictures of nature, a small reproduction of "Christ and the Rich Young Ruler," and on her table a few devotional books and an open Bible that was in daily use. On entering this room one could feel that this young girl loved her Lord.

Scripture text mottoes on our walls are helps to spiritual thinking. In Deut. 6:9 we find that Moses told the Children of Israel to write the words he commanded them upon the posts of their houses and on their gates. Along with mottoes are scripture text calendars, quietly, yet insistently bringing God's Word to our attention. These should be placed where folks often pause above a radiator, desk, or table. Be particular as to the type of picture calendars that are hung on the walls. They are not all helpful to clean thinking.

The radio can be and very often is a large menace to the spiritual atmosphere of the home. Let me illustrate: Where there are a number in the family you will also find a number of different interests. One may pick out and listen to a sermon, another wants music, another a talk, others want the news, or perhaps a play. So the radio is on much of the time, and each person must hear what the other one wants, whether he is interested or not. With a radio in the house one finds noisy hours many and quiet hours few. This often steals the spiritual atmosphere of the home. To be spiritually minded one needs to have quiet hours to read God's Word, to think quietly and to meditate and pray.

In this busy life of ours, do we as fathers and mothers take as much time as we should to gather our little ones about us, perhaps in the evening, and tell them Bible stories and Gospel truths? Children, being told of Jesus' great love for them and of His suffering and death, in detail, will often shed tears and will receive lasting impressions. Early spiritual teaching is building a hedge around our children. It will be harder for them to go wrong than if the hedge is not there. When problems of untruthfulness, theft, swearing, irreverence, Lord's Day desecration, etc., come up, then is the time to show our children what God says about those things in His Word, if they were not told before.

A fault sometimes found in parents is that they criticize others in the presence of their children. Sometimes it may be necessary to pass criticism, but never with malice, or as gossip. How many of us know by experience a needless criticism or tale of gossip about some one which we would much rather not know! Whenever we see that person, up comes the memory of what we heard. It destroys faith and fellowship, and helps nothing. Perhaps criticism is passed upon a ministering brother and his message, when the one who passes criticism has either forgotten or neglected to pray for him and the message.

A very important help in creating and maintaining a spiritual atmosphere in the home is family worship. It is a precious period of the day when morning or evening the entire family gathers around the home altar and has a season of worship. It is well if each one learns to have a part in his or her turn, either in choosing and leading a song, reading the scripture lesson, and if a child of God, to lead in prayer. Leading in audible prayer in the family circle is a means of spiritual growth to those who do so. This season of worship, as we come into the presence of our Heavenly Father, knits the hearts of the family together in precious fellowship.

The singing of hymns in the home should be encouraged. This, too, brings spiritual blessings. When children grow up into young people, group singing of Gospel hymns has an important place in spiritual worship.

Perhaps a good text in closing would be Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Mt. Joy, Pa.

HOME FOLKS FIRST

Would you like to know how always to say
The pleasantest things in the pleasantest way?
To bring you the friends you will always need?
This bit of advice you must surely heed—
Just say them to the home folks first.

Do you want to know how always to do
The things that politeness requires of you?
(For courtesy is the oil, you know,
That makes the wheels of the day's work go.)
Just do them for the home folks first.

For home folks are nearest and dearest and best,
And home love is surest to stand every test;
So, if you would know how to do and to say
The pleasantest things in the pleasantest way—
Just try them with the home folks first.

—Florence Jones Hadley in "Girls' Weekly."

LOVE YOUR TASKS

The more you love your work, the easier you will find it to do. Shirking a task is the poorest possible way to get it off your mind. To your own knowledge that you have given it a lick and a promise is added the certainty that others will find it out. There is scant satisfaction or comfort in such a situation. If you do your work well you will have no regret later on. If you love your work you will wish to do it well.—Publisher Unknown.

Educational

SHALL WE LOSE OUR MINDS?

By S. C. Yoder

Our brother raises a challenging question in the light of present-day world conditions. Let us, by the help of God, preserve both our sanity and our Christian serenity in a world of turmoil and strife.

That which we all feared has come to pass—Europe is at war, and the contagion is spreading! At the time of this writing our own country is still at peace, but other nations are being drawn into the conflict and perhaps before these lines are printed our own situation will have become changed. Ever since the peace of Versailles—inglorious peace—the embers of discontent and bitterness, hate and fear have been smoldering, and all the efforts of reasonable and peace-loving people to prevent an open outbreak have been in vain. Now that the war has begun and propaganda machinery has been set in motion, no one can predict how far-reaching or widespread the conflagration will become.

Today, then, while our thoughts remain untainted with the venom of hate and bitterness it may be well to note a few things while we can still think rationally and clearly. Some time ago a certain writer, writing for one of the popular weeklies said: "For the unique if not the worst devilment of war, is that it poisons the minds of millions who remain unaware of the poison and consider themselves unharmed." "It finds," he says, "that bombs and bullets are not enough; there must be venom to clog the thought stream, lies to stoke up the fires of hatred. Things we can say calmly and openly today, in the event of a major war, become treason even to whisper. Worse than that even—the poison of propaganda may by that time have done its work so well that many of us may not want to whisper them."

First among the things to be considered is the fact that the world's problems cannot be brought to a solution through a conflict of arms. Those who recall the high sounding platitudes that swept whole nations into the World War, see now how vain and futile were all the sacrifice and bloodshed. The world was not made safe for democracy, neither did it bring forth a warless world, nor did it result in security for the small nations or bring about safety for the minority racial groups. Instead, the peace that was made became the seedbed out of which other wars grew and will continue to grow as long as its errors are not rectified.

The second thing to think about is that warfare has not become refined nor has its cruelty been modified. No matter how cultured the nation or its people, once the war begins it is "impossible to fight, either with gloves on or with clean hands." There can be no war so long as people are kind and considerate of each other. Their baser instincts must be aroused—fear, hate, jealousy and all those other human factors which serve a good purpose if kept within proper bounds, but which when aroused to the point of passion and allowed to run unrestrained, dehumanize the soul and turn lovable creatures into demons of destruction. Well has it been said that "if and when war comes, we shall certainly lose more than our hearing, more than our sight, more even in a way, than our lives—**we shall lose our minds.**"

Third, we may as well know now as later that war is unmoral if not immoral. In the light of what the New Testament teaches it is sin not only because it involves the taking of human lives but because the very spirit of war—envy, jealousy and hate—is unbiblical and evil. In 1923, when the embers of the World War had hardly cooled off, an outstanding educator, speaking before a group of college people in a large university of the middle west said: "No nation can have war unless it first adjourns morally." I still recall the breathless interest with which this statement was received at the time. From the standpoint of human reason, there may be cases where nations cannot evade a conflict and fulfill their duty to "punish the evil-doer and protect those that do well," but no such deeds can be perpetrated in the name of Christianity and as a rule nations plunge into war long before the last peaceful measures have been resorted to in the settlement of their disputes.

Fourth, all war is atrocious, but those of us who lived twenty to twenty-five years ago recall that not all the atrocity stories were true. Many of them were false. That has been true in every war before or since. In every conflict truth is the first casualty and whatever seems to feed the spirit of hate and fear and stir up the evil passion of mankind is resorted to. Without that there can be no war and worse than that, too often these twin passions are set up between people who have no real cause either to fear or to hate each other.

Fifth, today we hear much about the danger in which democracies find themselves. We heard it twenty years ago. Naturally we love our country, our form of government and our rulers, though they are not without faults or limitations. With all the shortcomings of our leaders, and weaknesses in our governmental system we know of none other that we desire more. The cause of democracy is noble but if it wants to retain its hard-earned position among the nations of the world, then its deeds must be more noble than was sometimes the case during the past. This was true at Versailles in 1918. The cause of democracy would have been nobler then, had the peace imposed by the victorious democracies been nobler, too.

Sixth, most people who are in a position to know, now realize that the Treaty of Versailles was no less tragic than the war which occasioned it. When America entered the conflict in 1917 it did so with high motives and lofty purposes. It prepared its people with propaganda much of which it is said, and no doubt rightly so, was based on exaggerations or at least one-sided statements of facts, and parts of it are said to have been falsifications entirely. It cost lives and money and materials and left us disorganized economically, morally, and what is worse—broken spiritually. Generations will pass away before its aftermath can be cleaned up. Debts, suspicions, hate, fear, avarice, greed, and unsettled boundary disputes are still with us. None of the factors that make for war were removed at Versailles.

The above statements are so elementary and so commonplace as to be almost trite, but even so we are again in danger of forgetting them and of swallowing the meal which the propaganda machinery grinds, without thinking of what it will do to us. What will happen to our country should it be drawn into the maelstrom again? No one can predict. There is less reserve of spiritual power among the people of the nation today than there was twenty-two years ago. The country has depleted financial resources, great labor unrest, mounting debts, economic insecurity, and a host of dissatisfied, unemployed men. Beside these the sinister forces that seek the overthrow of our cherished institutions and the destruction of our Christian idealisms, feel secure enough among us to dare to openly state the plan by which they hope to accomplish their nefarious ends. When the Secretary of the Communist Party was addressing an audience of several thousand in Symphony Hall in Boston within the last year, he was asked from the floor whether there were legitimate means by which the transfer from a capitalistic to a communistic society could be made. He replied without hesitation: "Yes, in the same manner by which the United States secured her freedom from England in 1776." This means revolution, and conditions within our gates are such that our foes no longer fear to reveal their purposes.

But neither debts, nor economic instability, nor depleted treasuries are the bottom of the world's trouble—the cause lies deeper and is more fundamental than any or all of those. In the last analysis the cause of war is spiritual. Few are willing to admit this, and fewer yet are going to do anything about it. If the world is to be redeemed from its present state it will be when it makes the life of the great Galilean its own and His way its way. Today while people can yet think sanely and soberly and calmly, they believe this. Tomorrow when the poison of propaganda has done its deadly work and the smell of human gore is in their nostrils, they may no longer believe it—**they may have lost their minds.**

Goshen, Ind.

INSTRUCTION IN RIGHTEOUSNESS

By G. Irvin Lehman

This article was given as an address at the annual Sunday-school meeting held at the East Chestnut Street Mennonite Church, Lancaster, Pa., on January 1, 1940. We are glad to share its edifying message with our readers.

One look at the chaotic world today and you realize that it sorely needs instruction in righteousness. Even in non-Christian countries there is religious instruction which is more or less righteous. The Mohammedan has the Koran, the Hindu has the Veda, and the Confucian his system of ethics. On the other hand, we have the Word of God, the Holy Scriptures. The Samaritans that we read of in the Scriptures have only the first five books of the Old Testament as their Bible. They perform the rites and ceremonies as did the ancient Hebrews. The Jews have only the Old Testament as their Bible. Their religion is still Judaism and hence not Christian. The Christians have both the Old and New Testaments as their guide for instruction in righteousness. The New Testament, apart from the Old, would not be sufficient for the Christian world. The New Testament is as a beautiful flower with its roots in the ground of the Old Testament. We would be at a loss without the history of the Old Testament. We need the prophets who pointed forward to the Messiah. We need the Old Testament poetry better to understand and better to live our lives. In the New Testament the Gospels give us a picture of the life of our Lord, the epistles show us the early church, its problems and their solutions, and Revelation gives us a hopeful picture of the future.

Look with me at the Old Testament Israelites. Their laxity waxed into sin. They intermarried with heathen, they worshiped idols, and finally were estranged from God. But Jehovah raised up prophets to declare the law and give instruction in righteousness.

In New Testament times the primitive Christian church after throwing off the shell of Judaism, needed new instruction and new Scriptures. By the inspiration and guidance of the Holy Spirit this need was supplied in the form of the New Testament.

In the first and second centuries the church grew rapidly; but in the third century the world got into the church and was not put out until the time of the Reformation. During that long period the torch of Scripture was almost extinguished. Socially and morally the public was darkened by words without knowledge. But finally the power of Roman ecclesiasticism was challenged, and the hands of the Reformation began feverishly to give out the emancipated Bible to every creature. Millions came to know the truth as it is in Christ Jesus, not only in Europe but throughout the earth by the birth of the modern missionary movement. In this way instruction in righteousness was carried to all parts of the earth. The Word did not return void but accomplished that which He pleased and prospered in the thing whereto He sent it.

When the father of modern missions, William Carey, went to India he found the natives engulfed in ignorance, sin, and misery. He mastered thirty of India's languages and translated the Scriptures into all of them. This produced tremendous changes. Formerly infants were sacrificed on heathen altars; now they are being trained as Christian leaders. Womanhood was considered a curse; now in Christ there is neither male nor female. Ignorance, hate, and superstition reigned supreme; now reign faith, love, and wisdom. The cow was faithfully worshiped; now they point to the matchless Lamb of God which taketh away the sin of the world. They taught transmigration of the soul and an endless series of rebirths; now they believe in the second birth as sufficient for all desires. They instructed their children that five different kinds of lies were proper; now they teach that the truth alone will make you free.

Look with me at Africa. It was as black morally as the color of its inhabitants. As soon as the unconquerable light of the Gospel pierced the thick darkness there appeared tremendous changes. The dynamic forces of the Spirit of God were at work. Instruction in righteousness at last arrived. At last the sons of Ham heard the note that made their hearts leap for joy. They no longer reverence stone fetishes but the rock Christ Jesus. The witch doctors had to go out of business and give place to the Christian ministers. The jungles no longer carry shuddering sounds of unholy religious rites and war drums, but carry now the reverberating sounds of the great hymns of the church. The jungles are not being soaked with the blood of warring tribes but occasionally may drink in the blood of martyrs. Instead of raiding his neighbor with the bow and arrow the native meets him with the sword of the Spirit. Hate has given way to love, and sorrow to joy.

The Scriptures have also worked wonders with the Chinese. As a result of Biblical instruction harmful traditions have been repudiated and life has been interpreted from a Christian viewpoint. The Chinaman has cast aside his opium, tobacco, and liquor and is now feeding on the bread of life. The gods and idols that were worshiped for millenniums are relegated to the ash heap to make room for the only God, our Father.

LET ENVY HAVE NO PART

God grant that I may have no room
Within my soul for greed.
Dear Lord, let envy have no part
In making up my creed.

Help me to feel another's joy,
To heal pain's ugly scar,
And let me not by word or deed
Another's pleasure mar.

Though my desires are unfulfilled
And some one else has all,
Oh, let me not be jealous, Lord—
Help me to heed thy call:
"That ye love one another."

—Prudence J. Dangler.

In the Arctic regions the people's hearts were as cold as the climate in which they lived. They were pessimistic and without hope in the world. Life had no charm for them; many committed suicide. But when the light of the glorious Gospel of Christ warmed their hearts, illumined their minds, it gave hope to their weary souls. In times past they fished only in the sea; now they fish also on the land—for men.

Come back with me to our home land. You know that the spiritual foundation of our country was laid by men of God who believed that the inspired Bible is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. In many places the church and school were next door to one another; in some places both were in the same building. Instruction in righteousness was given in the home, the church, and the school. This is part of our Christian heritage.

In the face of all this we must not be misguided. While the above picture is true, it is true only in the places where it has been realized, only where the Gospel has been preached. Not all of India has the Gospel; there is yet much darkness in Africa; many Chinese are still longing for something better; there remain thousands of frozen hearts in the Arctic. The sun sets daily on millions of souls without the Gospel. However, more alarming is the fact that millions in our own country are growing up in apostate homes from which they will go forth as pagans. In some sections of the country churches have been closed, in other places the attendance has declined, and in some towns in America the church has no place. Spiritually many rural areas are experiencing famine. Our big cities are infested with divers kinds of crime. We need the same message that the prophet Amos gave in his day. "Let judgment run down as waters and righteousness as a mighty stream."

If the Scriptures are to be profitable for instruction in righteousness they must be made known. We in America are more responsible than our heathen neighbors in foreign countries because some of them never had a chance. Wherever the Gospel is preached it has its effect. It makes a bad neighbor a good neighbor, a liar an honest man, a fool a wise man, an immoral man pure in heart, and a drunkard as sober as a statue. It will change the unruly tyrant into a wise ruler and the greedy capitalist into a Christian business man. The Gospel brings rest to the weary, comfort to the brokenhearted, understanding to the simple, hope to the hopeless, and divine rest to the dying.

One of my professors preached at a street meeting in a southern town. His pulpit was in the midst of a notorious red-light district. As a result of his preaching thirteen harlots were led to Christ and placed again in respectable society. He was complimented by the chief of police who said in a letter that the preaching of the Gospel accomplished more to clean up the town than the police force could do in twenty-five years.

(Continued on page 51)

JOHN BURROUGHS — ESSAYIST AND LITERARY NATURALIST

By J. H. Buehler

He who marvels at the beauty of the world in summer will find equal cause for wonder and admiration in winter. It is true that much pomp and pageantry are swept away but the essential elements remain—the day and the night, the mountain and the valley, the elemental play and succession and the perpetual presence of the infinite sky. In winter the stars seem to have rekindled their fires, the moon achieves a fuller triumph, and the heavens wear a look of a more exalted simplicity.

"Summer is more wooing and seductive, more versatile and human, appeals to the affections and the sentiments, and fosters inquiry and the art impulse. Winter is of a more heroic cast, and addresses the intellect. The severe studies and disciplines come easier in winter. One imposes larger tasks upon himself and is less tolerant of his own weaknesses.

"The tendinous part of the mind, so to speak, is more developed in winter: the fleshy, in summer. I should say winter has given the bone and sinew to literature, summer the tissues and blood."

Thus states John Burroughs of the year's most trying season in his book, "Winter Sunshine." Few authors have contributed more works of real merit and worth to American literature than this greatly loved essayist and student of natural history. His writings are permeated with the charm of the personal element, while the grace of his easy familiar style, coupled with his remarkable observation and interpretation of the outdoors, have contributed much to popularize the study of nature today.

Of Celtic spirit was this gentle soul. His father had red hair and a freckled face; his mother's maiden name was Amy Kelly; typical Irish characteristics. His parents came from pioneer American stock, his father's people having for generations cleared the land, ploughed the soil and earned an obscure livelihood.

John Burroughs was born at Roxbury, New York, April 3, 1837, the seventh child in a family of ten children, his father being a farmer. There were few luxuries in the home, as the family found it difficult to wrest a living from the ground. On their stony farm they produced most of the food which they ate, as well as the material for clothing which they wore. Life to them was a routine of hard labor. Like the other members of his household, young John had to do his share of work, which started at an early age.

His father kept thirty cows, and from the cream of their milk the family made a considerable amount of butter. Young John often made the long journey of fifty miles to Catskill on the Hudson, driving slow oxen over bumpy roads, in order to put the tubs of butter on board small boats bound for New York. Traveling the roads slowly he was wont to study nature first-hand, classifying the bushes and flowers, observing the chipmunks dart along the crooked line of rail fences, noting the birds flying from tree to tree, and letting his soul drink in the inspiration of the whole spectacle.

Again he would swing the scythe in the fields, cutting tall grass or hay. Often while resting he looked in rapt attention at the surrounding hills that rose on all sides, for the farm lay in a region of rare beauty. With a naturally sensitive spirit, he felt at home among the wild things, and like the American Indian, became a keen observer of the ways of nature.

The experiences of his early life left a mark on all his later literary work, in which he retained the simplicity, enthusiasm and eagerness that he exhibited when, as a youth, he whistled over the fields at toil.

The school that he attended gave only the rudiments of learning, the training being without plan or system. It is typified in Irving's "The Legend of Sleepy Hollow." But strangely enough, that small, obscure, country school housed two boys destined to make their marks in the world—Jay Gould and John Burroughs. Both were poor, but Gould lived to become a great financier and to accumulate over seventy million dollars; while Burroughs never had more money than for the necessities of life and for simple travel. He had, however, an immaterial fortune which far outweighed money, since his words still enrich the lives of numerous readers.

Few have lived more exemplary careers than Burroughs, for his expressed desire was to harm no man. At school he never struck a fellow student. He lived a happy, kindly life, more inclined to shyness than to boldness, and never putting himself forward. Even when fame awaited him, he continued to be unobtrusive and retiring.

While still young he became a school teacher, going through all the hard experiences of teachers of that period, traveling from one place to another, gaining little money for his work, serving long hours, and generally "boarding out."

Despite the fact that he followed teaching for about ten years, and later, through his books, became a great instructor of mankind, he lacked many of the characteristics which make for a successful teacher. Instead of becoming a fiery enthusiast, he remained the quiet philosopher. After a struggle with an obstinate student, he said he would no longer stay in work that he liked so little.

When the Civil War created a demand for men, Burroughs hurried to Washington intending to become a soldier. When he saw the wretched conditions endured in camp, he put aside his thoughts of soldiering and applied instead for a position in the Treasury Department which was then calling for men.

For nine tedious years the soul of a poet suppressed itself in the form of a clerk performing a humble task as vault-keeper, set at monotonous routine that had nothing in common with thoughts of nature or literature.

While at Washington he resided in a home surrounded by a small plot of ground. Here he saved money by raising his own vegetables, and because he found the work congenial, cultivated as much land as he could manage. Often he took long walks, studying the great outdoors. During the evening hours it was his custom to practice writing, being very careful of his choice of language.

At the age of thirty years he published his first book, "Notes on Walt Whitman as Poet and Person." The work met with no marked success, for the author had not yet attained his full powers of expression; it served, however, to give public recognition to Whitman.

Nothing daunted, Burroughs kept at writing, and four years later published "Wake Robin," which met with a better reception, the author having passed through the formative period in composition. To the eager reader, this book is like a cup of water to a thirsty mind. In it he directs attention to the moral and poetic aspects of a common incident, noting the human relations it possesses.

Although he served as a National Bank Examiner for eleven years, in 1872, Burroughs purchased nine acres of land in preparation for a lasting residence upon the soil, and the next year built "Riverby," his home at West Park on the Hudson, where he devoted himself to fruit culture, nature study and literature.

His home became one of the ornaments of the region. Its foundation was of bluestone, quarried nearby. A large part of the work was done by the author himself. A semi-circular driveway led from the vine-draped entrance to the old Albany turnpike. About the rear and more familiar side of the house was a great orchard, through the foliage of which one could catch a glimpse of the river and the Duchess Hills beyond.

Later on, shielded from the east wind by overlooking cliffs, Burroughs built his famous summer house, called "Slabsides." This was constructed of stones from surrounding ledges and timbers cut from the woods. It was covered with rough-barked slabs laid horizontally, as if they were real logs, and had a broad elevated porch whose posts were rough cedar trunks shrouded in growing vines. Into this structure he put days and weeks of labor. The massive stone chimney was his special pride.

"Few are the philosophers who could have done it, for the hardened muscles of a man familiar with outdoor work were needed to handle these heavy stones. . . .

"No wonder, then, that Mr. Burroughs talks with pride of his chimney and conjures up recollections of adventure with each old rock that faces him as he sits before a blazing fire, watching his black tea-kettle hissing on its crane, and the gnarled old peat roots consume into coals above the roasting potato from his door-yard patch. By the warmth and light of this great fire the inside of the house was finished by the writer's own hands —finished to suit himself."

Burroughs gathered a great deal of the harvest for his nature books near at hand, either at "Riverby" or in the region of "Slabsides," his retreat back from the Hudson, near West Park, or in later years at "Woodchuck Lodge," on the farm in the Catskills where he was born.

He composed largely from notes and memoranda. An observation of some fact or incident met in his rambles or about the farm was written down at once with the comments it suggested. A number of his magazine articles and book chapters were simply these jottings strung together. Another habit of his was filling the books he read with marginal notes or ideas upon the fly-leaves, giving his impression of the subject.

Burroughs was an individual who liked the taste of wild berries and the sight of weeds —and the chance to take off his coat and collar in hot weather and get cool on the porch when that happened to be the breezy place. In a sense he did not cater to civilization, largely because of its troublesomeness in the way of conventions and restraints. The ordinary attractions and amusements of the city beckoned to him in vain. He abhorred a dress suit since he did not enjoy the sort of sociability in which one was required. Neither did he smoke.

He was, in fact, a true, consistent democrat. His demeanor to visitors was much the same as the manner in which he greeted his farmer neighbors or city friends. Men and women alike he drew to him. His picture appeared in periodicals so often that he became one of the Country's best known individuals. In later life his white hair and beard gave him a very kindly appearance, while his desire to live a humble life made him an outstanding figure.

In 1862 Burroughs wrote the poem, "Waiting," by which he is perhaps more widely remembered than by any of his books. It begins:

> "Serene, I fold my hands and wait,
> Nor care for wind, nor tide, nor sea."

The verses are not remarkable for poetic merit, but they awaken a grateful response in the hearts of many thoughtful people.

From 1871 until his death, Burroughs made many trips far afield from his orchards, as his books testify. He was no hermit, in the strict sense of the word. Of camp life he was quite fond, and often went into the woods with such friends as Edison, Ford, and Firestone. Before the camp fire these friends passed many a congenial hour.

While still a Treasury clerk he visitd Europe to convey fifty million dollars in bonds that were to be refunded. Eleven years later he crossed the Atlantic a second time, but purely for pleasure. These trips broadened his mind but did not change his attitude toward a simple life.

In 1899 he was a member of the Harriman Expedition to Alaska. Four years later, in company with Theodore Roosevelt, he visited the most interesting parts of Yellowstone Park. At that time he was sixty-six years of age, with his career already established.

Burroughs derived much pleasure from his journeys, upon which he unearthed much material for comparison and contrast. Like Mark Twain, he spent some time enjoying the customs and people of Bermuda, while Jamaica proved a great delight to him.

At the age of three-score-and-ten years, he traveled overland to sunny California, crossed the Pacific and touched at Hawaii. He was so enamored of the Western coast that in 1911 he again visited California.

It was in 1921, when returning from a similar trip, that he died, on March 29, far from his home among the trees. He was buried April 3, the day on which he had planned to celebrate his eighty-fourth birthday. The date was the one hundred and thirty-eighth anniversary of the birth of Washington Irving, another famous essayist who had likewise found enjoyment in nature's great storehouse.

Because of his kindly nature, Burroughs made many friends among people of note. He knew Carlyle and the poet, Dante Gabriel Rossetti, besides enjoying the friendship of three other great essayists, Matthew Arnold, Ralph Waldo Emerson, and James Russell Lowell.

In this country, Burroughs numbered among his dearest friends such men as Walt Whitman, Theodore Roosevelt, Thomas Edison, and John Muir. His home was a frequent place for notable visitors, and many happy hours were spent by them at his fireside.

His popularity was no doubt due to his gentle, optimistic spirit. He was not an antagonistic individual in any sense. His philosophy embraced acceptance of life as is, believing it good and wholesome. In one of his last writings he advocated the theory of the oneness of man with nature, believing people should make the best of life as they found it.

Burroughs had the foresight of a seer— one who perceives and understands life with its consequences. His purpose was to interpret what he saw. As a scientist he never cared to gain great distinction. Rather than point out minute differences and draw up detailed classifications, he chose, instead to awaken people to the beauty about them.

His later writings touched deeper tones, expressing views more of the philosopher than the observer. This changed attitude is apparent in "Time and Change," 1912, "The Summit of the Years," 1913, "The Breath of Life," 1915, and in "Accepting the Universe," 1920.

And who, but a true philosopher could write so charmingly of winter: "Who ever breasted a snowstorm without being excited and exhilarated, as if this meteor had come charged with latent aurorae of the North, as doubtless it has? It is like being pelted with sparks from a battery. Behold the frostwork on the pane; the wild, fantastic limnings and etchings! Can there be any doubt but this subtle agent has been here? Where is it not? It is the life of the crystal, the architect of the flake, the fire of the frost, the soul of the sunbeam. . . .

"It is a spur that one feels at this season, more than at any other. How nimbly you step forth! The woods roar, the waters shine, and the hills look invitingly near. You do not miss the flowers and the songsters, or wish the trees or the fields any different, or the heavens any nearer. Every object pleases."—The Watchword.

THE COMPANY OF BOOKS

A book is good company. It is full of conversation without loquacity. It comes to our longing with full instruction, but pursues us never. It is not offended at our absent-mindedness, nor jealous if we turn to other pleasures—of leaf or dress or mineral, or even of books. It silently serves the soul without recompense—not even for the hire of love. And, yet more noble, it seems to pass from itself and to enter the memory, and to hover in a silvery transformation there, until the outward book is but a body and its soul and spirit are flown to you, and possess your memory like a spirit. And while some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, in mute fidelity, to the end of life—a recreation for fatigue, an instruction for our sober hours, and solace for our sickness or sorrow. Except the great outdoors, nothing that has so much of life of its own gives so much life to us.—Beecher.

INSTRUCTION IN RIGHTEOUSNESS

(Continued from page 49)

The countries today which have lost respect for the Scriptures have suffered and are suffering immeasurably. Where tyranny is the ideal and virtue a joke the people need instruction in righteousness. Blown up churches and scattered Christians indicate that the Scriptures have been forsaken. In our own country if Christianity crumbles, so will democracy.

The parents of John and Charles Wesley spent much time daily in instructing their children in righteousness. The result was the leaders of the great spiritual revival of the Methodist movement. The best fortification against the devil is a family altar. A family on their knees will put the devil to flight.

Let us brush the dust off our Bibles and resolve to have daily a period of devotion with God. Then we will grow in grace and holiness so God can better use us to show the fruits of the Gospel. Let us continue in the work till the time shall come that the knowledge of the Gospel covers the earth as the waters cover the sea, till the hosannas of redeemed souls echo from east to west and the songs of victory echo to every corner of the earth, till all the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.

Philadelphia, Pa.

MISSIONS

THE CHRISTIAN CONQUEST OF INDIA

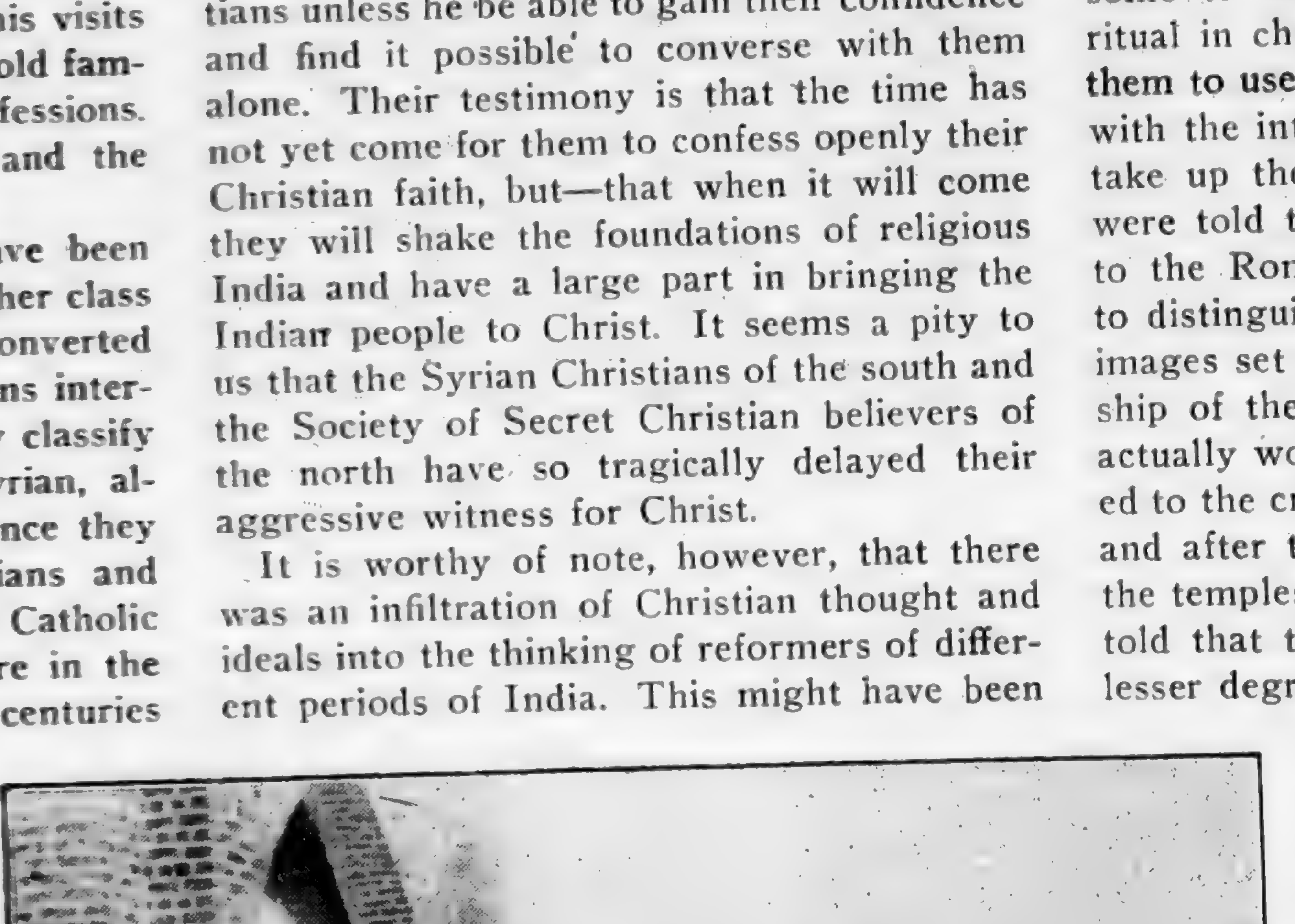
II. Medieval Christianity in India

By Geo. J. Lapp

Again Bro. Lapp gives us an interesting message on the development of Christian movements in India. We urge you not to miss any of these articles as they appear regularly for some time to come, the Lord willing.

When the early Syrian immigration into India took place, the Indian kings of Travancore and Cochin recognized them as a very high order socially and gave them the social status of the high caste people. They were granted large land holdings and developed a high order of agriculture, and of the cocoanut, rubber, and sugar-cane industry. The Syrian families established villages of their own, with the low-caste Indian people as their servants and slaves. The respective villages grew in size as the families grew. The communities of servant families also grew in size. In our day they have become very large family centers. The present-day inhabitants are the descendants of the old families. So are the employees in the villages. Many of them are descendants of former slave families. Very large cocoanut and rubber plantations belonging to old Syrian families were seen by the writer during his visits to this part of India. Many of these old families also are in business and professions. They are merchants and bankers, and the most of them are well educated.

The first immigrants seem to have been missionary, especially among the higher class Indian people. Many of them were converted to the Christian faith, and the Syrians intermarried with them. In our day they classify themselves as Indian instead of Syrian, although in their worship and adherence they consider themselves Syrian Christians and bear a close relation to the Greek Catholic Church. Their liturgy and Bible are in the Syriac language. During the past centuries the Syrian Christians did not seek to bring their servants and slaves into the Christian fold. By the time of the tenth or twelfth centuries they ceased to be evangelistic and lived only unto themselves. They were more or less influenced by the strifes and divisions of the churches in the near East and Rome. But they adhered to the Eastern churches and for a number of centuries their bishops were sent to them from Alexandria. They are now autonomous and choose and ordain their leaders from among their own numbers. Due to the exclusive policy of the Syrian Church internal difficulties and divisions took place until during the medieval centuries they nearly became impoverished through litigation.



Going to Services at the Sundarganj Mennonite Church, near Dhamtari, India

The many Christian churches and communities established in northern India, China, and possibly Japan during the early centuries were snuffed out by the Tartar and Mohammedan conquests by which India was ravaged from the sixth to the twelfth or thirteenth centuries. Christians were either martyred for their faith or compelled under severe pressure to renounce their faith and embrace Mohammedanism. Some were driven to secrecy regarding their faith. It is claimed that the Society of Secret Believers which obtains at the present time in North India is a remnant of those times. We know it is very old and that the members of this society are active in searching out and making secret converts to the Christian faith. But instead of outwardly identifying themselves with Mohammedans they pass themselves off as Hindus. One cannot recognize them as Christians unless he be able to gain their confidence and find it possible to converse with them alone. Their testimony is that the time has not yet come for them to confess openly their Christian faith, but—that when it will come they will shake the foundations of religious India and have a large part in bringing the Indian people to Christ. It seems a pity to us that the Syrian Christians of the south and the Society of Secret Christian believers of the north have so tragically delayed their aggressive witness for Christ.

It is worthy of note, however, that there was an infiltration of Christian thought and ideals into the thinking of reformers of different periods of India. This might have been due more to the aggressive efforts of Roman Catholic missionaries of the medieval centuries. Portugal had gained a hold on parts of India as far back as the tenth century. The Portuguese were strongly Roman Catholic and forced all the people of their foreign possessions to recognize the Roman Catholic Church if not to embrace the Catholic Christian religion. The missionaries of this church moved under the banners of the Catholic countries which had obtained possessions in western and southern India. Goa, in western India, is still Portuguese territory. We would advise a careful reading of books and other accounts concerning Francis Xavier and other famous Roman Catholic priests who served as pioneers in Roman Catholic mission work in India. They identified themselves with the highest castes in India and termed themselves as Christian Brahmins and under certain circumstances refused to deal with low-caste people. They dealt with them only indirectly through their native workers. They also tolerated caste in the Christian community. This became so general throughout South India that it influenced the Protestant churches. They have not been able to eradicate caste from all the communities even to the present time.

The Roman Catholic leaders were also able to bring pressure upon some of the Syrian Christian communities and bring them into their fold. They did this by making a few concessions. For instance, they allowed the Syrian priests to marry and also allowed some to use the Syriac language for their ritual in church worship. They also allowed them to use the Syriac Bible in the beginning with the intention that they would gradually take up the use of the Latin Vulgate. We were told that many of the Indian converts to the Roman Catholic faith were not able to distinguish between the veneration of the images set in the churches and the idol worship of the Hindus and that many of them actually worshiped in the churches and bowed to the crucifix and the images of the saints and after the service worshiped the gods of the temples or their household idols. We are told that this actually obtains, perhaps to a lesser degree, in our day.

How much or little have these medieval conditions influenced the conditions in our day? This will be discussed more at length in later articles, but our observance has been that what we might call Samaritanism does obtain in India. It has influenced communities among Protestant churches where large numbers could not be given proper spiritual nurture and they have lapsed into a nominal profession of Christianity but have held to their non-Christian polytheistic and some places idolatrous traditions and religious customs. The writer found one such community which had been sadly neglected. They are sweepers and had been swept into the Christian fold in a mass movement. But they were so sadly neglected that whatever spark of Christian faith they still retained was held in spite of their background and the pressure brought upon them to leave their Christian faith altogether. They replied to questions that their marriage ceremonies were according to the old custom, that they buried according to former tradition and superstition, that they had changed little in social customs and they also replied to the question, "Why?" that they had been left to themselves and had no other way. No minister or missionary had come to them to teach them or lead them in the Christian way of life. The most of them were illiterate. How easy it was for the Roman Catholic worker to go among such, teach them a simple liturgical worship and the imagery so universally prevalent in the Roman Catholic world!

(To be continued)

Goshen, Ind.

WITNESS FOR JESUS

By John G. Vance

To be a witness one must know something about a certain thing, and then tell what he knows about it—"the truth, the whole truth, and nothing but the truth."

If we know that Jesus, the Son of God, is in our hearts, our words and lives and actions will tell of His abiding presence.

An understanding of grace in the soul and a public confession of faith, by word and deed, make a witness.

John said: "I have seen, and have borne witness, that this is the Son of God," because he had already received Jesus into his life.

To be a witness for Jesus one must know Jesus, one must be able to say:

"My Jesus, I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou,
If ever I loved Thee, my Jesus 'tis now."

If we know that Jesus, the Son of God, is our Saviour, and that His love is in our hearts, He too, will know us. He says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Every Christian should witness for Jesus with a righteous, radiant, joyful life; and also with words of testimony from experience.

One of the biggest successes of the Salvation Army is brought about by words of testimony from their converts. As soon as they win a soul for Jesus they put that soul on the witness stand. One of the prevailing rules of the Salvation Army is that no one can be a member and keep his light under a bushel. No matter what his associates have been before his conversion, he must mingle with them after his conversion as a witness for Jesus. No text in the Bible is used more in the training of members of that organization than the one in the 5th chapter of Matthew, where it says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

In the teachings of Christian religion, a Christian cannot conceal the righteousness of God in his heart. He must tell Salvation's story to all around, and what a dear Saviour he has found.

Christian testimony is of great value, and to every Christian, Jesus is saying: He that confesseth "me before men, him will I confess also before my Father which is in heaven."

Years ago a Christian lady came to Robert Clemance in great distress of mind, and said: "I have such a burden on my heart that I do not know what to do. I am engaged as a teacher in a boarding school where there are many young people, and I know I ought to tell them about the Saviour's love, but I cannot speak a word to them about Jesus. I feel the burden upon my heart every day."

Dr. Clemance said: "I think I understand your meaning. You want to speak for Jesus, and you cannot say a word, and that is a burden to you. Now my advice is this: Do not tell another soul on earth what you have told me, but go and tell Jesus. Jesus lives to baptize you with the power you want. Go and tell Jesus."

She went away, and after a few weeks she returned with a face radiant with joy. She told the minister that she took his advice; that she placed the burden of her heart on Jesus, and it was gone. "I can speak for Jesus now," she said, "and I can praise Him with all my heart."

THE LIFE THAT COUNTS

**The life that counts must aim to rise,
Above the earth to sunlit skies;
Must fix its grace on paradise—
This is the life that counts.**

**The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.**

**The life that counts is linked with God,
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.**

—Author Unknown.

A witness for Jesus must speak what he knows about Jesus; he will not lie; he will always tell the truth.

People at one time wanted to exalt John the Baptist, and to make him appear to be the Christ, but John said, emphatically, "I am not the Christ. I am only a witness for Him."

Among those who went in to see William Carey, the great missionary, in his last illness, was Alexander Duff, the great Scotch missionary. Doctor Duff spent some time in talking chiefly about Carey's missionary life, and then they prayed together. After the prayer, the dying man said: "Doctor Duff, you have been speaking about Carey, Carey! When I am gone, say nothing about me, but speak about my Saviour."

I think that was beautiful! Placing Jesus in the front that the people may see Him, is the Christian way, and the spirit of a saving religion.

I came across a beautiful little story the other day: "One Sunday evening a father asked his children what they had learned in the Sunday school that day. He was not a Christian himself, but he wanted his children to attend the Sunday school. Each of the children told in his own way what the teacher had said about Jesus; and how He left His home in heaven and came to earth to bless and save us. Mary, the youngest, crept up on her father's knee, and when they got through telling what they had learned in the Sunday school, she looked into his face and said: "Jesus must have loved us very much. Don't you think so, papa?" He put the child down and left the room to hide his tears, and soon after, he became a Christian. In speaking to a friend about it, he said: "The stories the children told me that day, that they learned in the Sunday school about Jesus, how He suffered and died on the Cross to be our Saviour, had more effect upon me than all the sermons I ever listened to."

My friends, let us be witnesses for Jesus, and do the things that shall help others to begin the Christian life.

"Let us win them one by one,
As the Master did of old,
When He said to His disciples,
'Follow me.'
From the highways broad and wide,
To the byways turn aside,
In the footsteps of the Man of Galilee.

"Let us win them one by one,
By a little kindness shown,
Or a gentle touch of human sympathy;
Stooping down from heights of ease,
Seeking only God to please,
Pointing ever to the Christ of Calvary.

"One by one, let us win them for Jesus,
In the narrow ways of life,
Amid the tumult and the strife,
Let us win them for Jesus,
One by one."

—Selected.

MAKING LIGHT OF SIN

Sin is a deadly thing, and it is a terrific mistake for anyone to make light of it. It is one of the great sins of this age. This is notoriously true of the unsaved. Who thinks or cares anything about sin? And this general attitude of the minds of all people toward sin causes the little conviction for sin seen even in conversions today. Where is the old-time agony, mourning and weeping over sin? Why mourn over a thing that doesn't amount to anything much anyway? **Coming to God without much sense of sin, makes it easy to go on in it after becoming Christian.**

The attitude of the church on this may have much to do with fixing a kind of sin standard. So many, even Christians, will say, "Why, I don't see any sin in this, that, and the other." Is the whole church in the backsliding way? No; as God cannot "look upon sin with any degree of allowance," so there are many yet who see somewhat at least with His eyes. Jesus said, "but they made light of it, and went their ways" (Matt. 22:5). "A burnt child dreads the fire," and so deep conviction for sin will help to keep out of it.

—Selected.

BIBLE STUDY

CHRISTIAN DOCTRINE

VIII. God in the Old and New Dispensations (Concluded)

By the Bible Study Editor

The Records of the Gospel

That God was present in all of the experiences of Jesus Christ and of the early church in the days of the apostles there is no doubt. Men may claim that there is much tradition and much unwarranted devotion to Christ in the days of His earthly ministry, but there is everything to be accounted for which Christ said and did which was beyond the wisdom and power of men of His day or beyond the possibilities of men in any age. Christ was not a superman. He was more than that, and beyond supermen there are only angels and God.

"What is man that thou art mindful of him? Thou hast made him a little lower than the angels" (Psa. 19). Evolution says that man is a little higher than the ape; God says that man is a little lower than the angels. Between the two sources or ranks there is an unfathomable and impassable gulf fixed. If man is on the ape side he may never attain to the angelic side. It is evident that both Christ and man are on the angelic side of that gulf. Angels have appeared to and have ministered to men in all ages. Christ frequently told of the angels of God and was ministered to by the heavenly beings. Jesus Christ was made a little lower than the angels for the suffering of death, but His estate was beyond and above that of either man or angels. He was the Son of God.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? . . . But to the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:5-14)? It is the Son of God, Jesus Christ, whom God has exalted above angels. He is more than a superman. He is the Son of God, Lord, Creator of heaven and earth, and He is God.

The records of the Gospel are the records of the Son of God, and the recorded will of God in this dispensation. But the Word has no authority without establishing the authority of the One who spoke it. The Word of the New dispensation differed from that of the Old Testament under Moses, in that Moses wrote what had been revealed. Deut 27:1-3; 31:9-13. But in the New dispensation Jesus never recorded His words. Only once did He write, and then upon the ground. His witnesses wrote the record of His works and of His words.

Jesus the Son of God Spake

The Divine authority of Jesus was more than that of the prophets who spake as they were moved by the Holy Ghost. The prophets declared, "Thus saith the Lord;" or, "The word of the Lord came, saying," etc. But Jesus declared, "The word which ye hear is not mine, but the Father's which sent me" (Jno. 14:24). The testimony of Hebrews agrees with this declaration of Jesus. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). Holy men of old spake as they were moved by the Holy Ghost, but Jesus spake the words of God as given to Him by the Father and not by the Holy Ghost. It is the business of the Holy Ghost to take the words of Christ and to reveal them unto us. II Pet. 1:21; Jno. 16:13, 14. All of the words of the prophets were the words of God, all of the words of Christ were God's words, but there was a difference in the manner of their presentation to the world. Christ spake with the authority of the Father and by His own authority. Prophets spake by the authority of the revelation which came to them through the Spirit.

It was not a new God who spoke to men in the person of Jesus Christ. In such a case the new God would not have been limited to the words of the former God. In the case of the messages of Jesus He declared that not one jot or tittle of the law would pass away until all was fulfilled. It was the business of Jesus to fulfill all the word of the former revelations. Jesus was, in fact, the very God who had spoken in times past. The claims of Jesus to a close relationship with God are numerous. From the fourth chapter of John unto the eighth chapter the claims of Jesus to Sonship and divinity are presented. Men refused to accept His claims, and Jesus clearly set forth the evidences for His claims. The most striking of those claims was made in the words of Jesus, "Before Abraham was, I am" (Jno. 8:58). To be the I AM, who revealed Himself to Moses in the burning bush was to claim the most exalted attribute of God, that of eternity, or eternal existence. Yet the claim was accepted by all of the apostles. Paul said, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20). Again, the Scripture, in Heb. 13:8, "Jesus Christ, the same yesterday and today, and for ever." In essence and in authority Jesus Christ was God, but in His manifestations He was the Son of God, although the Sonship relation was one which is eternal, even as the Lamb of God was before the foundation of the world. For by Him God made the worlds (Heb. 1:2) and His throne is forever and ever. Heb. 1:8. He is the Lamb slain from the foundation of the world. Rev. 13:8. We are chosen in Him before the foundation of the world. Eph. 1:4.

Yet these statements are not alone the claims upon which the divine character of Jesus is established. The very incidents connected with His coming into the world and associated with His ministry are to be given consideration. Israel's hope rested in the coming of one who would be the virgin's Son. He must be the woman's seed. Gen. 3:15. Many a child has been born out of wedlock, but only once did a true virgin conceive to bring forth a Son. The testimony of Mary and Joseph confirmed this fact. The testimony of Mary, the virgin, is found in Luke 1:26-38. This remarkable statement is found in verse 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

The testimony of Joseph, the husband of Mary, agrees with the testimony of Mary. "The angel of the Lord appeared unto him in a dream,—fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20, 21). Why should there have been a proclamation by an angel again at the time of the birth of Jesus, but for the purpose of confirming the words of the angel who had announced the nature of His birth to Mary and Joseph? Angels guarded His life to and fro from Egypt, but the highest tribute to His divine being was the voice from heaven when the Holy Spirit came down upon Jesus at the time of His baptism by John. "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

Miraculous events accompanied the ministry of Christ from the time of His manifestation to Israel until the time of His ascension to the Father. Miracles of healings, both in numbers and in character were such that no prophet had ever manifested. "Since the world began was it not heard that any man opened the eyes of one that was born blind" (Jno. 9:32). "Lazarus, come forth. And he that was dead came forth" (Jno. 11:43, 44). The crucifixion of Jesus was a manifestation of His human character, but His resurrection from the dead was divine, also His ascension unto the Father. But since those evidences of His divinity should be disputed in the course of years by those who would not believe on Him, God gave the further testimony in the coming into the world of the Holy Spirit, as on the day of Pentecost and on the occasion of all believers accepting Jesus Christ by faith. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

It is this Jesus, the Son of God and the Son of Man, by whom God has spoken to the world in these last days. His word is the Word of God. His authority is the authority of God. Message and miracle combined to reveal Him as the living Word of God, and it is through Jesus Christ that men may know the Father and the Saviour of the world.

God in the Gospel

God in the Old Testament gave us Abraham and David, through whom He revealed His purposes and His will to save the world. It is unique that the Gospels should begin with such a statement, "The book of the generation of Jesus Christ, the Son of David, the son of Abraham." The Old Testament had no fulfillment of the promises made to Abraham and to David, and could offer no hope to those to whom the promises were made. The coming of the Son of God was the answer to both covenants, those of David and of Abraham. In Abraham the promised Son was given to the nation of Israel, and to the Gentiles who would be included in the promised blessings. In Jesus Christ the sure mercies of David were fulfilled in giving the seed who would be the heir of David's throne forever.

There would have been no purpose in the coming of Jesus Christ to live and die in the world were it not for the earlier promises and hopes which had been inspired by the covenants of the fathers. As far as the Old Testament is concerned the promises were not covenants of man with man, nor the vain hopes or claims of great men. In every case, God spake to and made His covenants with the patriarch and saints who had learned to trust in Him. To such men God had revealed His purposes and had sealed His promises and, in the New Testament the promises were fulfilled either wholly or in prospect when Christ came to be the Son and Saviour of Israel and the world.

In the record of Matthew God has presented to the nation of Israel, and to the world, the kingdom of heaven and the King of that kingdom. No such kingdom had ever been founded and no such kingdom may be found in the world today. It is the kingdom of God that has been revealed, a kingdom of faith and one which may be found alone among the children of God, who have accepted by faith the Son and Saviour whom God has sent.

Mark has recorded the same testimony of the same Christ whom God has sent. His record differs from others only in that his witness is to the active ministry of Christ in revealing His divine power for the good of men, and proving the love and mercy which God had offered in the dispensation of the Old Testament. "For his mercy endureth forever."

The Gospel story by Luke is one that was enlarged upon and having proofs added to verify the testimony of witnesses to the grace of God that came to the world in His Son Jesus Christ. It is evident that the purpose of Luke was to prove the man Jesus Christ to have been all that He claimed to be as the Son of God. In his introduction Luke writes, "That thou mightest know the certainty of those things, wherein thou hast been instructed" (1:4). In his conclusion Luke records the words of Jesus—"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses to these things" (Luke 24: 46-48).

The record of John is no different from that of the other writers of the story of Jesus, as far as its generalities are concerned. It harmonizes with the others fully. But the emphasis in John's writings is laid upon the facts that particularly point to Jesus being the Son of God. In work and word John sees in Jesus the Son of God. The Word which was with God from the beginning and which was God, was made flesh and dwelt among men. He revealed Himself as one who had more than human life and power, and one who had the words of life as well. The discourses of Christ as John records them are filled with declarations concerning God, the Father, and His own relationships with the Father. Nicodemus, the woman of Sychar, the nobleman, and the impotent man at the pool—all learned the Gospel message of life and salvation through the Son of God. Unto the events closing with the resurrection of Lazarus there is a constant history of love, light, power, and life, which can only come to the world by One whom God had given to men from heaven.

The purposes of the Gospel are, then, the fulfillment of the Word of the Old Testament. Prophets were the instruments of God in times past through the Spirit of God which moved them. Jesus Christ was the personal representative of God, in His own right as Son and as God in the flesh. No man could have fulfilled the designs of God in saving a lost world. No man could have declared the whole counsel of God as it was so constantly and so perfectly revealed in the life and ministry and teachings of Jesus Christ. From the days of the beginning of His testimony of the Gospel until its final message and final act, near Bethany where the disciples saw Him ascend, there was no hesitancy, no failure, and no refutation of His work and of His Word. "No man spake as this man," because the man who spake was the Son of God and God.

The Contrast between the Old and the New

Men in the days that are past, desired to understand the things which they had spoken. I Pet. 1:10-12. It may also be said that men in the days past were obliged to gain the approval and blessing of God by doing the things commanded by the law. They had not seen the perfection of a life on earth, and understood little of the perfections of life except that which was declared in the statutes of God, which required their separation from the sins and defilements of the flesh. Such was the will of God and the Word which had been given them by Moses. But in the life and teachings of the New Testament there is noted the necessity of repentance from sin, and the finding of salvation by faith in Him whom God sent to be like the serpent of the wilderness, lifted up, that all who believe in Him should not perish but have everlasting life. God in the Old Testament had sent the law by Moses, while in the New Testament grace and truth came by Jesus Christ. "He that doeth these things shall live by them," was the command of God under the law, while He pointed forward to the Gospel dispensation in which men would be justified by faith. Gal. 3:10-14. No one could have changed the statutes of relationship with God, but God Himself. The entire revelation of the Gospel, both in the records of the life of Christ and in the epistles, is based upon a distinction of relationships between God and man. Faith in God and in His law is required under both dispensations, even justification by faith (Gal. 3:11), but under the law faith was manifested and required to keep the statutes. Under grace, God provided redemption by His Son, and men were justified from all of their sins by faith in the Son of God. Such a change and such a provision of mercy could only be provided by Him who gave the authority to change the purposes of God. In all of the Gospel dispensation and writings God provided redemption through His Son. What man could demand or even imagine the giving of His Son on the part of Deity in order to afford redemption from sin against the commands of God? This was to be found only in the purposes of God Himself. This is the "praise of the glory of his grace, wherein he hath made us accepted in the beloved.... Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." See Eph. 1:3-12.

"We need prayer when we read God's Word—prayer to be taught of God to understand His Word, prayer that through the Holy Spirit I may rightly know and use God's Word—prayer that I may see that Christ is all in all, and will be all in me."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE PERILS OF REJECTING CHRIST. —Matthew 21:17-22:14

Lesson for February 11, 1940

Golden Text.—I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

Matthew 21:17-22. A religious man can be properly compared to a tree. The leaves are his profession; the fruit are his works of righteousness. To live a tree must have leaves, and the religious man must make a profession; but to propagate itself the tree must bear fruit, and so must the Christian. The religion which has got to the point where it has become a lifeless creed is under the curse of God. Life is a constant struggle against dying. This is true in the animal world from the moment of birth until the hour of death. The analogy holds true also in the spiritual realm. The religious community and the individual must wage a constant warfare against the forces of stagnation and death. Up to the hour when the curse finally is pronounced there is always hope that the fruitless may be made fruitful. Luke 13:6-10. The earnest prayer of the faithful few brings results beyond estimation.

Verses 23-27. No man has the authority to allow the church to sink from its high calling as a place of prayer, where God is made known, into a den of thieves where God is robbed of His glory and the worshipper of his communion; but to every one of the sons of God is laid the solemn obligation of joining hands with the Lord in cleansing the temple and maintaining it so. Are YOU on the Lord's side? Then gird on your armor and contend earnestly for the faith in the battle of the ages.

Verses 28-32. A promise made to do the right is fine; but refusal to fulfill the pledge is worse than a refusal in the beginning. Everybody has the power to change his mind either from good to bad, or from bad to good; but the one who changes from bad to good is wise, while the one who turns from good to bad is a fool. To be disobedient you do not need to commit great evils; all that is necessary to become a disobedient son is to do nothing. The downward course starts by ceasing to do good and ends by open antagonism to the good. The upward course, beginning at whatever level, starts with a change of mind to the heavenly Father. The spirit of rebellion becomes the spirit of willing service. Matthew, the publican, started much lower than the other disciples, but he climbed high because he forsook all and followed Jesus. But best of all is to start right and then keep right.

Verses 33-41. Could such a thing as recorded in this parable happen in real life? Sure. History records similar events. But could it happen in the spiritual life? In the relation that the religious community holds to the Lord? Yes, indeed. It is more tragically true there than in the material world. This parable is a word picture describing accurately the conduct of the Jewish nation towards the God whom they professed to serve. They persecuted the prophets and slew the heir, the Son. To the degree that Christians become self-centered they will follow the same course.

Verses 42-46. The more self-centered a group becomes the more they hurt their own welfare and future happiness. When you fight against God you take a course that will end in your own rejection and destruction. The Jews had been God's people from the days of Abraham. When they rejected and crucified the Lord they lost that relationship. See Hosea. But those who had not been a people are now the people of God. Today natural birth has nothing to do with your standing in the kingdom of God. To enter that kingdom you must be spiritually reborn. Then you will be a child of God, a citizen of His Kingdom, bringing forth the fruits of righteousness and true holiness. Will the Lord again restore the kingdom to Israel? There is a promise to the believing few that they will be grafted in again but on the same terms as any other of the sons of men. God broke down the wall of partition between men on the physical basis and erected one on the basis of faith opposed to unbelief. Inside are the faithful; outside are the unbelieving. Rev. 22:15.

Matthew 22:1-14. The evil in man causes him constantly to invent reasons, excuses, and whatnot to justify his rejection of the good things of the kingdom of God. The man who refuses God's invitation is not worthy of the invitation. He declares himself as wicked, and as such deserves destruction.

GOOD CITIZENS AND GOOD NEIGHBORS.—Matthew 22:15-23:39.

Lesson for February 18, 1940

Golden Text.—Thou shalt love thy neighbour as thyself.—Matt. 23:39.

Matthew 22:15-22. Much as ungodly men may hate each other they hate Christ more. This explains the coalition of the Herodians and the Pharisees. There was no love between them, yet they joined forces to destroy the Lord. To these two was added yet another, the Sadducees. In these verses we have them scheming to get the Master Teacher to make some statement that they could use against Him to His destruction. The Master's answer is clear and demands that you fulfill your obligations to the powers that be, and to the authority of God. You have duties to both, and good men perform both.

Verses 23-33. People given to sophistical argumentation are ever learning, yet never coming to the knowledge of the truth. I have known them to argue daily for months on end in the plaza of one of our western cities and at the end be as befuddled in their beliefs as when they started. This question of the Sadducees was one of their pet questions, as the one as to where Cain got his wife is the stock question of the ignorant infidel of today. Argument for the sake of arguing helps nobody, but argumentation in the quest of truth will help you find it. These Sadducees did not want to find it, but the Lord gave it to them and to us nevertheless. What is the answer? There is life beyond the grave, unchangeable, eternal; but it is not on the plane of the physical. There is perfect knowledge in heaven, so that we will know each other there, but the physical relationships cease at the grave, so we will not live in families there as we do here.

Verses 34-40. All things bear to each other relations of relative importance. This is a universal law of all creation. The man that finds the secret of his proper relation to the created world about him has learned the secret of perfect adjustment and consequent perfect happiness. The Master provides the foundation principle for this perfect adjustment; i. e., perfect love to God, and perfect love to man. Any act of conduct not motivated and guided by this primal force will result in maladjustment and misery. All the rules of conduct taught in the Bible are based on this principle. You can observe these rules according to the letter without love, but they will be without power: but obey them in spirit as well as in letter and they will be accompanied with the power of God.

Verses 41-46. This world needs to learn the art of being kind, but it needs more. We need a proper knowledge of religious truth. I must have a proper understanding of the place of Jesus in my life and His relation to the world. No man can be in proper relationships with God and the world who has not entered into a proper relationship with Jesus the Son of God. As love is the primal force in directing all proper relationships; so giving Jesus supreme place in my life is basal to the transformation of the life to the divine ideal, and the glorifying of God both here and hereafter.

Chapter 23:1-12. Moses gave the children of Israel the law; the scribes and Pharisees, sitting in Moses' seat, interpreted that Law. Moses was laden with a burden almost impossible to bear in caring for the wayward Israelites; his successors did not bear any burdens, but they loaded the multitude with burdens almost unbearable by their misinterpretation of the law. The law was made for man's good, not for his torture. Even so the instructions in the Word to the believer of today are always for his good and happiness.

One of the easiest errors to fall into on the part of teachers is to make rules for the other fellow and then not observe them themselves. We study the Word in order to teach others, but we fail to teach ourselves. The true teacher will learn the lesson for himself first before he gives it to others. So did our Lord. But the fact that the teacher does not obey the law himself does not relieve you and me from obeying it. Vs. 3.

The greatest in the kingdom of God are not its teachers, preachers, nor yet its makers of rules and regulations; but those who in deep humility are obedient and serve in all things Christ and the Church to bring the grace of God and knowledge of salvation to all men.

Verses 13-39. If the kingdom of God of today is not to become desolate, as did the Jewish nation, it will be necessary for its religious leaders to study these verses repeatedly and make sure that they are not like their Jewish predecessors—fools, blind, hypocritical, and righteous in appearance only.

STEWARDS IN THE KINGDOM.— Matthew 24, 25.

Lesson for February 25, 1940

Golden Text.—Well done, thou good and faithful servant.—Matthew 25:21.

Matthew 24:1-42. While the main study of the lesson is found in Chapter 25 this chapter is also a part of the study outlined for today by the Committee. So we will make a few notes thereon.

The first 42 verses of this chapter are the Lord's answer to a threefold question that the disciples asked of Him. He had told them that the time would come when the magnificent building of the Temple would be completely demolished, whereupon they asked Him these three questions: (1) When shall this thing be? (2) What shall be the sign of Thy coming. (3) When shall be the end of the world? His first statement is a warning against being deceived. And in what matter is it more easy to be deceived than in the study of prophecy! Ever since that day there has been a host of teachers, seldom agreeing, but each claiming that he has the Light and that if you follow him you shall know the truth; and all have had a following. But I think that the disciples understood although we today do not seem to.

But I think it safe to conclude that the Master answered the questions consecutively and in order and not all at one time so that the reader could not know which question was being answered. In a matter wherein it would be so easy to be deceived surely He would not add to the confusion. So He first answered the question as to the time of the destruction of Jerusalem and the Temple, and spoke of conditions that should precede. Then He spoke of the signs that would be proof of His return. And the destruction of the Temple and the signs in proof of His return were to be given to the generation then living. Then He spoke of the end, the time of which only the Father knew; and He tells us ever to be ready for that hour. Nineteen centuries ago He gave the signs in proof of His return, and for nineteen centuries the faithful have been looking for His coming.

Verses 43-51. The fault with this servant was that he did not expect the Lord to return so soon. As a result he lived in such a way that no man would live if he knew the hour was at hand for the Lord's return. That probably explains why you have lived so carelessly lately.

Chapter 25:1-14. In this parable we have the opposite of the preceding. Here we have the virgins looking for His coming sooner instead of later. Consequently they prepared themselves for only a short sojourn. Then when He delayed their oil gave out and they could not enter in to the feast with Him. The great lesson to learn is this—He will come. Live every moment in imminent expectation of His appearance, but be prepared to endure no matter how long the wait. In every generation some have read the signs to indicate His immediate appearance. Do not be excited by false alarms, neither be asleep when the lightning flashes.

Verses 14, 15. Heaven is a far country. Our Lord is there. But it is not so far that He does not know how we are occupying while He tarries. The talents that He gives His servants are not natural abilities, but opportunities according to those abilities. To the one who had much ability He gave much opportunity and to the lesser He gave less. But of all He expects equal faithfulness.

Verses 16 19. It is required of stewards that they be found faithful. That is fundamental. Of the three servants two were faithful, but one was not.

Verses 20-30. There is always a time of reckoning, when one must give an account of his stewardship. The faithful steward will render his account with joy. It will rejoice the heart of His master and the two will rejoice together. Faithfulness as a servant, which proves rulership over self, prepares me for rulership over many things. Why is there no advancement in the service of God? Unfaithfulness where you are is the cause. I am not thinking of official advancement, nor of forms of service that are so common that many think that anything else would not be service. There are untried paths of service for you through which you can gain much more for the Master than by the usual channels of teaching or preaching. Every opportunity met and embraced will bring you to another open door to a greater service. Therefore, "PRESS ON." But every opportunity unembraced will leave you standing before the door that leads to outer darkness through which you may be cast to your eternal sorrow. Don't find fault with God. Do your best willingly, and you will earn His praises. Real workers are never faultfinders.

Verses 31-46. I serve God by serving men in His name.

IN THE UPPER ROOM.—Matthew 25:1-30

Lesson for March 3, 1940

Golden Text.—This do in remembrance of me. —I Cor. 11:24.

Matthew 26:1-5. From the time of the Transfiguration the Master repeatedly told the disciples of His approaching death. But the disciples comprehended it not. They were indeed slow of heart to believe all that the prophets had spoken, but not any more so than the people living today. We also find it difficult to believe anything that goes contrary to our desires. But while the disciples mulled over the words of Jesus the Jewish leaders were planning (to them) the murder of Jesus.

Matthew 26:6-13. According to some writers Bethany was the abode of quite a few lepers. Jesus Himself found a place of welcome in the home of a leper, whom He had probably healed. But what a commentary—Jesus was more welcome in a leper village than in Jerusalem the city of the Great King.

Mary had foresight. She took time by the forelock. She didn't wait until the last minute to do her acts of love, but did them even before others had started to plan. Of all the followers of Jesus Mary alone seems to have fully understood the sufferings of Christ. Love comprehends when reason fails. Love never counts the cost. Mary never thought that she was making sacrifices for her Lord. Do you?

Verses 14-16. Ye cannot serve God and mammon. Love of pelf strangles love for Christ. Fire grows from the things upon which it feeds, but destroys both itself and them. So is the fire of worldly lust. Iscariot, the lover of gold, had the job of handling the funds for the Master's company. The more he handled the greedier he became, until honesty gave way to thievery and that to treason. The end was the loss of his gold and all that makes life dear. We know him as the one who betrayed his Lord.

Verse 17. The first day of unleavened bread was the day of preparation. It is significant that the man who owned the upper room where the Master and the disciples ate the Passover did work that MEN shunned in the East. That was woman's work. To the man of good sense, and such as followers of the Saviour, there is no necessary labor despicable. A Christian could not be a cad.

Verses 20-25. Who knows his own heart? The Master knows my heart, but I do not know it myself. A few years ago a fellow laborer in the Lord's vineyard in a western city called members of a near-by denomination heathen. But it wasn't long until he left our church and joined those he had called heathen. Did he think that he might do so some day when he spoke first about them? Of course not. Only one thing we know about ourselves for a certainty, and that is that we can't trust ourselves. And woe betide that man who is so sure that he cannot fall. Twelve men heard the words of the

(Continued on page 61)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

We would call attention to the topics for the month at this time and ask that each worker take a preview of what is ahead. It would be well for the leaders and the Program Committee and the minister or ministers of the congregation to take note of what is before the young people for the month and to make the preparations for the meeting a matter of special prayer.

Mission topics for three fields are centered in the subject of prayer help which we may render. We have been impressed in looking through the reports of the fields as to how often the request for prayer help is written into the report. Even when it is not written in so many words, one can feel that the very spirit of the report seems to imply that the writer is burdened that we should know and therefore pray concerning his particular service.

In order to pray intelligently we need to study definitely about some of the things for which we are asked to pray. It is therefore well to give some time to a gathering of the knowledge of the things we are praying about. Will you secure a copy of the Thirty-third Annual Report of the Mennonite Board of Missions and Charities? In this you can read the reports from the India field, as well as the other fields about which we shall study later. By a careful study of the current news from the India field you can get a more up-to-date report. (This is being written on Dec. 14.) The news has reached us that on Nov. 29 the many intercessions for the returning and new missionaries bound for India have been heard in their safe arrival in that land in this day of perils on the high seas. We should not forget them as they enter upon their labors of love which are often attended with much difficulty, and sorrows as well as joys.

Traits of Character is a study that will occupy six monthly lessons centered in the junior topic, but also very applicable to the senior meetings. The first one, found in the topic for February 18, is honesty. This very valuable trait needs to be impressed upon us all. May the juniors be given a special place in our intercessions at this time as we think of the traits of character we should like to develop in them in their growth to manhood and womanhood.

The Virtue of Patience is one that is always in demand. But its perfect work cannot be accomplished without a submission to God as the author and finisher of our faith. May we be sure of the field of thought on this theme and pray definitely that this grace may find a fuller development among us and that we may be ready to let the Great Author of life put us through His furnace of trial, if need be, to work in us all that He will.

The Holy Spirit's Work among sinners is a very vital subject for Christians to understand. May we not be satisfied with lightly skimming over the lesson. May this theme be a means of awakening many who are not now awake to the great power with which we have to do in the operation of the Holy Spirit. Oh, that we might truly be in the place of instruments for His service and that we may continually respond to His work of reproof and His gentle wooings to lead us into the higher paths of godliness!

Will you make special petition for the increase of spirituality among us, and especially for the increase of power among the young people who are the only hope of a future Church whose work can be effective in the salvation of the lost in all the world?

HELPING IN PRAYER—INDIA MISSION.—Jno. 17:9-24

Topic for February 11

MOTTO

"Ye also helping together by prayer for us."

MEDITATIONS ON THE TOPIC

I. **Praying For India Mission.**—The Mission in India has on the field from the American Church two dozen or more missionaries who serve at one time, besides a number on furlough. These are men and women like ourselves who need the love and prayers of the home churches. One of the ways in which the home church can strengthen these workers is by remembering them continually in prayer before God and giving God the opportunity to speak to us in what manner we may further be used to answer our own petitions.

As these brethren and sisters labor, and the Lord blesses their labors, souls are added to the church from the people of India. These have their trials and difficulties. Satan will hinder their progress, if he has an opportunity. Intercession in behalf of these converted brethren and sisters will greatly strengthen these brethren. This is God's will that we should receive blessings in one another's behalf by praying for one another. God is pleased to honor petitions of this kind and often gives special answer to special requests showing His tender regard for His children when they pray.

There are a number of special forms of service which take the time and life energies of our missionaries. Petitions for the blessings of God upon these labors of love will open the windows of heaven upon the service, and we may rejoice with them in the harvest.

India is a vast field. Prayer in behalf of the unreached millions will avail before God and prepare the way that unentered doors may be opened to reach many who are still in darkness. How much can you and I help in the great service by prayer?

II. **The Text.—Jno. 17:9-24.**—This gives the intercessory prayer of Jesus to the Father in behalf of His disciples and all believers who shall receive the Word. He also prays that there might be oneness after the pattern of the oneness of Jesus and the Father.

III. **Suggestions for Junior Programs.**—Junior prayer life can be very earnest and real. If the junior leaders from among the adults are sincere they can lead to some very definite work among the juniors in the service of prayer in behalf of the India field.

We have seen a body of people praying for certain individuals and have experienced great joy in seeing their prayers answered. In the work of intercession we need to "launch out into the deep" with the boys and girls and teach them very definite prayer service in behalf of the India field. As we enlist their interest in the certain needs of India and lead them to intercede for these ends we need to continue to watch and pray with them to see the answers to prayer and then lead them in the service of thanksgiving for the blessings that have come to a united prayer service in behalf of the things for which we petitioned.

As the different objects are discussed from the standpoint of the facts these discussions can be followed by a service of prayer in which each one may have a part by uttering the request before God or by an "Amen," to the utterance of others, by which their utterance becomes the prayer of another. But before entering into the service of prayer it is well to consider the question of "How to Pray" to the extent that they may make earnest preparation of heart that their prayers be not hindered.

OUTLINE STUDY

I. The Objects of Our Intercession for the India Mission.

1. The missionaries sent out.
2. The Indian Christian.
3. The Indian Church.
4. The evangelistic work.
5. The charitable institutions.
6. The work of the schools.
7. The medical work.
8. The unsaved who hear the Gospel.
9. The unreached heathen.

II. The Call to Prayer.

1. Encouragements.—Matt. 7:7-11; Jno. 14: 13, 14; 15:7.
2. United prayer.—Matt. 18:19, 20.
3. Effectual prayer.—Jas. 5:16.
   a. Unselfish.—Jas. 4:2, 3; I Jno. 5:14, 15.
   b. Obedient.—I Jno. 3:22.
   c. In faith.—Jas. 1:6.
   d. In submission.—Lk. 22:41-44.
   e. Fervently.—Col. 4:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memory Verses** Related to Prayers of Intercession.
2. **Knowing What to Pray for.**
   a. About the missionaries.
   b. About the people of India.
   c. About the children of India.
   d. About helping the sick.
   e. About the preaching of the Gospel.
   f. About Indian Christians.
   g. About the need of more workers.
3. **How to Pray.**
   a. Fitted for praying ourselves.
   b. Faith in God.
   c. Obedience to God.
   d. Unselfish prayer.
   e. Time given in prayer.

For Seniors.

1. The Duty of Helping Missions by Prayer.
2. How We May Pray More Intelligently.

PERSONAL THOUGHT

May we receive the spirit of grace and supplication in our life that God may get glory and that our lives may be richer and better.

SEED THOUGHTS

Balodgahan.—"Remember the work of this station in your prayers."—G. H. and Ida Beare.

Dhamtari Christian Hospital.—"We need your prayers so that our testimony may be more faithful, and we need grace, so that we ourselves will be more faithful in prayer."—Dr. Fred and Millie Brenneman.

The Lepers.—"Pray for them and the message bearers. It is through the Holy Spirit that their hearts and lives can be changed."—P. A. and Florence Friesen.

The Girls and Boys School.—"We continue to count on your prayers as we labor for the Master among the young people of India."—Mary M. Good.

The Work of S. J. and Ida Hostetler.—"We trust you will pray definitely for us in this work, and pray especially that souls may be won for the Lord."

Drug Station.—"Will you pray that in a special way we missionaries might have the gift of the Spirit of prayer?"—Edwin and Irene Weaver.

J. G. and Fyrne Yoder.—"Pray for us."

Paul's Exhortation.—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:18-20).

TRAITS OF CHRISTIAN CHARACTER —HONESTY (Jr.).—I Cor. 13:6; I Pet. 2:12; I Thes. 4:11, 12

Topic for February 18

MOTTO

"In all things willing to live honestly."

MEDITATIONS ON THE TOPIC

I. **Honesty** is a word that comes from a word meaning honorable. An honest man is one who clings to truth. He is sincere in his conduct and upright in his dealings with God and man. The word translated "honest" is a Greek word, "kalos" meaning well, uprightly, honestly, etc.

We think of an honest man as one who is upright in speech. He tells the truth and is careful to speak words of grace and purity. He deals fairly in business. He is on the side of righteousness in all the affairs of life. His word is as good as a bond. Money consideration cannot change his testimony. Fear will not pervert the uprightness of his words.

The instruments of deceit are far from him. He is not given to words of pretended love when he has the opposite in his thoughts. He has no use for words of flattery. His commendations may be reckoned as sincere. His rebukes are given in uprightness and consideration for the ones who are guilty and with a desire for their well-being.

All evil is abhorred by the honest man. He loves righteousness and hates iniquity. A man cannot be honest in the highest sense with his fellow men without also being honest in his relationship with God. While a man may deal fairly in money matters with men in his business, yet if he deals unfairly with God by disobedience to His Word and the law of righteousness he is a character not to be trusted too far. His character as it relates to the right is too shallow, and the bottom may be struck when personal advantage and favor of men is at stake. True honesty gives God the pre-eminence in all the affairs of life. And when we are right with God we will be right with men in business, in our home life, in church, in government duties, in all things.

II. **The Text.—I Cor. 13:6.**—The character who rejoices in the truth is the one who in unselfish love toward all is truly transparent and pure through and through.

I Pet. 2:12.—The honest conversation of the believer among the Gentiles is one free from fleshly lusts and full of good works toward others, including submission to rulers. For a full description of the good life included in an honest conversation see the context.—I Pet. 2:11-20.

I Thes. 4:11, 12.—The honorable life is industrious and self-supporting to its ability, and acts commendably before the world.

III. **Suggestions for Junior Programs.**—The honest life is the all-around life of righteousness. To make it clear to the junior follow a plan similar to that suggested in the Outline for Junior Assignments, adapting the language to the understanding and circumstances of those in your congregation. The Scripture foundation for these assignments may be found in the Outline Study or from others which may be selected from the Bible. Encourage the use of the Bible and cultivate the ability to discern what Scripture will set forth certain thoughts as suggested in the outline.

OUTLINE STUDY

I. Expressions of Honesty Found in People.

1. Honesty in words.
   a. Speaking the truth.—Eph. 4:25; Ps. 24:4.
   b. Speaking words with grace.—Col. 4:6.
   c. Speaking words that build up others. —Eph. 4:29.
   d. Profitable words.—II Tim. 2:14.
2. Honesty in business.
   a. In just weights.—Prov. 11:1; 16:11.
   b. Straightforward dealing.—Isa. 33:15.
3. Honesty in behavior.
   a. True to conscience.—Acts 24:16; II Cor. 4:2; II Cor. 8:21.
   b. Faithful in service.—Col. 3:22.
   c. All-round conduct.—I Pet. 2:12.
   d. Careful to attend to your own business.—Prov. 4:25.
   e. Walking in the "Golden Rule."—Matt. 7:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memory Verses** Referring to an Upright Life.
2. Honesty in Childhood.
   a. Speaking the truth always.
   b. Doing an honest share of work.
   c. Without pretense of things contrary to fact.
   d. True values in buying and selling.
   e. True to God and to men.
   f. Honest in work and in play.
   g. Honest in thought and study.
   h. Dealing fairly with our teachers and parents.
   i. Dealing fairly with our soul.

For Seniors.

1. The All-round Honesty.
2. Foundations for an Honest Character.
3. Promoting Honesty among Our Fellows.

PERSONAL THOUGHT

We know when the whole desire of our heart is to do the right thing. May God give us grace to fulfill such a desire.

SEED THOUGHTS

We are the only Bible
  The careless world will read;
We are the sinner's gospel;
  We are the scoffer's creed;
We are the Lord's last message,
  Given in deed and word:
What if the type is crooked?
  What if the print is blurred?—Sel.

You may have living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—Manning.

It is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

It is a great deal better to live a holy life than to talk about it. Lighthouses do not call attention to their shining—they just shine.—D. L. Moody.

So let our lives and lips express
  The holy gospel we profess;
So let our walks and virtues shine,
  To prove the doctrine all divine.

Thus shall we best proclaim abroad
  The honor of our Saviour God;
When the salvation reigns within,
  And grace subdues the power of sin.

Our flesh and sense must be denied;
  Passion and envy, lust and pride;
While justice, temp'rance, truth, and love
  Our inward piety approve.—Isaac Watts.

THE VIRTUE OF PATIENCE.—Jas. 5:7-11; I Pet. 2:19-23

Topic for February 25

MOTTO

"Let patience have her perfect work."

MEDITATIONS ON THE TOPIC

I. **Patience** applies to suffering evil or hardness, without murmuring or without loss of temper, or it may imply perseverance and long waiting, without fainting or despairing.

Faith and patience are twin virtues. Without faith patience could not exist. Faith sustains the spirit and enables it patiently to endure and wait for the time of reaping the reward. The parent may have patience with a very fretful and wayward child with the hope that the future of the child will develop to better things. A parent without patience does not look further than the feelings of the moment and may by a fretful disposition do much damage to the future of the child. A person who lives with fellow men without patience may reveal a lack of grace from God and prove that his faith in God is very weak. If we trust in God's promise we may be enabled to endure fiery trials while we look at the rewards that await those who endure. Our service for Christ may seem very monotonous and without fruitfulness, but if we have faith in God's promises we can be assured that every duty which we perform according to His will shall surely not be in vain in the Lord. Time will bring the reward and often with it largeness of fruitfulness beyond our highest expectations.

No lasting service can be rendered without patience. The farmer who sows his seed must wait in patience for the harvest. The servant of the Lord who labors must have patience for the results of the labor. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." But if we break down in the middle of our trials and give up the battle we shall lose all. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

II. **The Text.—Jas. 5:7-11.**—Like the farmer who waits so we should wait in patience till Jesus comes. While we wait we should hold fast to our integrity and our faith in God and let nothing lead us astray and discourage us.

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SUGGESTIVE ASSIGNMENTS

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   - g. About the need of more workers.
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May we receive the spirit of grace and supplication in our life that God may get glory and that our lives may be richer and better.

SEED THOUGHTS

Balodgahan.—"Remember the work of this station in your prayers."—G. H. and Ida Beare.

Dhamtari Christian Hospital.—"We need your prayers so that our testimony may be more faithful, and we need grace, so that we ourselves will be more faithful in prayer."—Dr. Fred and Millie Brenneman.

The Lepers.—"Pray for them and the message bearers. It is through the Holy Spirit that their hearts and lives can be changed."—P. A. and Florence Friesen.

The Girls and Boys School.—"We continue to count on your prayers as we labor for the Master among the young people of India."—Mary M. Good.

The Work of S. J. and Ida Hostetler.—"We trust you will pray definitely for us in this work, and pray especially that souls may be won for the Lord."

Drug Station.—"Will you pray that in a special way we missionaries might have the gift of the Spirit of prayer?"—Edwin and Irene Weaver.

J. G. and Fyrne Yoder.—"Pray for us."

Paul's Exhortation.—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6: 18-20).

TRAITS OF CHRISTIAN CHARACTER —HONESTY (Jr.).—I Cor. 13:6; I Pet. 2:12; I Thes. 4:11, 12

Topic for February 18

MOTTO

"In all things willing to live honestly."

MEDITATIONS ON THE TOPIC

I. **Honesty** is a word that comes from a word meaning honorable. An honest man is one who clings to truth. He is sincere in his conduct and upright in his dealings with God and man. The word translated "honest" is a Greek word, "kalos" meaning well, uprightly, honestly, etc.

We think of an honest man as one who is upright in speech. He tells the truth and is careful to speak words of grace and purity. He deals fairly in business. He is on the side of righteousness in all the affairs of life. His word is as good as a bond. Money consideration cannot change his testimony. Fear will not pervert the uprightness of his words.

The instruments of deceit are far from him. He is not given to words of pretended love when he has the opposite in his thoughts. He has no use for words of flattery. His commendations may be reckoned as sincere. His rebukes are given in uprightness and consideration for the ones who are guilty and with a desire for their well-being.

All evil is abhorred by the honest man. He loves righteousness and hates iniquity. A man cannot be honest in the highest sense with his fellow men without also being honest in his relationship with God. While a man may deal fairly in money matters with men in his business, yet if he deals unfairly with God by disobedience to His Word and the law of righteousness he is a character not to be trusted too far. His character as it relates to the right is too shallow, and the bottom may be struck when personal advantage and favor of men is at stake. True honesty gives God the pre-eminence in all the affairs of life. And when we are right with God we will be right with men in business, in our home life, in church, in government duties, in all things.

II. **The Text.**—**I Cor. 13:6.**—The character who rejoices in the truth is the one who in unselfish love toward all is truly transparent and pure through and through.

I Pet. 2:12.—The honest conversation of the believer among the Gentiles is one free from fleshly lusts and full of good works toward others, including submission to rulers. For a full description of the good life included in an honest conversation see the context.—I Pet. 2:11-20.

I Thes. 4:11, 12.—The honorable life is industrious and self-supporting to its ability, and acts commendably before the world.

III. **Suggestions for Junior Programs.**—The honest life is the all-around life of righteousness. To make it clear to the junior follow a plan similar to that suggested in the Outline for Junior Assignments, adapting the language to the understanding and circumstances of those in your congregation. The Scripture foundation for these assignments may be found in the Outline Study or from others which may be selected from the Bible. Encourage the use of the Bible and cultivate the ability to discern what Scripture will set forth certain thoughts as suggested in the outline.

OUTLINE STUDY

I. Expressions of Honesty Found in People.

1. Honesty in words.
   - a. Speaking the truth.—Eph. 4:25; Ps. 24:4.
   - b. Speaking words with grace.—Col. 4:6.
   - c. Speaking words that build up others. —Eph. 4:29.
   - d. Profitable words.—II Tim. 2:14.
2. Honesty in business.
   - a. In just weights.—Prov. 11:1; 16:11.
   - b. Straightforward dealing.—Isa. 33:15.
3. Honesty in behavior.
   - a. True to conscience.—Acts 24:16; II Cor. 4:2; II Cor. 8:21.
   - b. Faithful in service.—Col. 3:22.
   - c. All-round conduct.—I Pet. 2:12.
   - d. Careful to attend to your own business.—Prov. 4:25.
   - e. Walking in the "Golden Rule."—Matt. 7:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memory Verses** Referring to an Upright Life.
2. Honesty in Childhood.
   - a. Speaking the truth always.
   - b. Doing an honest share of work.
   - c. Without pretense of things contrary to fact.
   - d. True values in buying and selling.
   - e. True to God and to men.
   - f. Honest in work and in play.
   - g. Honest in thought and study.
   - h. Dealing fairly with our teachers and parents.
   - i. Dealing fairly with our soul.

For Seniors.

1. The All-round Honesty.
2. Foundations for an Honest Character.
3. Promoting Honesty among Our Fellows.

PERSONAL THOUGHT

We know when the whole desire of our heart is to do the right thing. May God give us grace to fulfill such a desire.

SEED THOUGHTS

We are the only Bible
  The careless world will read;
We are the sinner's gospel;
  We are the scoffer's creed;
We are the Lord's last message,
  Given in deed and word:
What if the type is crooked?
  What if the print is blurred?—Sel.

You may have living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—Manning.

It is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

It is a great deal better to live a holy life than to talk about it. Lighthouses do not call attention to their shining—they just shine.—D. L. Moody.

So let our lives and lips express
  The holy gospel we profess;
So let our walks and virtues shine,
  To prove the doctrine all divine.

Thus shall we best proclaim abroad
  The honor of our Saviour God;
When the salvation reigns within,
  And grace subdues the power of sin.

Our flesh and sense must be denied;
  Passion and envy, lust and pride;
While justice, temp'rance, truth, and love
  Our inward piety approve.—Isaac Watts.

THE VIRTUE OF PATIENCE.—Jas. 5: 7-11; I Pet. 2:19-23

Topic for February 25

MOTTO

"Let patience have her perfect work."

MEDITATIONS ON THE TOPIC

I. **Patience** applies to suffering evil or hardness, without murmuring or without loss of temper, or it may imply perseverance and long waiting, without fainting or despairing.

Faith and patience are twin virtues. Without faith patience could not exist. Faith sustains the spirit and enables it patiently to endure and wait for the time of reaping the reward. The parent may have patience with a very fretful and wayward child with the hope that the future of the child will develop to better things. A parent without patience does not look further than the feelings of the moment and may by a fretful disposition do much damage to the future of the child. A person who lives with fellow men without patience may reveal a lack of grace from God and prove that his faith in God is very weak. If we trust in God's promise we may be enabled to endure fiery trials while we look at the rewards that await those who endure. Our service for Christ may seem very monotonous and without fruitfulness, but if we have faith in God's promises we can be assured that every duty which we perform according to His will shall surely not be in vain in the Lord. Time will bring the reward and often with it largeness of fruitfulness beyond our highest expectations.

No lasting service can be rendered without patience. The farmer who sows his seed must wait in patience for the harvest. The servant of the Lord who labors must have patience for the results of the labor. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." But if we break down in the middle of our trials and give up the battle we shall lose all. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

II. **The Text.**—**Jas. 5:7-11.**—Like the farmer who waits so we should wait in patience till Jesus comes. While we wait we should hold fast to our integrity and our faith in God and let nothing lead us astray and discourage us.

I Pet. 2:19-23.—There is a reward for suffering to maintain a good conscience toward God. Christ is our example in suffering in innocence in behalf of guilty sinners. Hatred did not enter His spirit while He suffered. He committed His cause to the righteous Judge.

III. **Suggestions for Junior Programs.**—Patience can best be illustrated to the junior mind by the lives of men and women. Assign Bible characters who illustrate patience and let the boys and girls tell the story. Some may illustrate patience by some ideal mother, or father, or teacher, or minister.

The opportunities for patience to be used in the daily life of the boys and girls come to them at home, at work, at school, at church. When the tasks we have make us tired, boys and girls are apt to grow doubly weary in mind, as well as in body, and need patience to stick to their work. Dreams of manhood and womanhood may seem long in being realized. Youth is a time to keep the vision and to learn patience till the body and mind grow to meet the responsibilities of grown-ups.

It is well to look well to the rewards of patience, for it may serve us well in the day of trial and temptation and enable us to endure with greater zeal and joy.

OUTLINE STUDY

I. Patience Illustrated.
1. In Isaac.—Gen. 26:15-22.
2. In Moses.—Ex. 16:7, 8.
3. In Job.—Job 1:21; Jas. 5:11.
4. In David.—Ps. 40:1.
5. In the prophets.—Jas. 5:10.
6. In the Church at Ephesus.—Rev. 2:2, 3.
7. In the Church at Thyatira.—Rev. 2:19.
8. In John the apostle.—Rev. 1:9.

II. When Patience Is Manifested in Us.
1. When the wicked seem to prosper.—Ps. 37:7-9.
2. When others are angry.—Prov. 15:18.
3. When we suffer.—Rom. 12:12; II Cor. 6:4.
4. When we stick to our duty.—Gal. 6:9.
5. While looking for the fulfillment of promises.—Heb. 6:12; 10:36.
6. When we are tried.—Jas. 1:3; I Pet. 2:19, 20.

III. Patience is Rewarded.
1. With an inheritance.—Ps. 37:9; Rom. 2:7; Heb. 6:12.
2. With hope.—Rom. 15:4.
3. With a harvest.—Gal. 6:9.
4. A place in the kingdom.—II Thes. 1:4-10.
5. Power with men.—II Tim. 2:24-26.
6. Power with God.—Isa. 40:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. **Memory Verse** Having the Thought of Patience.
2. Tell the Story of a Patient Bible Character.
3. When Boys and Girls May Exercise Patience.
   a. At home.
   b. At work.
   c. While growing up.
   d. In school.
   e. In church.
   f. In working with impatient people.
   g. When hard things come.
4. The Blessings Ahead for the Patient.

For Seniors.
1. How Patience Works.
2. How Strengthen Our Patience.
3. The Blessedness of the Patient.
4. The Power of the Patient in the Lord.

PERSONAL THOUGHT

Without Christ we can do nothing. Let us not undertake to endure patiently without seeking the help and grace from God through Christ.

SEED THOUGHTS

Impatient people water their miseries and hoe up their comforts.—Spurgeon.

It is not necessary for all men to be great in action. The greatest and sublimest power is often in simple patience.—H. Bushnell.

Not without design does God write the music of our lives. Be it ours to learn the time, and not be discouraged at the **rests.** If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!—John Ruskin.

Some Time We'll Understand

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mystery explain,
And then, ah, then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, some time, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Some time with tearless eye we'll see;
Yes, there, up there, we'll understand.

—Maxwell N. Cornelius.

THE SPIRIT'S WORK AMONG SINNERS.—Jno. 16:7-11; Gen. 6:3

Topic for March 3

MOTTO

"Today, if ye will hear his voice, harden not your heart."

MEDITATIONS ON THE TOPIC

I. **The Holy Spirit and Sinful Men.**—God is holy. The Father, the Son, and the Spirit are one. All men are sinners against God. Sin cannot be accepted in God's sight. Sin separates the sinner from God. Only one means of atonement has been made. Jesus is the Redeemer of all men. This redemption is effective in "whosoever believeth."

The Holy Spirit has been working for God in behalf of sinful men from the time of creation. In the days of Noah there was a "longsuffering of God" (II Pet. 3:9; I Pet. 3:20) which is attributed to the striving of the Holy Spirit (Gen. 6:3), which caused a delay of the judgment which sinful men were bringing upon themselves. II Pet. 3:5-7. This striving of the Holy Spirit with sinful men is to bring them to the place where God in mercy can forgive their sin and apply the remedy whereby they can be accepted as His children.

Whenever sinful men have recognized their sin and have humbly come to God in confession and the forsaking of sin, God has shown His mercy in pouring out His blessing. When Jesus looked forward to the future suffering on the cross, He saw the plan of God in the Spirit's work among men when He said, "And I, if I be lifted up from the earth [crucified], will draw all men unto me [The Holy Spirit's drawing]" Cf. Jno. 6:44, 65. The Holy Spirit's method of drawing may be noted in Scripture record. (1) He gives wisdom in the speaking of the Word and convicts the hearts of honest men so that they are made conscious of their sin and of their need of salvation. Cf. Acts 2:37; 4:4. He convicts dishonest men who fight against their conviction. Acts 6:9, 10; 7:51-60. (2) When men are made conscious of sin and they are undone the Spirit woos them by tenderly showing them the love of God in Christ. Acts 2:38; 16:14. (3) And when they respond to His wooing the faith-cleansed heart (Acts 15:8, 9) is regenerated as the dwelling place of the Spirit. Eph. 1:13, 14; 4:30.

We need not wonder that when this Holy Messenger of God does this sacred work there is a possibility of so dealing with Him that we forever cut off our hope of salvation. Many forms of sin against Him may yet be pardoned, but it is a serious matter to continue to fight against Him who has come to win us for God and help us to recover ourselves from Satan's snares. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

II. **The Text.—Jno. 16:7-11.**—In this passage Jesus gives the work of the Spirit when He comes in the service among men to reprove the world of sin and of righteousness and of judgment. And this will bring them to the Saviour unless they oppose themselves and refuse His call.

Gen. 6:5.—This sets forth the work of the Spirit in the days of Noah and warns of the impending judgment that will ultimately follow continued rejection.

III. **Suggestions for Junior Programs.**—The Suggestive Assignments for Juniors have been put into as simple a form as is possible for their advantage. Yet it may be necessary to illustrate and show what the drawing of the Spirit is. One junior was admonished to give her heart to Jesus when He speaks to her. She did not understand until later that it was the sense of sin produced by the Spirit working by the Word which was the voice of Jesus. Simple as it seems to us who know, it is mysterious to those who have not yet become conscious of their sins and the consequent lost condition of their souls. The Lord will need to come into your teaching and manner of explanation by your waiting before Him if you would reach real results in making the juniors conscious of the work of the Holy Spirit in their lives, whether they sin or whether they obey. May He have your heart, dear worker, and enlighten your words and put the truth on your tongue.

OUTLINE STUDY

I. The Spirit is One of the Triune God.
1. Associated with the Father and Son.—Matt. 28:19; I Cor. 12:4-6; II Cor. 13:14.
2. These three are one.—I Jno. 5:7.
3. Sin against the Spirit is sin against God.—Acts 5:1-5.

II. The Spirit's Work among Sinners.
1. His testimony.—Acts 1:8; 5:32. Drawing.—Jno. 6:44; 12:32.
2. His convicting power.—Jno. 16:8-11; Acts 2:37.
3. Striving with man.—Gen. 6:3; Gal. 5:17.
4. Sinned against—
   a. By resisting.—Acts 7:51-54; Acts 6:10.
   b. By insulting.—Heb. 10:29; Heb. 6:4-6.
   c. By blaspheming.—Matt. 12:31, 32.
   d. By grieving.—Eph. 4:30, 31; Isa. 63:10.
   e. Quenching.—I Thes. 5:19.
   f. Lying to.—Acts 5:3, 4.
5. Regenerating those who heed.—Tit. 3:4-7; Acts 2:38, 39; 3:19; 5:32; 10:44; 11:17; 15:8, 9.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. **Memory Verse** Concerning the Spirit's Work with Sinners.
2. How the Spirit Works with Sinners.
   a. He draws them.
   b. He reproves or convicts them.
   c. He shines upon their hearts.—II Cor. 4:4.
   d. **He sorrows for them.—Eph. 4:30-32.**

e. He forgives those who repent. Eph. 4:32.

f. He gives new life to those who believe.—Jno. 6:63.

For Seniors.

1. The Spirit's Work in Turning the Sinner.
2. The Spirit's Work in Making Sinners Saints.

SEED THOUGHTS

Resist is the word applied to the unconverted. **Grieve** is that applied to the individual Christian. **Quench** is that which has reference to the saints when gathered together waiting on the Spirit.—W. P. Mackay.

Spirit so holy,
  Spirit of love,
Spirit so gentle,
  Sent from above;
Priceless possession,
  Purchase of blood,
Good beyond measure,
  Gift of our Lord.

Spirit of wisdom,
  Spirit of light,
Spirit of knowledge,
  Showing the right;
Guide us and teach us,
  Fully to know
All that in Jesus
  God would bestow.

Spirit so humble,
  Spirit so meek,
Spirit so kindly,
  Helping the weak;
Work in and through us,
  Make us to be
Lowly and loving,
  Yielded to Thee.

Spirit of power,
  Spirit of God,
Spirit of burning,
  Work through Thy Word;
Search us and sift us,
  Spare not the dross,
Show us that self life
  Ends at the cross.

—D. W. Whittle.

NUGGETS IN S. S. LESSONS

(Continued from page 57)

Lord. Eleven good men and true, incapable of such villainy, asked the startled question, "Lord, can it be I?" Not one suspected another. I suspect in others only that which I am capable of doing myself. But why did Iscariot also ask the question? He knew but he wanted to hide his villainy, And even after the Master answered him as He did, the rest could still not suspect the man on whose bosom the Lord probably lay, and whom He honored with the sop; for the sop was usually given to the most honored and most loved guest. Then why did the Lord give Judas the sop? So that John might know who the betrayer might be? No. It is true that he was thus identified, but it seems to me to have been the last desperate effort on the part of the Lord to show Judas how much He loved him and to save him from the crime of the ages after committing which it had been better if he had never been born. But the evil had conquered, and Judas went out into the NIGHT, eternal Night.

Verses 26-30. As the Master gave the disciples the bread He said concerning His body that it was given (Mark), broken (Paul), for the believers. **He** gave it, and it was broken on the wheel of torture and suffering for us. Such love is found only in the heart of God.

The blood is the life, and that was shed for many for the remission of their sins. The bread and the wine are beautiful symbols ever bringing afresh to us the unfathomable miracle of His saving grace. He drinks it with us in the kingdom of God. Is He with us at the communion table? Assuredly, and He sups with all (and they sup with Him) who hear His voice and open the door of their hearts and let Him in. Such have salvation, fellowship, power, and a hope anchored within the veil. As often as we eat this bread and drink this cup we do show the Lord's death until He come. To Him be glory forever. Amen.

THE LARGEST OF ALL THE SEAS

Thomas B. Milligan

One striking thing about the largest of all the seas is that we live in it and are usually unaware of it. It is the third of three definite portions of the earth. The main body of the planet is called the **lithosphere.** The body of water on its surface is called the **hydrosphere.** And the sea of air that surrounds them both is called the **atmosphere.**

The atmosphere is a mixture of several different gases, which are held to the surface of the earth by gravitation. The lower portion of air,—the portion in which we live,—consists of about three-fourths nitrogen and one-fourth oxygen. These two gases are the principal components, but there are small quantities of water vapor, carbon dioxide, argon, and dust. In the upper portion of the sea of air the gases found are hydrogen and helium,—mostly hydrogen. As you would suspect, the lightest gases are found on top.

It is a little difficult to know just how deep this sea of atmosphere about us is, for as yet man has been unable to go much more than ten miles high. At this height the air becomes so thin that oxygen (a heavy gas) must be taken along to breathe. But the light from shooting stars shows that there is a slight amount of air as much as one hundred miles high. Clouds and dust are not found higher than seven miles, and at this height the air is very cold, far below freezing.

Like water, air weighs something. If we are on the bottom, we have the weight of what is above upon us. In the case of water, man cannot go down more than a few hundred feet, for the weight of the water above crushes in the diving apparatus. With air, the weight is not so great; it is, nevertheless, heavy enough to cause a pressure of fifteen pounds per square inch of surface exposed. Think of the tremendous pressure upon your body! A normal-sized man has exerted upon him a pressure of about 36,000 pounds. That is more than a ton and a half. If this pressure were suddenly removed, we would bleed to death. This statement is borne out by the fact that many people bleed at the nose when they go up on high mountains. The cause is the reduced pressure at the great height. The pressure also affects cooking. You can't boil coffee or eggs on high mountains, because the water boils off as steam before it becomes hot enough to cook.

If we had no sea of atmosphere about us, we could have no twilight or dawn. After the sun sets and before it rises, it is shining on particles of dust floating in the air above our heads. Some of the light is reflected to us, and we get the effect of either twilight or dawn. If there were no air above us, this light could not be thus reflected.

The color of the sky, too, is caused by the absorption of certain rays of light by air, and only the blue part reaches us. The brilliant colors of sunset are caused by dust particles and the amount of air that the light must come through. If there were no sea of air, the sky would be black. We could then see the stars at any time, day or night, and the sun would look like a big, bright star.

We may not be fishes, we may not swim naturally in the sea about us, but it is a sure thing that we are living at the bottom of a vast ocean!—Christian Youth.

PATIENCE PAYS

(Continued from page 38)

not, she must not die, not until the promised medicine which would soon arrive, was applied. Those few hours passed, the patient's condition became more critical. The hours turned into days and the days into weeks, but Stella was still alive. A knock at the door was heard. She knew it was the medicine. Stella took it cheerfully into her system, and now she is fully recovered.

Patience may not conquer all, but it helps all. It is not easy to acquire the habit. It demands of us "the exercise of sustained endurance and perseverance;" it means the "ability to await events without perturbation." To be patient one must be calm in judgment and brave at heart. Undue haste makes waste. Patience pays.—Mauro Baradi.

A MISSIONARY'S EQUIPMENT

Dr. J. Hudson Taylor used to declare that the following eight things are necessary to the proper equipment of a missionary:

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability towards circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

TRUE FORGIVENESS

A missionary was trying to convince an Indian that he ought to forgive his enemies. The Indian listened, and then, after a period of thoughtful silence, replied: "This Indian no do it. God make new Indian: he do it."—Alice Esterling Hurlbutt.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

"THE WORLD OF TOMORROW"

Ye know not what shall be on the morrow.—James 4:14.

"The World of Tomorrow," or in other words, New York's $157,000,000 World's Fair "came to a dismal end" according to Inez Robb, Staff Correspondent of International News. It barely "beat off the efforts of the cold, clammy, rainy weather to set a record low for the season's attendance. Fair officials, hoping that the last day's attendance would bring the paid admissions to 26,000,000 were almost a quarter of a million shy on the final count. The amusement area was more deserted on the final day than any section, was a dreary expanse of dampened tinsel." Thus the "World of Tomorrow" is now a memory of yesterday.

The east coast of America was not the only place of lamentations. The west coast joined in the dirge for the San Francisco Fair was also a financial fiasco, and the attendance fell far short of expectations. It may be because these shows pandered to the baser passions. Great promises were made that nudity would not be allowed on the amusement areas, but these promises were not kept. Is America growing up? Is the American public fed up on the cult of uncleanness, refusing to be attracted by vulgarity?

No tears were shed by the staff of the Christian Monitor because these fairs on both oceans were a failure. We are interested in their false claims of being able to tell about the "World of Tomorrow." Twice over in the unfailing Book of Life, man is absolutely informed of his ignorance of the morrow. In Proverbs 27:1 he is warned: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." And in James 4:14: "Ye know not what shall be on the morrow."

Leaving God out in New York, spending $157,000,000 to amuse themselves at the forecast of "Tomorrow," the reporter probably told the truth, "a dreary expanse of dampened tinsel."

However, we want to think of the "World of Tomorrow," now that the world is engaged in a bloody and deadly carnage in many parts of its area. At the beginning of the World War a quarter of a century ago, Earl Grey saw a lamplighter making his rounds in an England town, and was moved to say: **"The lights are going out all over the world, and many will not be relit in our generation."** We know now that many of those lights that went out have not been relighted, lights of good will, of education, of economic well-being, of religion. And now again the lights are going out. We have been reading of "black-outs" in the cities and the ships at sea. Many will grope their way, not only in London, Paris, Berlin, and Warsaw, but in all parts of the world.

The present war will bring tragedy to many—death raining from the skies, counsel darkened by falsehoods, hate, propaganda that will cause gross misunderstanding, lying, malice, hosts of wounded, crippled, blinded, and a train of other woes.

Nevertheless, in the "World of Tomorrow," some things will still remain with us. Dr. John D. M. Brown, of Muhlenberg College, Allentown, Pa., tells us a fine word about the **"Peacemakers"** in his poem, **"In Time of War."**

In these dark days of nameless doubt and dread,
When war has cast deep shadows o'er the world
And in the gathering gloom, once more unfurled,
The battle flags of nations, black and red
With wounds and blood of other wars, are spread
Before the blinded eyes of millions, whirled
By winds of anger and by hatred hurled
Against their fellow men, by Death misled,
I hear again a Voice above the storm
Of devastating war, a still small Voice,
Say, "Blessed are the peacemakers for they
Indeed are sons of God who will transform
This warring world." And those who hear rejoice;
They know these words shall never pass away.

Tom M. Olson, a writer for the millionaire manufacturer R. G. Le Tourneau, Peoria, Ill., where it was my privilege to speak to hundreds of his men in the office and plant, tell us that **"Sweden Can't Locate Peace."** But Mr. Olson declares that **"Peace"** can be found. Listen to his words:

Sweden's annual Nobel peace prize will not be awarded this year, an official announcement said recently. The prize will be held for award in 1940.

The reason is not difficult to discover. If the dove of peace has not been mortally wounded, it has had its wings clipped and is not flying over a large part of the world at present.

But there is One in whom peace may always be found, for He hath **"made peace by the blood of His cross"** (Col. 1:20). And **"He is our peace"** (Eph. 2:14). He **"came and preached peace"** (Eph. 2:17).

Believers can say: "Therefore being justified by faith, **we have peace** with God through our Lord Jesus Christ" (Rom. 5:1). They know the **"God of peace,"** and as long as they "in everything by prayer and supplication with thanksgiving" make known their requests to God, they have the **peace of God** which transcends all thought, guarding their hearts and thoughts by Christ Jesus.

The Word of prophecy enables believers to anticipate the return and reign of the Lord Jesus Christ as the **Prince of Peace.** "In his days shall the righteous flourish; and **abundance of peace** so long as the moon endureth" (Psa. 72:7).

"Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but peace is found."

In the "World of Tomorrow" we need, as civilized men and women to learn lessons from **"just savages."** The following account should make us feel ashamed of ourselves in our war-torn world:

Last month Chief Lerothodi of the Basutos died in his capital, Maseru. Basutoland is an independent British protectorate, mountainous like Switzerland and just slightly smaller. The news of the death brought 20,000 of his warriors over the dangerous snowy passes of the Drakenburg Mountains in a final gesture of homage; but as they came they shivered more from uneasiness than from the bitter cold, for a new chief had to be elected. Now Lerothodi had two sons, half brothers, and both were claimants of the tribal throne. Bereng, half-Europeanized and his father's favorite, was in Maseru when his father died. Seeiso, his savagery untainted by Europe and noted as a racer of horses, was in his mountain stronghold, Mohotlong. The news brought him racing, with relays of his ponies, over the perilous passes and cliffs to Maritzburg, Natal, from which he flew to Maseru for the funeral. He was too late to claim the chieftainship because the headmen had already elected Bereng. For a week 500,000 Basutos quaked, in fear of civil war. Finally Seeiso quit his sulking, and accepted Bereng as over-lord, because "war would lead to our country's loss of independence," and it would be lost in the South African Union. After the submission the brothers went side-by-side to weep quietly at their father's grave. Just savages, and yet they put their "civilized" brothers in Europe to shame.

The believer whose hope is in the Lord rejoices confidently in the Old Testament prophecy, **"To morrow the Lord will do wonders among you"** (Josh. 3:5). The morrow belongs unto the Lord. He has made His promises to those of His own, and they are **"Yea, and Amen"** in Jesus Christ.

The following from the Presbyterian, will blessedly conclude our meditations on the "World of Tomorrow":

"So doth the greater glory dim the less," said Portia, in "The Merchant of Venice." This famous line is recalled by E. Stanley Jones' reflections suggested upon a trip back to the East:

Yesterday we landed at Corsica, the home of the world-conquering Napoleon; then at Naples, where another would-be world conqueror holds sway; then at Greece, from which Alexander set out to conquer the world. Tomorrow we shall fly over Babylon and see the dust heaps left by would-be conquerors, and the next day we shall look down on Persia from which so many militarists came to make the earth tremble. They are all gone and with them their kingdoms. . . . But Thy Kingdom, O Christ, is an everlasting Kingdom! Tomorrow we shall fly close to a hill called Calvary where a Man went forth to conquer the world by love. It seems so insignificant when one puts it alongside the world-shaking tread of conquerors. But something happened on that hilltop that day that will shake to the dust all the kingdoms of the earth founded on blood and fear and hate.

THE UNITED STATES SUPREME COURT AND TRACT DISTRIBUTION

As the rain and the snow come from out the heavens
And ne'er do they return till they've watered all the earth,
And thus have fertilized it, made its vegetation spring,
Affording seed to sower, and bread to him who eats,
So never shall My word that goeth from My mouth,
Return to Me without its bearing fruit;

But surely shall accomplish that which I desire,
And surely shall it prosper in that for which I
sent it.—Isa. 55:10, 11.

Various American cities have at different times sought to restrict the distribution of the Word of God, in the form of tracts. These city ordinances have sought to place barriers against this way of getting the Bible message across to the populace.

Griffin, Georgia, required distributors to get the permission from its City Manager. The Supreme Court, in March, 1938, called this law illegal because it violated freedom of the press by prohibiting "the distribution of literature of any kind at any time, at any place, and in any manner."

Since that time other cities have limited similar laws by defining the proscribed literature and specifying times and places. Lately, the Supreme Court called these also illegal; it voided three city ordinances prohibiting the distribution of handbills because they littered the streets, and a municipal law requiring permits for door-to-door canvassing.

The appeals to the Supreme Court came from Los Angeles, Calif., and from Worcester, Mass., where persons had been arrested for distributing meeting announcements. Also from Irvington, N. J.

The tribunal's 7-to-1 decision, (Justice McReynolds dissented) was delivered by Justice Roberts. A municipality, the court ruled, may enact "regulations in the interest of public safety, health, welfare, or convenience," **but may not deprive anyone of his civil rights to circulate information and opinion.** To prevent littering, cities must punish those who actually throw papers on the streets. The Irvington law, the court declared, was not limited to those who canvass for personal profit but to everyone—including "one who wishes to present his views on political, social, or economic questions"—and such censorship through license "strikes at the very heart of the constitutional guarantees."

Below the caption of this editorial you will find a poetic rendering of Isa. 55:10, 11. What an encouragement to get the Word of God across to the man on the city street, or the country highways and byways. The Prophet, under the inspiration of the Spirit of God declares that the Word of God will operate as successfully as does the rain in watering, fertilizing the earth, making vegetation to spring forth, affording seed to the sower, giving bread to the eater. What a powerful "SO," "SO SHALL MY WORD" prosper, bear fruit, and accomplish that which I desire.

What a challenge to us Christians! God challenges and inspires us to sow the Word of God. Now the Government puts its legal approval to the divine sanction to spread the Name and fame of the Lord Jesus Christ, from door to door, from shore to shore, by the printed page.

The writer well remembers that as soon as the Lord saved his soul, with that salvation came the desire to spread the Word of God. Not being a Christian worker in any recognized sense, no missionary, no minister of the Gospel, the scattering of tracts, Gospel literature became a possibility. This urge has never left our soul, and may it never do so. Fellow Christian, may we sow the Word of God while the doors are open. They have closed in Russia, they are partly closed in many other lands. "Uncle Sam" through the Supreme Court decision left the door open—and open wide. May we enter. May we not procrastinate, or, we may be sorry.

RUSSIA THE NIGHTMARE OF EUROPE

I have set before thee an open door, and no man can shut it.—Jesus Christ.

Today Russia, the land of the Soviets, Bolsheviks, and Communists, is beginning to alarm the whole world. And, well she may. She is brute force incarnate, and has millions of men at her disposal, with unlimited material wealth to draw from—wealth which she forcibly stole from the entire nation.

Yesterday the Christian nations had an "open door" of evangelism set before them by the Lord, but through indifference and neglect that door was not entered. Since the Word of the Lord declares that no man can shut the door, it must then be that the Lord **allowed** the Bolsheviks to close the door for the time being to punish the nations for their gross neglect. Russia certainly is a thorn in the side of the European countries, as well as the American nations.

Today Russia stands astride Poland like a brute beast of prey, and she is fighting like a madman to overcome little Finland. This struggle has awakened the world to the brutality of the Soviet regime. Finland, one of the appreciated nations of the far north, is being attacked by a rapacious beast, and the sympathy of the world has been aroused.

There must be some reason for the Lord to allow this destructive force to rise and torment its own nation, and the rest of the world. It seems to the writer that his friend and brother in Christ, G. P. Raud, Director of the Russian Missionary Society, gives the key to the situation. Mr. Raud knows Russia well by personal contact through the years. He knows the Russia of today. Many of his missionaries have died for their testimony, others are suffering a living death in the frozen wastes of Siberia and elsewhere. Read his conclusions:

> Why did God permit Russia and Germany to sign an agreement? Why has Russia taken the center of the stage in world affairs recently? Why should Russia now be able to strike terror to the hearts of people in Europe?
>
> In years before Communism seized the rule in Russia most Christians did not consider Russia a mission field. Influenced by the national attitude and the national policy, British Christians had little sympathy for Russia; efforts to stir their hearts by pleas of the spiritual darkness in Russia brought forth little result. Missionaries went to India, China, Africa, but almost nothing was done to help Russia. With the World War Russia became popular, but the war ended and the country continued to be neglected. Few children of God sought to destroy Bolshevism with the dynamite of the Word of God.
>
> Truly terrifying is the union of power and godlessness in Russia, a union which operates effectively to suppress the Bible, destroy Christians, and prevent 170,000,000 people from Leningrad to Vladivostok from hearing the Gospel of salvation.
>
> Now God has permitted Russia to loom up like a great monster of unknown strength, the nightmare of Europe. The country has been mentioned on the front pages of newspapers daily, and the destiny of Europe appears to depend on what Russia plans to do. God has permitted Russia to become alarmingly conspicuous in order to arouse His people to pray for that godless country with its 170,000,000 precious souls for whom Christ shed His blood. Now children of God are crying to Him for Russia. Perhaps never before so many have been praying for open doors into Russia.
>
> In that country must be Gentiles and Jews who are to belong to the church of Christ,—how, then, can His church be completed so that He can come, unless they hear the Gospel in Russia? God wants His people to cry to Him until doors into Russia are open and the light of the Gospel can be seen everywhere in that dark land. Think of 170,000,000 souls (4,000,000 Jews included) in bondage! Souls who in this day of grace have not yet had opportunity to accept Christ. Only prayer can rend their chains and cause the Gospel to reach them. When we intercede for Russia, may we realize that we wrestle not against flesh and blood but against principalities and powers in heavenly places.
>
> May the Lord fill our hearts with love for the perishing souls in Russia. May He strengthen us to pray for them without ceasing. The work of winning souls—it includes prayer as well as preaching—is the only work that counts for eternity. The world and all that belongs to the world "passeth away," but souls won through our work, our prayers, our gifts will live for ever. Are we doing all that we can in prayer for Russia in order to help complete God's purposes in this age, which is to take from the Gentiles a "people for His name" and from the Jews a "remnant according to the election of grace" to make of the two "one new man" (Eph. 2:15)? May God help us to yield to Him fully for the sake of millions of souls who are perishing eternally without the knowledge of our Lord Jesus Christ.

THE NAME OF GOD IN MANY NATIONS

Did you know that the name of God has only four letters in nearly all languages?

French	Dieu
English	Lord
Latin	Deus
German	Gott
Hebrew	JHVH (Jehovah)
Assyrian	Adat
Dutch	Godt
Danish	Godh
Persian	Sorn
Mohammedan	Alla (or Allah)
Swedish	Goth
Sanscrit	Deva
Spanish	Dios
Greek	Teos
Greek (myth)	Zeus
Viking	Thot
Egyptian	Amon
Inca	Papa
Phoenician	Baal
Syrian	Illu
Japanese	Shin
Chaldean	Nebo
Hindustan	Hakk

—Marie-Claire, Paris.

THE BIBLE IN THE NEWSPAPER

We have commented, on this page, upon the many instances of the influence of the Scriptures upon current literature, in the way of quotations and direct or indirect references to the Bible. And now, according to "The Bible in New York," a New York pastor has analyzed "The New York Times" for one year, as to such uses of the Bible, with these results:

Four hundred and sixty-six Biblical verses, phrases and allusions appeared in 367 editorials spread over 262 days.

Forty-seven books of the Bible furnished the above: Twenty-five from the Old Testament and twenty-two from the New Testament.

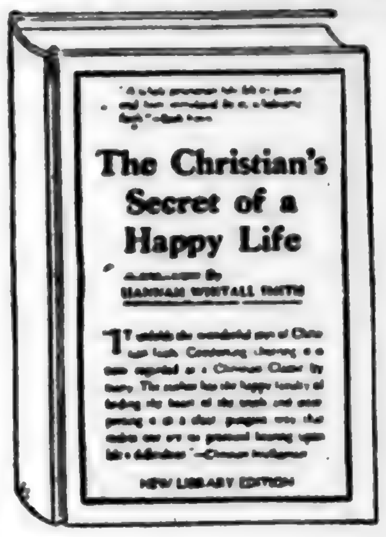
Twenty-two editorial titles reflected Scriptural influence, and four editorials were devoted exclusively to the English Bible. Some editorials held as many as four references.

ON GUARD

"Vatican Circles See Early Tie With United States." That was the caption of an item in the daily press. The Holy See has never ceased its attempt to gain diplomatic standing at Washington and to have a representative of this country at the Vatican. Catholics in this country have been constantly maneuvering to bring this about. The Papal Nuncio would be the Dean of the Diplomatic Corps, accorded first place at every function, and the Roman Church would at last gain its long-sought objective of political prestige and power in this land where the separation of Church and State has been one of our fundamental principles of freedom. I have many friends among the Catholics, men and women I highly respect, but I oppose this attempt of their Church to dominate at Washington. If enough of us are aware of the menace to

The Christian's Secret of a Happy Life

By
Hannah Whitehall Smith



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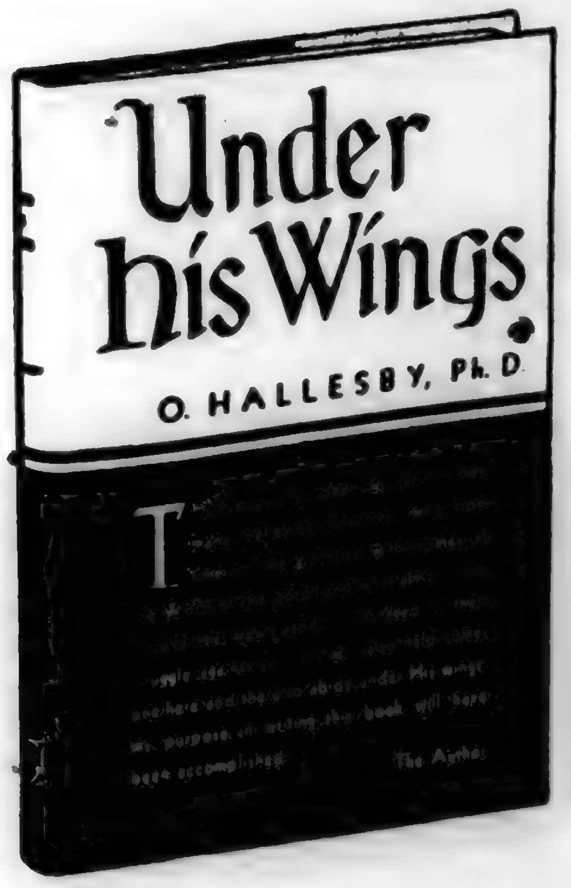
A BOY'S PRAYER

I pray whatever wrong I do,
  I'll never say what is not true;
Be willing at my task each day,
  And always honest in my play.

Make me unselfish with my joys,
  And generous with other boys;
And kind and helpful to the old,
  And prompt to do what I am told.

Bless every one I love, and teach
  Me how to help and comfort each;
Give me the strength right living brings,
  And make me good in little things.
—Unknown.



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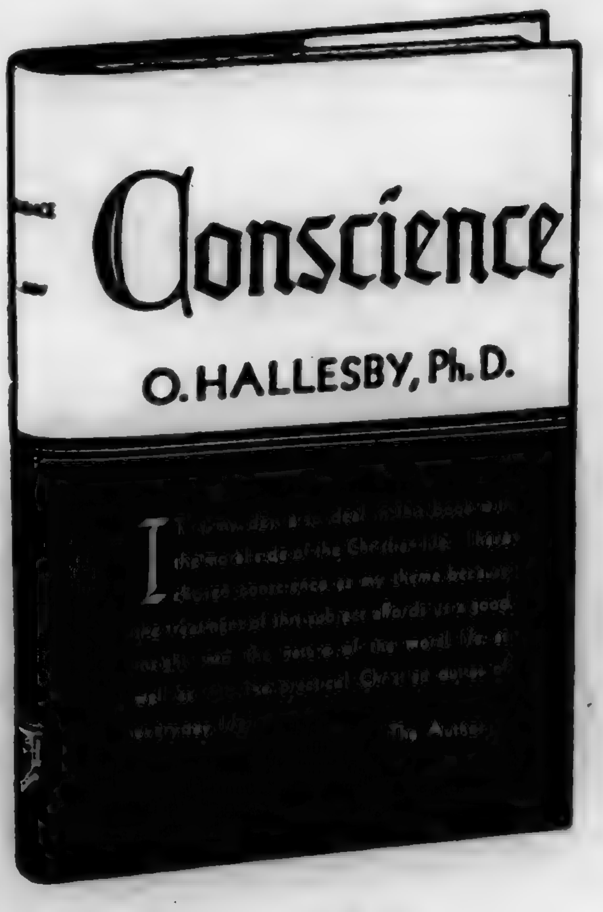
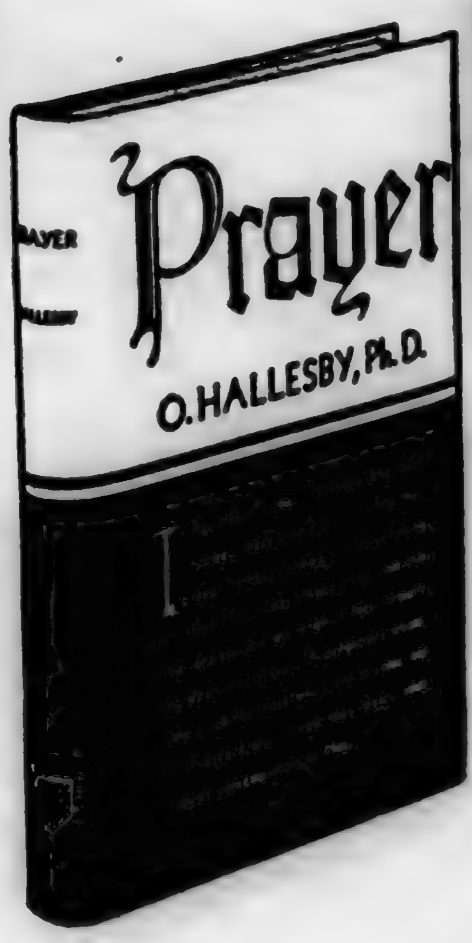
by
O. Hallesby





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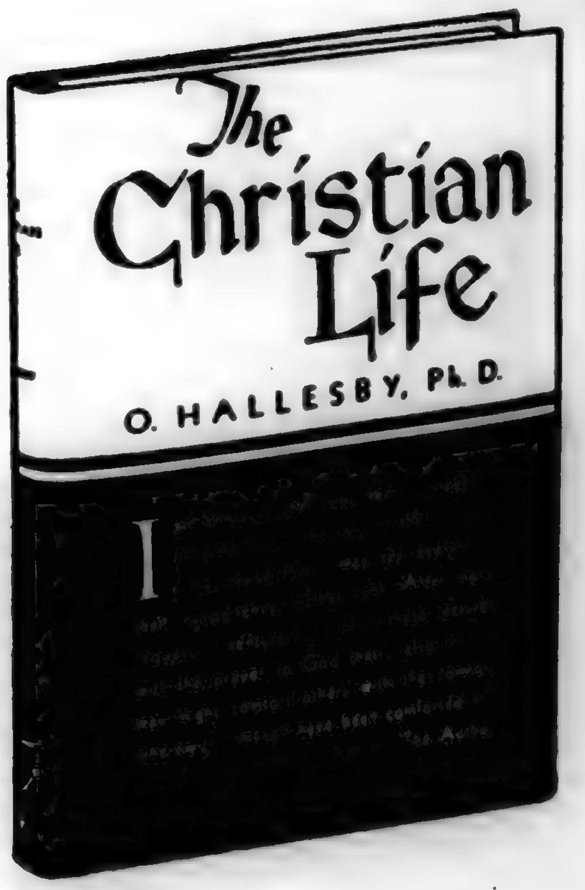

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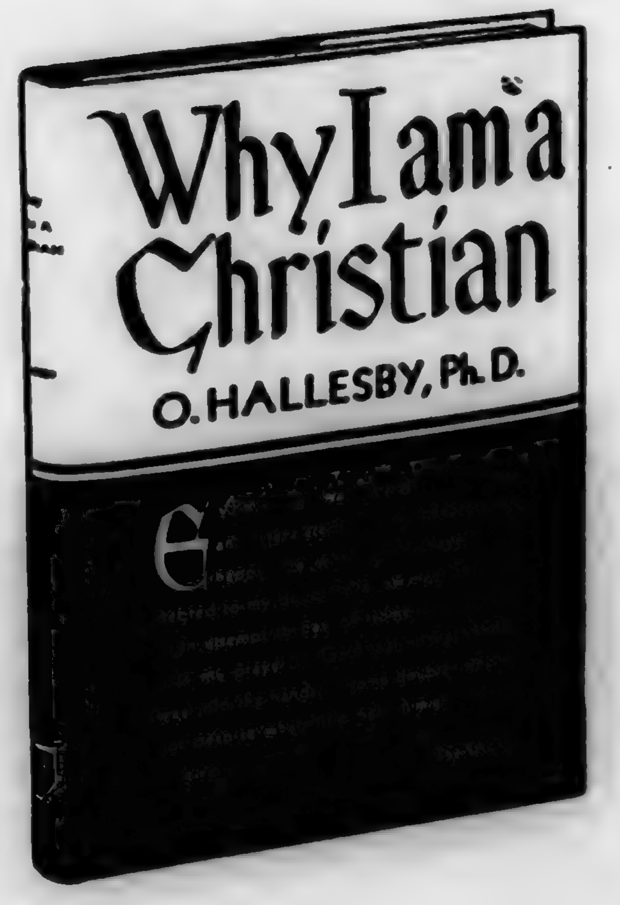

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

our religious liberties, we can prevent the beginnings of very serious trouble between Catholics and Protestants. If Catholics were wise, they would not do as they are doing. We are not bigoted and we do not wish to have old religious quarrels revived. But we shall not stand idly by when our freedom is endangered. There's a passage in Stevenson's "Travels With A Donkey" we ought to read again—"The Country of the Camisards": "They pass and smile, the children of the sword—no more the sword they wield; and O, how deep the corn along the battlefield."—Arthur Bud McCormick.

REAL WARNING

Facing godless authoritarianism in Europe are Christian leaders who do not fear to denounce the false teaching of the many antichrists now in the world. A short time ago, in a region once Belgian but now German, Mgr. Louis Kerkhofs, Bishop of Liege, issued a letter to his people containing this bold warning:

> The dangers threatening you are the greater because diverse ideas contrary to faith have been accepted and propagated by Catholics, and by Catholic publications to serve the aspiration of the "race-consciousness." The salvation of your souls and of your children's, supreme heritage of your forefathers, the Catholic religion is at this moment gravely menaced in your regions through the doctrine of racialism, which the Holy Father has severely condemned as contrary to faith and morals. Racialism denies all supernatural order, the unity and origin of the human race, original sin, the redemption, and the divinity of Christ. It denies the existence of a personal God and the foundation of the church, and conceives of immortality only as a survival—a racial survival—of the blood in the generations which follow.

"A good deal is said about depression, lack of employment, and hard times, and so many are tempted even with the light on tithing, to wait before tithing until conditions are more favorable. God says, "Prove me NOW." This is the time to prove God, in the hard place—in the night—when you cannot see your way; let God show you what He can do, if you dare to obey Him."

I want to say to all Christian workers that if the Lord sees our faith for those whom we wish to be blessed, He will honor it. He has not disappointed the faith of any of His children yet.—D. L. Moody.

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Alphus Brenneman

Christian Monitor

MARCH, 1940

IN THE GARDEN

By J. L. Horst

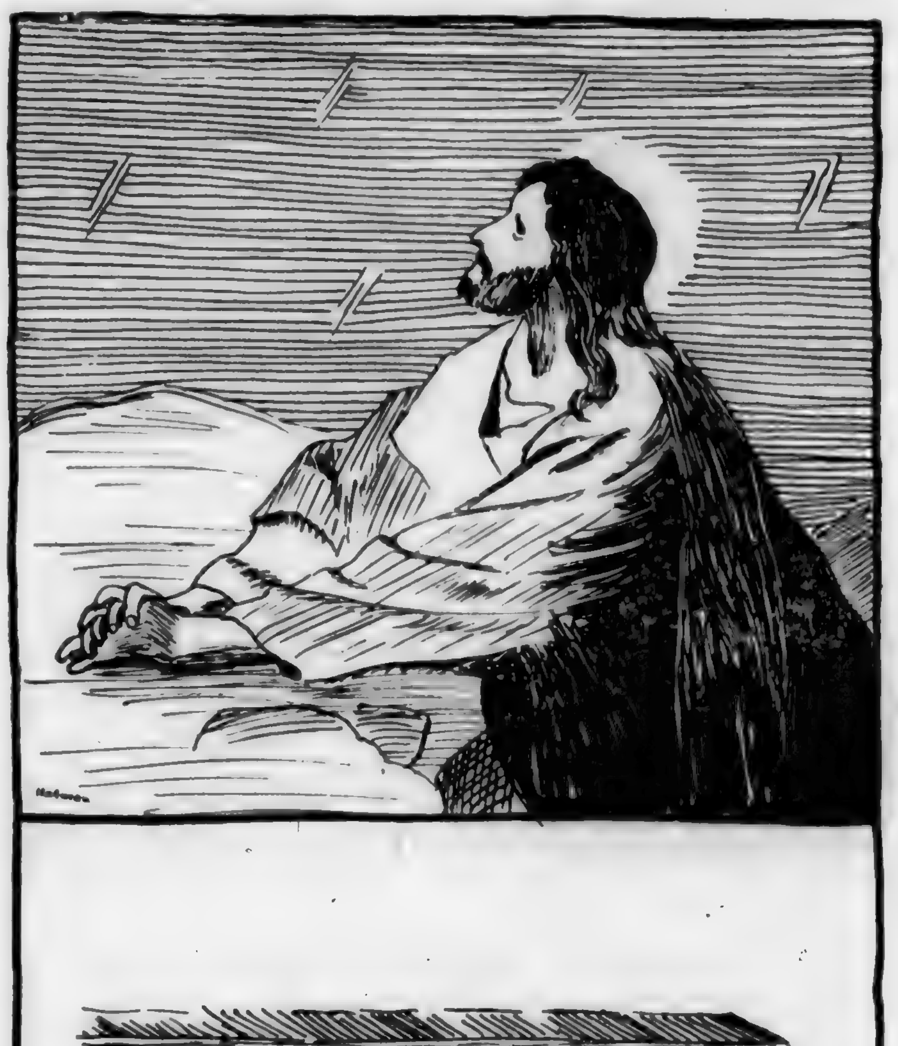
It was midnight in the garden,
When the Saviour knelt to pray,
In the shadows of Gethsem'ne,
Ere the crucifixion day.
Here He wrestled in the darkness,
Till He sweated drops of blood;
But He won a mighty vict'ry,
As the matchless Son of God.

It was evening in the garden,
Hours had passed in agony,
Till the Saviour paid the ransom,
On the cross for you and me.
But before the sun descended,
To his palace in the west,
Gentle hands, and hearts that loved Him,
Laid the body to its rest.

It was morning in the garden,
When, before the light had come,
Women came with fragrant spices,
But they found an empty tomb.
Shining angels brought a message,
Bringing hope to sinful man,
"Jesus Christ, the great Redeemer,
Has aris'n! He lives again!"

Let us follow Christ the Saviour
To the garden where He prayed,
Let us go with Him to Calv'ry,
Where redemption's price He paid;
Then go also to the garden,
Where He conquered death for aye,
And bow down in praise and worship
On this glorious Easter day.

Scottdale, Pa.



CRIPPLE TOM

By J. H. Hunter

CRIPPLE TOM listened intently as the Sunday School teacher explained the lesson. An accident when he was five had deprived Tom of his left leg. He was now ten. He was one of a dozen boys who attended Sunday School at Grace Mission in the slums of the large city of Milchester. For twenty years Miss Manly had taught slum boys there. Many of her pupils had grown to manhood, and God had permitted her to see that her labor had not been in vain. Not one boy had ever passed through her class that she did not seek to lead into a definite experience with Jesus Christ. Little Tom Harris was a shining trophy of grace. Tom had come to the class more than a year ago, and like a beautiful flower his heart had opened to the love of God. And the little cripple lad had sought to witness among his newsboy friends to Jesus Christ. Many of them he had brought to Sunday school to be dealt with by Miss Manly.

It was Easter Sunday, and the teacher had told the boys the story of the resurrection of Christ. That the story had laid hold upon their imaginations and touched their hearts was evident from the rapt attention. Simply, graphically the teacher pictured the closing scenes of the Lord's life, His death and His resurrection. In simple words she told them that this was the one story that would bring men to God, and that no one was too weak or too young to tell it. "Remember, boys," she said, "because you know that the Lord Jesus Christ died for you and rose again from the dead that He might destroy death you too should tell that story." She had drawn a picture from the world of nature. The cold, frozen, unresponsive earth was like the heart of man, she said, until warmed by the sun of God's love it burst into a new life of faith, hope, and trust in Jesus Christ.

The story touched Tom that day as he hurried home to his father, his crutch tap, tap, tapping on the pavement. His father stayed in bed all Sunday to sleep off the effects of his drunken spree on Saturday night, and it was Tom's supposed duty to go home on Sunday afternoon and put the kettle on for his parent and make him tea. As he hurried along, the teacher's words were ringing in his ears. He was only a little fellow with one leg, and it never occurred to him that God might use him much in His service. Of course he had asked other fellows to come to Sunday school, but that was not much, he thought. It was so good to be there, he thought others might enjoy it as much as he. But to speak for Christ was different. He did not know much, but he did know Jesus had done something for him that made him happy, and perhaps he could tell someone that He had risen from the dead. Tom wondered if he dared tell his father the good news. While he did not object to Tom's going to Sunday school he said frequently he "had no use for religion." Still, Tom thought, "I don't want to talk about religion, but about Jesus, and He is alive today."

When Tom reached the third floor of the tenement in Hogan's Alley he found his father sitting on the bed with his head in his hands and the picture of despair. Tom hastened to put the kettle on the miserable stove. He hopped about on his crutch for all the world like a little sparrow. He placed a loaf of bread on the rickety table, two cups without saucers and no handles, one knife, and a microscopic piece of butter. This finished, the boy then hopped to an overturned box in front of his father and sat down. The man lifted his head and peered at his son through eyes that were bleared with drink. "Tommy, lad," he said, "never take the drink. Look at me, your father. I once was a man, and now I'm an animal. You are a good boy, Tommy, to have such a father as me." Tom looked at his father, and his face glowed with suppressed excitement, and a fire was in his bones to tell him about Christ. "Father," he cried, in a voice that thrilled with excitement, "Christ is risen." It was the first sermon that the lad had preached and his father looked at him in amazement. Reaching out his hand Tom laid it gently on his parent's arm and said again, "Father, Christ is risen from the dead. Teacher told us today. He is alive. He has all power, and He can save you. Father dear, won't you believe it and trust Him to save you from sin—and the drink?"

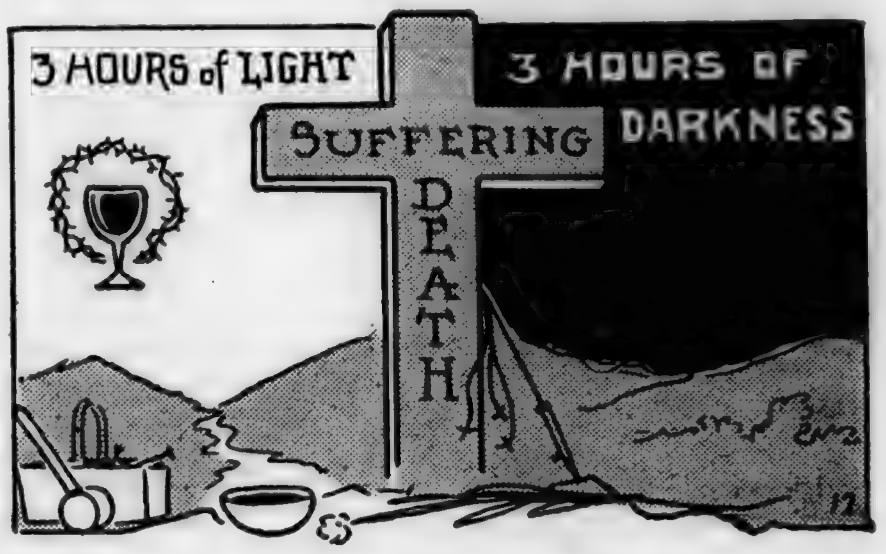
For a minute or two the bemused eyes of the man looked at his son uncomprehendingly. It seemed as though the words had penetrated no further than his ears. Then gradually it seemed they entered to his mind and he muttered to himself, "Christ is risen." Rising from the bed he walked the length of the garret and back again and murmured, "Christ is risen." And then the Sword of the Spirit of God pierced his heart and he turned with eyes overflowing to his little crippled son. "Tommy, my boy," he cried, "tell your poor father some more. Is it true? Can Christ save the likes o' me?"

For a moment Tom was stricken at the change in his father. The tears of remorse and repentance were streaming down his cheeks. The lad could not preach, but he remembered his Testament that Miss Manly had presented to each of her class. "Listen, father," he said, "I'll read you what it says." Opening his Testament at the place they had been studying that day Tom read to his father the story of the crucifixion of the Lord. "And father," he said, "that was for you and me. If you will believe it Jesus will forgive your sin."

Eagerly the man listened to his crippled son. "Tommy, lad," he said hoarsely, "do you think He can take away the craving for the drink?"

"Listen, father," said the child eagerly, "I'll read the story of the resurrection." And Tom read the wonderful story that tells of the first Easter morning when the mighty Saviour rose from the tomb. "Father, see what it says, 'All power is given unto Me in Heaven, and in earth.' The Lord can break the power of the drink if you ask Him."

The man put out his hand and laid it on his son's. "Tommy, lad, you ask Him for me." And there on the floor of the garret knelt the dissolute father and his little crippled son. But that garret was as the gate of heaven to a poor soul that was born anew through the faith of a little child.—The Evangelical Christian.



THE CRUCIFIXION

By Ursula Miller

Then there were two thieves crucified with him, one on the right hand, and another on the left.—Matt. 27:38.

And he shall set the sheep on his right hand, but the goats on the left.—Matt. 25:33.

Suspended on a wooden cross
Was the blessed Lord Christ!
With nails His hands and feet were pierced—
His blood for sin sufficed.
His mother knelt before the cross,
And other women wept;
Self-righteous Jews thronged, justified,
While death by inches crept!

A wicked thief hung to His left,
Who railed the dying Christ,
For thirsting, suffering, bleeding, if
Power of His sufficed
To get them down and save them from
The justice of the law
He sought His life, but found the grave!
No saving Christ he saw.

And, on the right hand died a thief,
Whom sorrow overcame.
He rebuked his comrade's unbelief,
Himself confessing shame.
He had a glimpse of Christ as Lord
A staggering sense of sin!
Straightway was promised pardon, bliss,
A glorious entering-in.

All we like these have merited death,
Whether at left or right,
Lies with ourselves and our vision of
The sacred, saving Light.
Whate'er these days and nights of time—
Sad or sweet to the brim—
On right or left we take our place,
By what we do with Him.

Protection, Kans.

IT IS A BAD MISTAKE

To allow children to grow up in idleness.

To talk to strangers about your troubles.

To seek advice from unspiritual advisers.

To think that riches means happiness.

To think that moderate drinking won't hurt you.

To see a girl whose mother is not her confidant.

To see a father tell his children to go one way while he goes another.

To try to be religious only when you think you are being watched.—Publisher Unknown.

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VOL. XXXII SCOTTDALE, PA., MARCH, 1940 No. 3

EASTER ALCHEMY

By Nadine S. Roth

At first glance one would have thought that all the occupants of the large comfortable farm living room were busily engrossed, each in his own particular task. In one corner by a large roll-top desk a shining crown was bent over a rather new looking Bible; across the room a face, no longer young, but with roses in the cheeks and sparkle in the blue eyes, as well as sweetness and patience written in its fine lines, was bending over its task also. She was sewing on some billowy morning cloud material. Close observation of the other one in the room, a young woman, convinced you that she was not thinking of the idyllic picture of her surroundings, or of the dietetics book she was holding, for though she was intently staring at its pages, she never turned one. A little frown puckered the almost classic forehead. Several times covert glances sought out first her father then her mother. Two or three times she seemed on the verge of speaking, then again glued her eyes to the volume in her lap. At last she yielded to the impulse to speak.

"Mother, when you taught school in Africa, was it a mission school?"

An ordinary question to most people, but the ruddy-faced man immediately became more interested in it than in his reading, and his wife looked so long at her daughter before answering, that the girl hastened to add:

"You needn't answer if you'd rather not. I suppose I never should have asked, but I surmised as much, and have wondered—"

"Yes, it was a mission school, but what brought that to your mind?" Her mother was poised as usual.

"Oh, I heard something of it when I was in Porterville," said her daughter.

"Such as," prompted the woman gently.

Was there? or did she fancy it, a real effort made at lightness in her mother's words? If there was, she sought to quickly catch the cue, and smilingly said:

"Oh, what a lovely bride you made, and how brave, good, and accomplished you were; how proud they were of you when you went to Africa, the first from that congregation."

Her mother also smiled a little smile. "Time," she said gently, "as well as distance lends enchantment; you really must take their stories with a grain of salt."

That was the way all the conversations concerning Africa had always ended. The Watson children never dared question further, only once had one even attempted it. Their mother had gently dismissed the questions with, "It was best that way."

But their father had overheard and come down with, "Never let me hear you children ask another question about that; never even mention it; you are to forget the subject entirely. Understand that?"

Of course, the subject had not been so easily forgotten. To the young Watsons it had the added charm of being a mystery that they dared not mention. Each often speculated on what might have lain behind it all. As they grew older they had gradually filled their thoughts with other things, and the mystery of their parents' early life receded into the background. But it was while Coralie was in training that she had met Stanley Markham, and learned to love him. She was just home from an extended visit to his home community, which had incidentally also been the girlhood town of her mother.

* * *

HE IS RISEN!

He is risen! Were you waiting
In the garden's silent shade
For the proof He promised to you,
When He said, "Be not afraid?"

He is risen! Have you seen Him
In the early light of morn
As the seals of sin were broken,
And grim Death of strength was shorn?

He is risen! Would you know Him
If you met your risen Lord?
Would His loving, gentle accents
In your heart find sweet accord?

He is risen! Has He spoken
To you, trembling at His feet?
Did your loving cry of "Master"
Answer to His "Mary" sweet?

Then, if He to you is risen
On this holy Easter Day;
Over sin, and death, and sorrow
You will triumph, in His way.

And through every night of anguish
Under tempest-darkened skies,
Learn, with every weeping Mary,
Christ is risen, man shall rise.—Sel.

* * *

Upon the mention of the long forbidden subject, her father had merely looked up. Presently he had begun rubbing the pages he had been reading between his thumb and forefinger, meditatively cleared his throat several times; then laid his book aside. Soon he took it up again and tried to read, and then placed it on the desk again.

What, he wondered, had Coralie heard beside that which she had mentioned? Would he have to face this thing that he had for so long run away from, and that he had thought was settled forever? Of course, it had been cowardly to try to evade a thing instead of trying to live it down. His wife, he knew instinctively, would have preferred that course. He had long ago made up his mind that it would have been the better way, but now that the unpleasant revelation might possibly touch his only daughter—Why couldn't people let long dead things buried? But wouldn't it be better for him to tell it all to her than to have her pick it up here and there?

"Coralie, what else did they tell you?" demanded her father. "We would like to know it all."

"They only told me what I told you." Coralie's manner was hesitant. "No one even mentioned the missionary part. I just overheard that."

"If you heard that, likely you overheard more."

A slow nod was his answer, and then a short laugh, "We are making a mountain out of a molehill; what I heard really wasn't much. It was just one old lady telling another a funny little superstition about bad luck having followed you and mother, because you were the last couple married at a double wedding, and something about you having failed on the mission field."

Mr. Watson took a deep breath, "My daughter, I think you have heard enough, and you will likely hear more, and I would rather tell you all about it myself.

"I was one of those young men who make such a good showing for a while, then when hard things come we wither away because we have no depth. I knew a great deal more theoretically than experimentally about consecration and its blessings. I grew like a mushroom in a hurry, but there was nothing substantial about me. No one detected it, not even I myself. I was on about all the important programs in the district, because (and this is no particular credit to me) I was well educated and talented. Whenever I talked it was convincingly, even enough to fool myself. The western church sent me east as a delegate. I was just an untried young man, but I carried them by storm as I had my home conference.

"Then I met your mother. Let me tell you, my dear, she was all they told you and more. The only mistake that ever could be laid to her charge was that she married me———"

"O Frank———" Mrs. Watson was very distressed.

Her husband held up a detaining hand, "Let me make a clean sweep of it this time."

Then turning again to his daughter, "What I have told you is the naked truth; I have not only made a failure of my own life (and no man wants to do that), but I have ruined hers as well, but had I really known what I was, I would never have let them send me to the foreign field. But in my overconfidence, I took as tokens of the Lord's blessing the fact that I could sway audiences. Wasn't my life counting for God? Wasn't I doing great things for the Lord? I truly thought so.

"The rest is soon told. We sailed and went to work at language study. It was there that my unsurrendered will and stubbornness was shown up. I had never been able to bear being crossed in the things I wanted to do. Had I honestly faced it then, confessed my fault, and sought forgiveness and help, as well as a truly surrendered heart, you would not need to listen to this story. When I was first corrected, I took the role of a martyr; then I became bitter, critical, and vindictive. Those on the field bore patiently with my wilfulness, prayed much for me, and tried lovingly to show me where I was wrong, but I would not listen, and soon found myself working against all their ways and plans. At last for the good of the natives the Board was forced to recall us. I had failed spiritually—backslid in other words.

"I made up my mind I had been unfairly treated and disgraced, and I wasn't going to have anything to do with a church that treated its most talented members that way. I was going where I had room to stretch myself. Your mother would have preferred to live within walking distance of her own church, but I wasn't going to have my wife's friends and church folk pitying her for having married me. We came out here. I chose it because it held no church of your mother's denomination in the state. I grew more and more cold toward God; finally material things filled my life. I made good at farming and became a leader in the community. That was what I had been trained for at the state college.

"Your mother shared my life wherever she could conscientiously do so, but there were places when our ways parted. Then I reproached her that she wasn't a better companion. She never replied in kind, firmly but courteously gave her reasons, and let me nag on, always bearing it with a cheerfulness I couldn't understand. She would walk miles to church and in everything served her Lord unswervingly and with gladness of heart.

"When John wanted to unite with the church, saying that he had accepted Christ, I flew into a passion and told him and mother what I thought of the whole lot of you, and then would speak to none of you for weeks. Then John was almost killed in that hayfork accident. It was then that I began to perceive that I was really fighting against God. Well, I resolved nevermore to interfere in any of your religious decisions. Then came a day when I would stay in and listen to your songs of praise; from then on I grew softer. How God followed me and how at last I yielded, and how graciously He has forgiven me you well know. I wrote to all the people I had wronged, and how happy we have all been since you know too!"

The father paused, his tale finished, then added one more loving tribute to the woman whose faith, loving kindness, and practical Christianity had been the human means of bringing him back into relationship with God.

"If ever I caused Mother to be discouraged or tempted to give up, I never knew it, and to her belongs all the credit for your consecrated Christian lives, for I did all I dared to hinder. The secret of her strength you will have to learn from her, for I know that not many, if any (good Christians though they be), have accomplished what she has."

Coralie turned adoring eyes to the flushed face that was as rosy as the material on which she was working.

"I'm afraid your father has been too hard on himself, and extolled me too highly," said Mrs. Watson in confusion.

"Not a bit, not a bit. I'm sure I never told the half of all I caused your sensitive spirit to suffer. But I can not recall one instance to mind where you have not shown a Christlike spirit. My child, you have a wonderful mother ———"

"Oh, don't say that," interrupted his wife. "I have had and still have a **Wonderful Saviour**; it was all His doing, not mine. The things that have been accomplished have been accomplished in spite of me rather than because of me. But since tomorrow is Easter, I will tell of another Easter that was the turning point in my life.

"It happened before you were born, the first Easter after we were in this part of the country. I was discouraged, lonely, and blue, very sorely buffeted. I left John who was just a baby with a neighbor (Father had gone to Albuquerque), and went in search of someone to give me a little help. I went to the little community church in Rodent, but there I found no message for a weary, heavily laden soul like mine, just a flowery nature sermon. Thankful that I still had time to find another place of worship (they had very early services there due to the fact that a city minister sometimes ministered to them before he preached in the city), I retraced my steps, stopped to ask the neighbor to keep the baby till afternoon, and walked to Burris. The Lord rewarded my effort, for there the dear old minister had just the message that I needed. Tenderly he told of the glorious risen Lord. I still remember it.

"'Dear hearts, If Easter means anything at all; it means a living Saviour and His power. Power to meet life, and whatsoever it may bring victoriously, for moment by moment the living Christ will dwell within, and if we let Him have complete control, He will cause us to triumph over every circumstance. That, beloved, is the Easter that lasts, not only for today, but every moment of every day, and every day of the year. Every year even to the end of the age!'

"On the way home I stopped and had a meeting with that Saviour. I told Him all about my frailty and my tendency to irritability and discouragement, my dread of the future, my great and my small needs. After that session I left all at the foot of the cross, and carried away the perpetual Easter within. That is all there was to it; that is the secret of all the strength I have ever had." She took a few more stitches, then held out the new Easter frock for her daughter to try on.

Mechanically the girl took it, went to her room, slipped off her outer garments and pulled the new ones over her head, fastened the fasteners, looked at her image in the full length mirror, but saw not at all how her dress fitted, nor her own radiant face and starry eyes. Instead she was seeing again the story hours that were their daily childhood heritage, the Bible games that enlivened the winter hours, the Christian books and papers (somehow always keeping up with their age requirements) that their mother's turkey money furnished, the weekly talkfests on things of the inner life with each child alone. When they grew older there was the Bible class to be held on father's lodge night. Then there was the time she strongly suspected her mother of using her own birthday money to buy a Bible for her only daughter. At least the money grandma had designated "for something you want," never was visibly used for herself. Again she heard her mother's kind replies to their youthful reincriminations of their father's harshness when they wanted to do some religious duty. "Father has lots of trouble we don't understand, and you know he is without the joy of the Lord in his soul, so let us be kind to him and pray for him," was what mother usually said. She thought of all the nature hikes and the games in which mother had participated; how heartily her laugh would ring out. No one would ever have dreamed that she was a woman disappointed in her marriage, her life work, and exiled from all her girlhood relatives and friends.

"That must have taken power," murmured the girl as she descended the stairs.

When Coralie returned to the living room, her mother was sitting on the arm of her father's chair, perhaps making up for the time when such intimacy wasn't possible.

"How does your dress fit?" was her mother's question.

"What! I don't know. All right I suppose. I really didn't look. I—I was thinking about Easter," said Coralie.

"I see," teased Mr. Watson, "the day of miracles hasn't passed. Whoever heard of a woman, and a young one at that, being unaware of her Easter clothes, before?" But if you will take the judgment of a mere man, I say it fits perfectly. And say, mother, did you notice Coralie has begun to use your brand of cosmetics? I'm glad, my dear, for so many women are satisfied with a cheaper substitute. They don't seem to realize that this is an exclusive product and can be gotten at only one place. It's a sort of Easter alchemy, isn't it? You take it inwardly and it works on the heart; from there it is carried to the lips, the cheeks, the eyes, and even to the fingertips, making a true vision of loveliness of the one who uses it.

PROMINENT CO-WORKERS OF MENNO SIMONS

By John Horsch

Bro. Horsch gives us some interesting facts concerning the colaborers of "the Reformer of Witmarsum," whose name the Mennonite Church bears today.

In his own account of his conversion and call to the ministry Menno Simons does not make mention of his ordination nor of Obbe Philips who ordained him. The reason is obvious. At the time when Menno wrote this account Obbe Philips had forsaken the church with which he had been so prominently connected. To Menno Simons this was a bitter experience, though he did not permit it to become a cause of discouragement to him. Obbe Philips' later book, titled **Confessions**, indicates that at the time of his withdrawal from the brotherhood he deviated on various points from the doctrine of the evangelical Anabaptists. He rejected the doctrine of justification by faith, as held by Menno and the Swiss Brethren, and made light of the observance of the ordinances and of all church organization. Before Obbe's withdrawal from the brotherhood Menno Simons had evidently outdistanced him as a leader. The fact that his withdrawal caused the brotherhood only the loss of a small number of members points in the direction of an earlier loss of influence. Menno Simons stated in 1554 that not ten persons could be found who shared the opinions of Obbe Philips. That Obbe returned into the Roman Church, as has been generally supposed, is an obvious error.

Dirck Philips

The most prominent co-workers with Menno Simons in Holland and North Germany were the bishops, Dirck Philips and Leonard Bouwens. Dirck Philips, the brother of Obbe Philips, was born in 1504 at Leeuwarden in Friesland. He was evidently educated for the Catholic clergy. As a young man he became a Franciscan monk, and an inmate of a monastery near this city. He was among the first to unite with the brotherhood of the evangelical Anabaptists which in the lower countries was organized by Obbe Philips. Eventually Dirck Philips was ordained a bishop by him. Dirck Philips accompanied Menno Simons on some of his travels, and in later years was bishop of the Mennonite congregations in a large territory including the cities of Danzig and Elbing and the town of Montau near Graudenz in Prussia. He lived at Danzig, or more correctly in Schottland, a suburb of this city, where the Mennonites early enjoyed a measure of toleration. Apparently the congregation at Danzig was organized by Menno Simons.

Dirck Philips was the author of various books and booklets which later were collected and printed in one volume under the title **Handbook of the Christian Doctrine and Religion.** This book is the most important early Mennonite doctrinal work besides Menno Simons' writings. It has been translated into French, German, and English. Three German editions were printed in America. His complete works were recently published in the original language (Dutch) in Vol. X of the **Bibliotheca Reformatoria Neerlandica.** Menno Simons, in his writings, refers repeatedly to the full agreement as to doctrine and practice existing between Dirck Philips and himself. After Menno's death Dirck was the most influential bishop in the Mennonite Church of Holland and north Germany. He died in 1568.

Leonard Bouwens

Leonard Bouwens, who was mentioned above, was born at Sommelsdyk, in Holland, in 1515. Before his conversion he had been a member of a society of general literary and educational aims, called "Rederijkers," which flourished in some of the cities of the Netherlands. When the Reformation movement reached the Netherlands, many of the Rederijkers gave it a friendly reception. Having served the evangelical Anabaptist Church for some time as a minister, Leonard Bouwens was ordained a bishop by Menno Simons, at Emden in 1551. In the same year he undertook a journey to visit congregations in East Friesland, Groningen, West Friesland and some of the islands of the North Sea, administering baptism and the communion.

Needless to say, this work involved great personal dangers. Bouwens decided to brave these dangers; his wife however objected, being not entirely resigned to have her husband expose himself to such great risks. Apparently Leonard Bouwens and others suggested to Menno Simons to attempt to persuade her, if possible, to give her husband her wholehearted support in fulfilling the duties of his calling. Menno Simons wrote her a letter in 1553, in which he enlarged upon the subject of full consecration to the service of the Lord, and urged the need of trusting in Him and submission to His will.

Leonard Bouwens' Labors

Leonard Bouwens was one of the most active Mennonite bishops in this early period. He lived at Emden in East Friesland, but traveled a great deal, not only in the northern provinces of the Netherlands, but also in Flanders and other parts of modern Belgium where the persecution was particularly severe. He kept a record of baptisms which he administered at every place he visited. This record shows that between the years 1551 and 1554 he baptized 869 persons; between 1554-1556, 639 persons; between 1557-1561, 808 persons; between 1563-1565, 4499; and between 1568-1582, 3509, making a total of 10,251 persons, in 142 places within about twenty-five years.

It should be observed that these great numbers of accessions to the Church were by no means solely the fruit of Bouwens' labors. These converts were won mainly through the efforts and influence of the congregations existing in these places. In those days every church member was supposed to be a missionary. Those in the congregations who were candidates for baptism and were ready for it were baptized by Bouwens. And he was not the only bishop active in those parts. The above account of accessions to the Church in the Netherlands is by no means all-inclusive. Leonard Bouwens died in 1582 at Hoorn in the Netherlands.

Gillis of Aachen

Gillis (Julius) of Aachen (Aix-la-Chapelle) was another collaborator with Menno Simons. He was born about 1500. In 1525 he was a Catholic priest. At an early date he united with the evangelical Anabaptists. He was ordained a bishop by Menno Simons in 1542. Gillis of Aachen traveled extensively in Holland and parts of Germany, and took part in important conferences, but his career ended in great disappointment to his friends. In 1557 he was taken prisoner near Antwerp while preaching in a field. In prison at Antwerp he was prevailed upon to recant his faith. He was beheaded and his body broken upon the wheel on May 10, 1557, at Antwerp. Had he remained steadfast, he would have been burned alive at the stake. Some of the chroniclers say that he was visited after his recantation by a minister of the Brethren, and upon confession was reinstated into fellowship. Evidently T. G. van Braght did not give this story credence; he did not record his death in the **Martyrs' Mirror.**

Scottdale, Pa.

CHRISTIANITY IN DRESS

The Bible, in telling Christians how to live, makes mention even of their dress. Why is this? It is because extravagance in dress is indicative of a proud heart. Any article of dress put on merely for adornment can only be the fruit of pride in the heart. Some may wear adornments by way of jewels, pearls, rings, necklaces, etc., and still say they are not proud. But the Bible says, "By their fruits ye shall know them." These facts are plain, no matter how much men or women may deny them.

Some have asked, "Can I not be a Christian and continue to wear jewelry?" We would ask, "Can you be a Christian and willfully disobey the Word of God?" What does God's Word say? Let us read First Timothy 2:9, 10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." We will quote this text from the Syriac Version of the New Testament: "So also that women [dress] in a chaste fashion of dress: and that their adorning be with modesty and chastity: not with curls, or with gold, or with pearls, or with splendid robes: but with good works, as becometh women who profess reverence for God."—Publisher Unknown.

We are on our journey to Heaven. We pass this way but once. What impression are we leaving on those whom we meet on this journey of life? May the Lord help us as followers of the meek and lowly Jesus, to help others to grow desirous to follow our steps in the strait and narrow way which leads to Heaven's portals.—F. V. K.

THE GARDEN BATTLEFIELD

By R. E. Price

It is interesting to note that from the dawn of creation and even until now the greatest battles have been fought in the garden battlefield. In noticing various historical examples, we are immediately reminded that the scene of the hardest fighting at Waterloo was a garden. The Roman General, Titus, found the gardens between Jerusalem and the Mount of Olives to be deadly battlefields. And, again, it was amid the overhanging gardens of Babylon while celebrating his ignominious feast that Belshazzar met his dreadful defeat at the hands of the Medes and Persians.

But these are not the only battles that have been waged thus, for I am convinced that likewise the greatest spiritual battles have been fought in a garden. We read how God placed Adam in the Garden of Eden to dress it and keep it, and it was this same Garden of Eden that became the scene of Satan's first onslaught against humanity. In noticing the characteristics of that garden, we are reminded that Eden was the garden spot of a virgin world that would all seem as a garden to the one we know at present. It was planted especially by God for man's happiness, for the word "Eden" signifies the place of pleasure and delight. But while it was perhaps the most beautiful garden the world has ever known, it became the scene of the saddest defeat of history—a defeat which resulted in the fall of man for it was there that Adam lost all that would make Eden a paradise when he lost his communion and fellowship with God because of his sin. For what is a beautiful garden, or even an elaborate and palacelike home with a guilty conscience therein? "It takes a heap o' living to make a place a home," yea, more; it takes much of what we call love, to make a real home. Beautiful surroundings are not the only things required to make a place a paradise. Perhaps this accounts for much of the unrest of many of the world's rich who apparently have all that one could desire to make them happy.

The particular thing that Adam lost in the Garden was what God in the twenty-eighth verse of the first chapter of Genesis had commanded him to retain, that is, his dominion. "Be fruitful, and multiply," said God, "and have dominion over every living thing." Adam lost that dominion when he lost it especially over himself, and since then man has been the slave of sin wherever we find him in his natural unregenerate state. This then is the awful heredity of the defeat in the Garden of Eden.

We come now to another scene in the history of man. Jesus, the Son of Man, the last Adam, has closed His farewell discourse to His little band of disciples and John tells us, "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples."

"'Tis midnight; and on Olive's brow,
The star is dimmed that lately shone;
'Tis midnight; in the Garden now
The suffering Saviour prays alone."

And thus a Garden becomes the scene of the last Adam's conquest. Humanity stands dumb with silence in the presence of Gethsemane, unable to fathom the depths of its mystery. Truly did the writer say, "He went a little farther." Here in the scene of spiritual conflict we see the spotless Lamb of God under the weight of the sins of humanity. And while we ponder over it in reverence we are overjoyed at the thought that herein the last Adam was serenely victorious, for, as the sweat of His agony mingles with the dew of Gethsemane, He deals the deathblow to our sin. And with His strong crying and tears He brings for each human Gethsemane the presence of the ministering angels. With His humble submission to His Father's will He redeemed for man his lost dominion. "Never did the world see such a man as Jesus. When they came out to crown Him king, He fled away; but when they came out to kill Him, He went out to meet them" (Godbey). If the Garden of Eden is the blackest defeat of history, the Garden of Gethsemane and the Garden of the Resurrection became its brightest victories. Hence none need be damned because of sin's heredity if only he will accept the benefits of Christ's victory, His redemption.

But there is a third garden that is just as truly a spiritual battlefield, and significant are the battles fought therein. This is the garden of the human heart. Job's heart was evidently such a battlefield having been made such by God and Satan, without even asking Job's consent or permission. In the experience of Job we see everything, including his creed, swept away. But through it all he clung to his faith in God. Though he could not understand all the things that were permitted to come upon him, yet in it all "Job sinned not, nor charged God foolishly." Like Paul, he kept the faith, and that is the one thing of real importance. In the great crucibles of life have you, like Job and Paul, kept the faith? Then, like them, you too have been victorious.

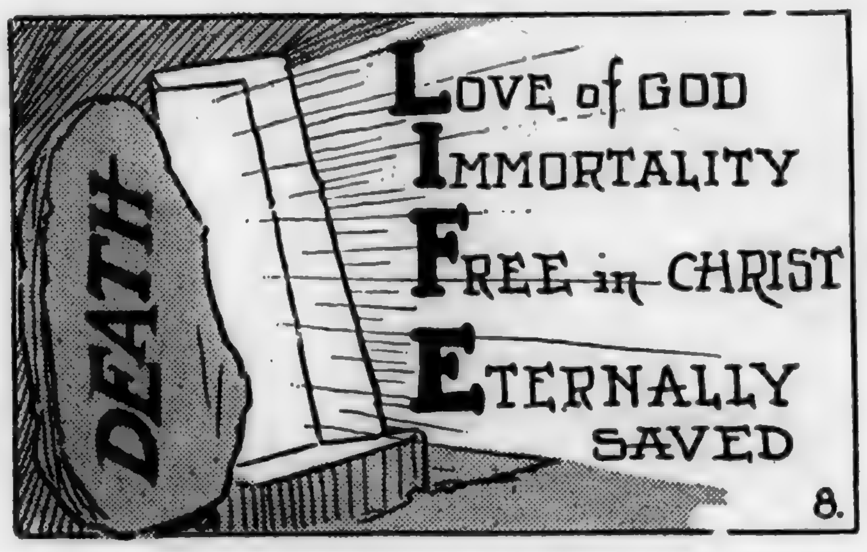
"Have you been in the garden with Jesus?
Alone with the Saviour in prayer?
Did the angels of heaven come near you?
Was Jesus awaiting you there?"

Yes, my friend, have you been in the garden of your heart with Jesus, battling there your soul's destiny? In the experiential crisis of conversion has sin been routed from your garden in the battles of repentance and restitution? Have you through a surrender of your will found dominion over self in the sanctifying Blood of Jesus? In short, have you passed through your Gethsemane of consecration?

Have you been in the garden with Jesus in the deep, refining sorrows that were cutting away the unreal and superficial from your heart and life? And have you through it all kept the faith in God in spite of all that would apparently contradict it in your experience? Too many of us, I fear, place our faith in an experience rather than in God alone.

Have you been in the garden with Jesus, even in the deep valley of intercession for the lost and wayward among those you love, or have you shrunk from such a burden in defeat?

Remember the great growth and conquest crises of the Christian life lead through the garden battlefield. But, be encouraged; none of us needs go through it alone; we may take Jesus Christ with us. And, unless we take Him with us in these crucibles the story is very likely to be like that of Eden rather than that of Gethsemane. If, however, in the Garden of our heart Jesus reigns supreme we are assured of constant victory. Let us say in the words of the old song, "I'll go with Him through the Garden; I'll go with Him all the way."—Herald of Holiness.



OUR RISEN, LIVING LORD

**He died! Rejected, scorned, and crucified,
Our broken-hearted Lord on Calvary died.
For us He gave Himself a Sacrifice,
And paid with precious blood the ransom price.**

**He slept. Peaceful in Joseph's tomb He slept,
While bleeding hearts of love sad vigil kept.
Slept, while in dread suspense, within the tomb,
Faith, Hope, and Love sat silent in the gloom.**

**He rose! Triumphant from the dead He rose,
Hailed in the watching heavens, First-fruit of those
Who slept in Him, the Pledge that all shall rise
To meet Him at His coming in the skies.**

**He lives! Our risen Lord forever lives,
And in His deathless life assurance gives
That he that liveth and believeth Him
Shall ever live that blessed life in Him.**

—H. B. Hartzler.

UNLOAD YOUR CARES

A very beautiful thought is brought out by the French translation of First Peter 5:7, where our version reads: "Casting all your care upon Him; for He careth for you." The word "casting" is translated "unload." Have you not found, many times, the cares of life too heavy to lift? Have you not felt that they were crushing you with their weight? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little iron pin and the cart was so balanced on the axles that then, with a slight pressure on the back of the cart, it would tip up and the whole load slide on to the ground, and the horse would trot away with a light step. **You do not have to take him up; just take out the little pin of your endeavors to help matters, and then, with your hands of faith and committal, tip up the big load, and then run on, for "HE takes care of you."**—Christian Union Herald.

CHRISTIAN MONITOR PULPIT

THE RESURRECTION THE CHALLENGE OF OUR FAITH

By J. Ward Shank

TEXT: If Christ be not risen, then is our preaching vain, and your faith is also vain.—I Cor. 15:4.

One great factor in the early Christian Church that motivated it to life and action was the resurrection of our Lord. It was one of those things "most surely believed" among them. It was the crowning miracle of the series of miraculous events that had gone before. It was the seal or badge of the genuineness of their faith. He had foretold His resurrection. His enemies had denied it. Its accomplishment was the final authoritative credential to which they could appeal in full assurance in answer to every opposition. They knew He had been raised in power by the hand of God. Many had seen Him since with their own eyes, and there was more than sufficient testimony to establish it as a proven fact in any honest court.

The resurrection was the more real to them since they had passed through the experience of His death and received Him in life again. Discouraged and defeated and scattered one day, they were electrified to life the next by the realization that He lived. It is no wonder that the resurrection became a favorite theme of the New Testament writers.

We shall consider the resurrection of our Lord in the light of three challenges to modern Christian life.

I. Christ is our living Master. He was shown to be alive by His followers by "many infallible proofs." All that the powers of earth and darkness could do to assure His death and continuance in death was done. He was ignominiously crucified. His side was pierced, and forthwith came out blood and water, indicating life had departed. His body was placed in the tomb. The seal was fixed and the watch was set. His death and manner of burial are almost universally acknowledged. His resurrection to life has never been effectively denied. "He lives" was the glad cry of the resurrection morning. "He lives" is the glad response of His followers today.

The fact that He lives should then have the same effect upon His followers of all time. As it quickened them to life and activity so it should produce in us responses of devotion and service. Though we do not, as they, have actual contact and association with Him, we may behold His earth life and resurrection from this mountain peak of time, and yet explore it minutely in the living record of the Word.

It was the **risen** Master which "breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). It was the resurrected Lord who said, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). It was in this power of a **living** Redeemer that the early church was born and multiplied, and it is in this power that we, "upon whom the ends of the world are come," carry His banner today. Christ's parting charge and promise, His great commission, was to the church universal, and would be entirely without meaning were one to doubt His resurrection. It has meaning and authority from the fact that it was delivered after His triumph over death. His presence is to be with each one of His true followers without limit as to time. He is not with us bodily, or according to our earthly senses, but even more real, He is present in our hearts; and in the mystery of the faith, He is "Christ in you, the hope of glory" (Col. 1:27).

II. The challenge of our faith comes again in that because our Lord lives, we, too, shall live unto life eternal. "Because I live, ye shall live also" (John 14:19). He came with the expressed purpose that we might have this eternal life. "And I give unto them eternal life" (John 10:28). For this objective He stated it was necessary that He die, be buried, and then rise again. Thus He gave to our faith a proof of immortality. And beyond the fact of immortality, we have the assurance of happiness in that state. It is true that there are few creeds that do not hold out to their followers some promise of a life to come, but they are without assurance of a state of bliss. The idea of a future life seems to be ingrained into the consciousness of man, but not without fear. Only the redeemed in Christ have the fear of death banished for them. We know that for the vast majority of mankind death is a thing that is feared. It ushers in the unknown. It has been described as a step into the dark. Some, in fear of the resurrection, have directed that their bodies be encased in stone at death. Others have desired that their bodies be burned and the ashes scattered. The Christian falls peacefully "asleep in Jesus." No wonder that Paul, regarding the victory over death, cried out, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

It is sad to think of the great number who die in a false hope and a vain faith. Millions of followers of bloodless and heathen religions are dying in expectation of a happy immortality, but they are doomed to sorrow. We are told that the Hindu dies in the hope of entering some higher form of life. The Japanese who dies in extending the interests of his emperor is given assurance of eternal bliss. The Mohammedan who dies in the defense of his faith is promised future happiness. Millions of professed Christians die only in the vain hope that "somehow they will get by," or be rescued from purgatory. Is it not the challenge of our faith to give the Gospel of a risen Redeemer to a dying world? We have a Captain of our salvation who has passed through the experience of death and returned. He has gone the way before and opened the portals of eternal life. As He left this world, He gave a parting charge that we are to go into all the world and preach this Gospel, for it is the only one that has assurance with its hope.

The resurrection of our Lord makes certain that we shall transcend our wretched and limited existence here. The righteous dead wait for a bodily resurrection. We who are alive and remain at His coming await a bodily transformation. Many have handicaps and deformities here which will be done away when the trump sounds. He shall change our vile bodies and fashion them like unto His own glorious body. This has been the joy of the child of God from the time of ancient Job to that of the modern day saint asleep in Jesus. It will be a grand experience to exchange this vile and limited existence for the pure and glorified life to come. Job, in prophetic vision, caught something of the wonder of this miracle when he exclaimed, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26). Worms, a symbol of dissolution, had already begun their work upon him. He was confident that even though his body lose its identity here, yet in his bodily form he would see God. Job wished that he might engrave his testimony to the resurrection with an iron pen and lead in the rock forever. Who can say that he did not write it more immortal than in stone? The resurrection was a challenge to his patience and integrity, and remains to our day a lesson in the same faith and virtue.

III. The resurrection is, further, the challenge of our faith because of its miraculous nature. Our faith rests upon certain fundamental points surrounding the person and work of Christ, not the least of which is His resurrection from the dead. Our faith is established and confirmed by miracles. His resurrection is the crowning miracle of the ages. If we but believe this one, we must accept them all, for they rest upon the same foundation, the power of God to set aside or supersede the laws of nature as we commonly know them. Paul asked Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?"

(Continued on page 81)

Editorials

"The Way, the Truth, and the Life"

As the Easter season is approaching naturally our minds turn to the events in the closing scenes of our Saviour's earth life—the fierce opposition on the part of the Jewish leaders, the treachery of Judas, the Last Passover, the Lord's Supper, the farewell messages in the Upper Room, the high-priestly prayer, the agony in the Garden, the arrest and trial, the order for the crucifixion, the suffering and death on the cross, and the burial of the body in the tomb. It is important that we dwell on this dark background so that we may appreciate the awful cost that was paid by our Lord for the redemption of the human race, including ourselves.

But then we delight to let our meditations continue until we come to the brighter picture of the resurrection. We see the women going early to the tomb, in a mistaken and fruitless attempt to anoint the body of Jesus, only to find that the tomb was open and the body gone. Then we delight to let our thoughts dwell on the miraculous appearances of the angels and the cheering message which they brought to the frightened women. And, best of all, we soon see the Saviour Himself appearing to astonished disciples—to Mary Magdalene at the tomb, to Peter at some unnamed place, to two men on the way to Emmaus, to Peter, to the Ten at Jerusalem in a locked room, to the Eleven later, to the seven disciples on the Sea of Galilee, to the five hundred, probably in a mountain in Galilee, and to the Eleven on Mount Olivet.

With all these wonderful events in the life of our Lord before us in a sort of mental picture, we shall invite your attention to the text quoted above. It was spoken on the last night, soon after Jesus had for the final time observed the Passover and instituted in its place the Lord's Supper and its companion ordinance of the Washing of the Saints' Feet. He had just told them about His going away in a short while, and that they could not go with Him. Naturally they were sorrowful to hear such discouraging news, even though He had told them substantially the same thing before. It was then that Jesus gave them the comforting promise that though they could not now follow Him, He was merely going on before to prepare a heavenly home for them so that they afterward could be with Him through the eternal ages. He also suggested that the disciples both knew where He was going and the way to get there.

At this point Thomas asked for further light. He said that they did not know where He was going nor the way to go in order to be with Him. Jesus, as usual, dealt patiently with honest inquirers, and went on to explain more simply and fully. It was at this point that He made the famous statement: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." This is a text that is so full of truth that one could elaborate upon it at great length and only begin to grasp its great teachings. There is one point, however, which stands out prominently, and that is the fact of Jesus Himself being the way. It is the first truth expressed, and in the second clause of the verse He returns to the same thought when He says that no one can come to the Father but by Himself.

And so we may conclude that He is the way, because He is also the truth and the life. He is the source of truth, the embodiment of truth, and the revealer of truth, but in this Easter meditation we want to stress particularly the fact that He is the life. Since He is the resurrection and the life, as He both said (Jno. 11:25) and demonstrated, and since none other can lay claim to be the Creator and Redeemer of life, and the guarantee of life from the dead, He is necessarily the only way to the Father and to the heavenly mansions.

At this Easter season we rejoice particularly that we have One who is the Way from death to life. All of us have felt the blight and death of sin. Long ago the sentence of death was passed upon the "soul that sinneth," and "all have sinned and come short of the glory of God." Hence all who are "dead in trespasses and sins" have only one way to find life, and that is at the Cross of Calvary, where He paid the penalty for the sins of the world. All who accept Him as Saviour and Lord are assured of eternal life, for "He that believeth on the Son hath everlasting life" (Jno. 3:36), and again, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I Jno. 5:12). And so we rejoice that we have a way of life through the atonement of our Lord Jesus Christ.

However, we rejoice also that we have One who has won the victory over physical death and who now guarantees the resurrection of all who are His real followers. "Because I live, ye shall live also" (Jno. 14:19) is the pledge which He gives to His own. That is the kind of Saviour which the world needs. And He is really what man wants, when he looks into his innermost heart. We want some one who can take us through the dark valley of death and bring us out on the other side of the dark river on the "sunny banks of fair deliverance." We need the crucified Saviour to bring us life from the death of sin; we need the risen Saviour to guarantee life beyond the grave through the endless ages of eternity.

We praise God, then, that we have One who shows us the way of life here and now, as we are redeemed from sin and live for Him who died for us. We praise Him, too, that we have One who has gone victoriously through the tomb and now provides a way for us likewise to have the victory over death. And as we rejoice in these blessings let us be diligent in telling others about this wonderful way of life—a way that is sure, a way that will lead us to the mansions in glory, but which, after all, is the only way. Let us all rejoice in the great truth: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Concerning European War Sufferers' Relief

In line with the historic policy of the Mennonite Church to be always ready to help to save life but never to have any part in the destruction of life, our people have been concerned with the privilege and duty of helping in some way the great numbers of needy ones in Europe who have been forced from their homes or are otherwise suffering because of the war that is once more sweeping over the leading nations of Europe. Accordingly, soon after war was declared, plans were made to send two men to Europe as commissioners to investigate needs among these suffering peoples and to suggest to the church, practical means of helping them.

In accord with this plan Bro. M. C. Lehman, Goshen, Ind., sailed for Germany, by way of Italy, leaving New York on Nov. 19. He reached Germany safely in the early part of

December. Since then he has been investigating needs in Germany, Poland, and Hungaria, but he has been unable to work out any plan of action as yet. He has been in consultation with leading Mennonites of Germany, and he and Bro. Benj. Unruh of Karlsruhe, Germany, have been negotiating with the German government. The type of procedures which they have had to go through are such as require time, and haste must be made slowly. Bro. Lehman's reports indicate that there is real need in some of the Germanic countries, because of the many refugees who are living in camps with meager clothing and food. If and when the way opens to do some work in their behalf, we are sure our people will respond with both men and means.

Owing to various unavoidable delays Bro. Amos Swartzentruber of Kitchener, Ont., who was appointed to investigate relief needs on the side of the allied countries, did not leave until Jan. 19, when he sailed for England. His investigations in England showed some needs in which our people can help, and he is undertaking this work in a systematic way. He has also contacted Bros. Lester Hershey and Ernest Bennett, who came from Spain to meet him in Paris. Together they will look into needs in France or any other countries accessible from the allied side of the conflict, as well as making final plans for the closing out of the work in Spain. As needs arise other workers will be sent to Europe to help out with any work that our commissioners find to do.

Our folks have been preparing and gathering clothing for war sufferers. It is hoped that our brethren in Europe will soon find an outlet for these contributions on the part of our sisters for the suffering women and children, as well as the others who are in need. This European Relief work is directed by the Mennonite Central Committee, of which the Mennonite Relief Committee is a co-operating agency, together with the organization among the nonresistant churches in Canada. It is one of the means by which we can give to the world our testimony for peace, as well as to minister to the needy in the name of our Lord, as He taught both by His life and precepts.

Spiritual Starvation

Of recent years it has become a fad among certain classes of people to regulate their diet so rigidly, in order to meet the demands of certain fashions, that they partially starve themselves and thus become ready victims to any disease which they may contact. Such fashions go in waves, and at times the devotees of style diet more rigidly than at others. But there are always such as are willing to deprive themselves of needed nourishment in order to be in style. There is a legitimate place for restraint in eating and drinking, when it is done in the interests of health and in accordance with the Bible principle of temperance or self-control, but when it is carried to extremes, through worldly motives and to the jeopardizing of one's health, it becomes a sin.

It is not hard to see the fallacy of fads for the starvation of the body, and people with a Christian viewpoint in life will naturally rise up to condemn such practices. But when it comes to spiritual starvation the Christian has a harder battle to fight than in the matter of starving the body. How easy it is to neglect to pray and read the Bible and to give one's self over to quiet times of meditation, when the Holy Spirit can speak to us! How often we as professed Christians are more guilty of starving the soul than even worldly people are of starving the body! It should be a matter of real heart-searching and deep concern that we be diligent in taking the needed nourishment in order to strengthen our spiritual lives and to give effective service for Christ.

Let us enumerate a few of the things that we need to do if our souls are to be properly fed. First on the list are our private devotions. They have already been referred to. We need to watch that in our personal lives we have some quiet time to spend in reading the Word, in prayer, and in meditation. Here is where Satan makes one of his strongest attacks on the life of the Christian, and it becomes very easy to do something else that is good and necessary during the period which we had set aside for waiting upon God. Second, we think of the family worship, when all the inmates of the home gather together, and collectively render their homage and devotion to God. Some one has spoken of "streamlined worship" in the home, in which the family devotions are gone through in a set form and as rapidly as possible. We may be sure that Satan will rob this means of grace of its meaning and help unless we are on our guard. Thirdly, we dare not neglect the public worship in the house of the Lord. Whether the service is that of Sunday school, preaching, young people's meeting, prayer meeting, or something else, we dare not forsake "the assembling of ourselves together, as the manner of some is," if we want to be well-nourished and strong in the Lord. We should also take advantage of all special means which the church provides for our spiritual nurture. Among such can be named Bible conferences, the various types of Bible schools, institutes, and Bible and mission study classes in the home congregations. Do you sometimes ask the question why you are so weak and powerless in your Christian life and service? In answer we would say in the words of another, "Do not starve yourself and expect to be strong in the Lord."

Getting Ready for Spring

No one needs to remind our folks who live in the rural sections that with the coming of March the spring activities of the farm will begin. In some sections the sugar camps will be going full blast; in others, people will soon be working in the soil, and before the month is over some planting will have been done. The thrifty housewife will have her early garden plants all ready when the season opens and the weather is warm enough to set them out.

But perhaps we need to be reminded more that spring and summer bring spiritual activities for which we need to make preparations. For instance, summer Bible school season will soon be here. Have we made plans for the work, by appointing the proper officers and arranging our staff of teachers? It is not too early to begin; in fact, now is the time when such plans should be made. Have we thought of having any special meetings this spring or summer—a Bible Conference or an evangelistic meeting? We need to make our plans if we wish to make the most out of such work. As we are making our preparations for the activities of spring and summer, let us be sure that we put just as much foresight and thought and labor into things spiritual as for things temporal. We should not even be satisfied with such a standard. Let us, according to the command of Jesus, give first place to the things of the kingdom of God.

Christian Life

"EXCEPT A CORN OF WHEAT . . ."

By Edna K. Wenger

If we would share the risen life with Christ we must also be willing to suffer and to be crucified with Him. Eternal life comes out of the death of the "old man," just as the grain of wheat must die if it is to bring forth a living plant that will bear fruit.

You looked at the beautiful white lily. Its petals gleamed white in the Easter morning sunshine; its chalice was fresh with the droplets of dew. You breathed in the exquisite fragrance issuing from its yellow heart. Yesterday the flower had lain folded in its tender green bud. Weeks ago it was only three slender green blades. Last fall it was a bulb, wrinkled and dried and brown. One day you had buried it in the good brown earth. You forgot about it until you saw that the earth was swollen and cracked, and soon you saw that the first living green had appeared. Then, on Easter morning, it had come to perfection, a star-like, six-petalled blossom.

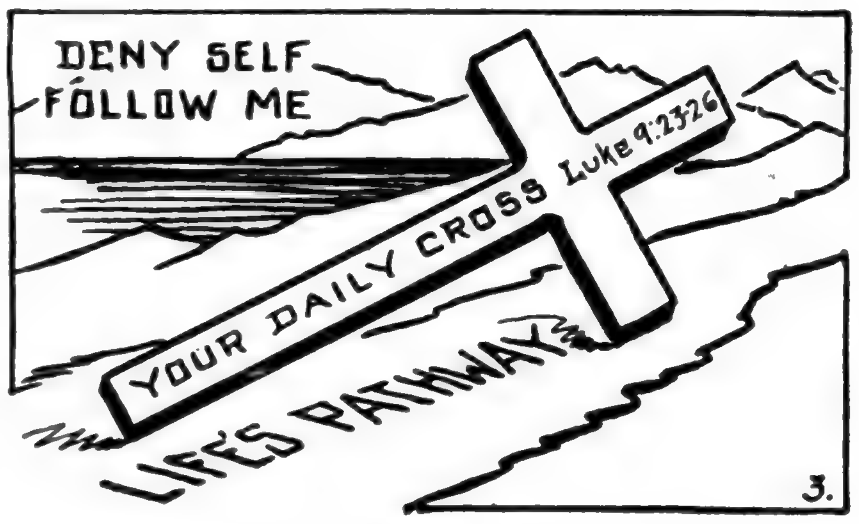
Always, for years and even for centuries, Christian people have thought of the lily as a symbol of resurrection. And you, too, have thought this morning I know, of the resurrection. Jesus used a similar thought to teach the truth of the resurrection. You remember His words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (Jno. 12:24).

Death was very near to our Saviour when He spoke this. He had entered the temple to teach for the last time. Among the worshipers at the feast were some Greeks, who addressed Philip thus, "Sir, we would see Jesus." When Philip and Andrew bore the request to Jesus, He answered promptly that they had come at the right time, if they wished to see the real Jesus. For the hour was approaching, when all earth should see Him fulfilling the great purpose, for which He had come to earth. Only in His death and resurrection could the Greeks see Him in His real glory. Erdman comments thus: "The Greeks did not need to hear His words or see His miracles; His death was what they needed to witness. His death would be the attractive power which would draw to Himself all these multitudes of the Gentile world represented by these inquirers."

Only as Jesus trudged the rocky road to Calvary to give His life away could that life bear its richest fruit for time and for eternity. Without the event of Calvary, His life would be as a spotless, crystal light, burning a while in the darkness, only to be removed at last from the world of men forever. "But," said Jesus, "I am that corn of wheat, and, by death, my life shall continue in thousands of My own down through the years, until I shall return again." Jesus implies, too, that the story of the grain of wheat may illustrate the life of the believer. Only as the disciple reaches the place called Calvary in His life will that life bear fruit. "If any man serve me let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour." "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The results of the buried life will be fourfold: your life will grow; your influence will enlarge; you will be blest with fellowship with Jesus; you will enjoy the consciousness of your Father's approval. These, says Jesus, are the blessings you shall have, if you will come with Me to the place of death. Paul expresses this same life purpose, when he says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

The second result, according to the promise of Jesus, was fulfilled in the lives of Jesus' first followers; for as we read the lives of the apostles in the Book of The Acts, we see plainly the evidence of an ever-broadening life. From single, lonely grains, we see the green blades of wheat springing up to bear fruit unto life eternal. In Mrs. Howard Taylor's, "The Triumph of John and Betty Stam," she proves that this promise is even now being fulfilled. She says, "For sacrifice in carrying out the great purpose of redemption sets free the great reserves of divine power and love. We see it in the Triumph Song, 'Worthy art thou, for thou wast slain.' We see it all down the ages in the experience of those who 'follow the Lamb whithersoever he goeth.' We see it today in the suffering and victory of John and Betty Stam, which have set free divine forces, the extent of whose working none can measure."



JOYOUS EASTER

O joyous Easter morning,
That saw the Lord arise!
O bright and happy morning!
The clouds have left the skies.
The night of grief is ended.
The day has come again,
And Christ has won the vict'ry,
For all the sons of men.

O blessed Easter morning!
What day so bright as this,
When, through His mighty triumph,
He won the courts of bliss.
The doors of heaven are open,
The grave no more has dread;
For risen is our Saviour,
The firstfruits of the dead.

O gladsome Easter morning!
Our hearts rejoice today,
The grave and death are conquered
He is of Life the Way.
The hosts of sin are vanquished
He is the Victor King!
Then let us all with gladness
Our thankful praises sing.—Sel.

The broadening life and the enlarging influence, they are two of the fruits of the dying grain of wheat. The third is fellowship with Christ. The disciples were sad at the thought of His going. They recalled the days so rich in fellowship with Christ, and when they looked ahead, they could see only a great, vast loneliness. But how much deeper was the fellowship of the coming years! Even Paul who never enjoyed the personal fellowship of Jesus during His earth life, spoke of the life with Him in these sublime words, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). Frances Havergal puts into verse the story of her life of fellowship:

Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand.
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Oh, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season as from Thee
To weary ones in needful hour.

Oh, fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought, and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

Just before Frances Havergal left the world of time for the eternal world, she said, "Ever since I trusted Jesus altogether, I have been so happy. I cannot tell you how lovely, how precious He is to me.... Not one thing hath failed; tell them all around.... So beautiful to go!"

In life she had enjoyed the abiding fellowship, and death did not end it.

The last of the fourfold blessing is the approval of the Father. This means that life is so lived in His will, that, as we look up into the face of the Father, we see His smile of approval. It means also that when life's last glad hour has passed, we shall know that the Father is satisfied with the life we are returning to Him. Paul was sure of that, "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness."

That consciousness in life is worth all the experiences of the Calvary way; that knowledge at the end of life will be part of the glory. That will be some of the fruit unto life eternal. This way is not the easy way; it is not the popular way, but it leads unto God.

> Across the will of nature
> Leads on the path of God,
> Not where the flesh delighteth
> The feet of Jesus trod.
> —Amy Carmichael.

Bareville, Pa.

MY EXPERIENCES DURING THE WORLD WAR

V. Detachment C. O.

By Elam R. Hernley

These recitals of experiences during the World War should help us to continue to stand true to the peace principles of our Lord. Let us never, either in war or peace, be found wanting in our loyalty to the Prince of Peace.

During the month of June I had very little liberty. When Clarence Wade and I were taken back to the 8th Co. from our 6th Co. and guardhouse experience on Saturday, June 8, the 8th Co. was under quarantine for measles. This quarantine lasted until Thursday, June 27. As soon as it was lifted we got permission to go for a hike, which was quite a treat after being penned up so long. Even the acting first sergeant (who was in charge of the barracks while the regular first sergeant was on furlough) was glad to be out of quarantine. He told us he felt like he had been in prison for about three weeks.

In the afternoon I visited the C. O.'s in the detention camp, or Camp Sanitary Detachment, as it was known. While there a lieutenant entered and told the boys that 50 C. O.'s would be brought there the next day, and ordered the mess sergeant to prepare meals for them. One of the boys said to me, "I guess that means you will be with us tomorrow." I told him I hoped so. However, the next day there were only about a dozen taken there.

The day before our quarantine was lifted I was taken to the Personnel Office at Divisional Headquarters. I was informed that this was the place where they decide for what branch of service a person is best fitted. When I arrived there, a sergeant asked, "You were a Linotype operator before you came to camp?" I said, "Yes, sir." Then he asked, "How would you like a position as Linotype operator here in camp?" I told him I could not accept any service in the army. "Of course," he declared, "it would be under military authority but it would be just like setting type in civil life." I refused to accept it, telling him I could take no work that was under military control. Then turning to the one who had taken me there, he said, "All right, take him back."

On Monday, July 1, Wade, Kuhns, Baker, and I were granted a long-hoped-for privilege. On that day we were transferred to the Camp Sanitary Detachment. We had visited them a number of times, but now it was our happy lot to stay there and be at home with them. The lieutenant who had charge of the detachment was good-natured and well-liked by the boys, and we were glad to be under his jurisdiction. Each day we took hikes for exercise, and also took our turns at working in the kitchen and helping to keep the place clean.

About a week after being transferred there, my brother Christ and his wife paid me a short visit, which I appreciated very much. It certainly was good to see some of my folks again, even though their stay was short. They brought a package along and one of the articles it contained was a hymnal sent by my mother. This was used quite frequently during the rest of my stay there, as we spent much time in singing.

On Wednesday, July 10, I was called to Headquarters by the camp inspector, Major Tyler. He asked me all about my mistreatment, and requested me to tell what I knew about others whom I heard were mistreated. He asked me to affirm to the truth of my statements and every word was taken in shorthand by a stenographer. The inspector told me he was a new man in the camp and wanted to find out how the C. O.'s were being treated.

The following Saturday all the C. O.'s were taken to Headquarters where we signed applications for farm furloughs to Aug. 15. At this time we believed that we were to be sent to Fort Leavenworth in Kansas, and from there sent out to work on farms. We had no idea to what farms we would be sent, but we knew they would not send us to our home localities. However, we were told they would send us among our own church people if satisfactory arrangements could be made. We were all anxious to get the farm furloughs where we could do work that was not under military control. However, a number of us had to experience one more trial before that privilege was ours.

On Tuesday morning, July 16, a number of us who had been in the Camp Sanitary Detachment only a few weeks, were assigned to the 25th Co., whose barracks were adjacent to ours. Several had been assigned there a day or two previous, but they still ate and slept in the C. O. barracks. That morning we were given calisthenic exercises, but some refused to take them and were placed in the stockade. The rest of us, about 15 in number, were taken on a hike. In the afternoon we were taken out again by officers of the 25th Co. They took us out in the woods and told us to carry some poles in to camp to build a fence. Because we refused to do so, they took us in to battalion headquarters, cursing us almost continuously.

When the officers reported to the battalion commander, he ordered a lieutenant, whom we later learned was Lieut. Kennedy, to put us through some exercises. With an angry, determined look on his face he took charge of us and, with the aid of several noncommissioned officers, put us through exercises and made us run around in a circle until we were completely exhausted. All the while, those who could not keep in time or lagged behind while running, were beaten, kicked, and cursed. After what seemed like hours of such treatment, we were taken in and compelled to take cold shower baths. One boy was scrubbed with a brush, using lye on him. This, however, drew a protest from the lieutenant in charge.

After this we were released and permitted to go to our bunks. The rest of the C. O.'s gave us some good news as soon as we got inside. Our own lieutenant had told them that the next day he would have complete charge of all C. O.'s in the camp and the 25th Co. would have no more authority over us. He said we were to move into tents back of headquarters. So the next day we erected two rows of tents facing each other and moved into them in the afternoon. There were some thirty tents, beside a supply tent, an officers' mess tent and a kitchen tent. There were about 200 C. O.'s, six occupying each tent. The name was changed from Camp Sanitary Detachment to Casual Detachment C. O. We were not allowed to go into camp, but were permitted to have visitors. A few days later those who had been placed in the stockade were released and moved out to the tents.

We lived in the tents until we were sent out on farms in August. During that time we received many jeers from soldiers as they passed. But we also received some commendation. One day the camp commander came out and inspected our place and he remarked that he was well pleased with the way it was kept clean.

Every evening many of the C. O.'s would get together back of the tents and hold a prayer meeting. One evening the meeting was in charge of a number of boys who were to be transferred to Camp Meade the next day. We had a very impressive service. Among the group was Leon Myer, who later went across the ocean to do reconstruction work. He gave a good talk on Rom. 13:1-7.

On Monday, July 29, I was taken to Headquarters before Major Tyler, the camp inspector. This time he questioned me concerning our mistreatment by the 25th Co. officers. Lieut. Cramblett, who was in command of the C. O.'s said to me on the way, "This is the second time the camp inspector called for you," and wondered why I was getting into so much trouble. It was not Lieut. Cramblett's fault, however, that any of us got into trouble. He acted like a real gentleman in his dealings with us, and I had a high regard for him.

The following Saturday a few of us were taken to Headquarters to identify Lieut. Kennedy, who had mistreated us and who, as a result, was to be court-martialed. We did not know his name at the time, and we were taken in a room, one at a time, to identify him. As I looked at the officers seated

(Continued on page 77)

Our Home Circle

THE FATHER IN THE HOME

By David E. Plank

God has placed upon the father the responsibility of both the temporal and spiritual headship of the home. The welfare of the other members of the home depends largely upon how he discharges that responsibility. Bro. Plank in this article gives us a new sense of the privileges and duties of "the father in the home."

It is with considerable reluctance that the author writes on this subject, for it is not an easy matter for a father to write of his own experiences and to attempt to give advice to others.

Years ago we used to wonder why a certain bishop who was wealthy did not preach more about the deceitfulness of richness. But we realize better now the predicament in which this brother was. If he preached too little about it, he was not declaring the whole counsel of God. If he said too much, there were those who doubtless would have said, "How about yourself?" I think the brother did realize his shortcomings as a steward. Nevertheless, it is obviously better for a rich brother to point out the sin of serving mammon than for a poor brother to say too much about it. Likewise it would seem more appropriate for a father, even with many failings, to write this article, than for a bachelor to do it!

Human fathers date back to Adam's time. One might observe that fathers have been decidedly "human" ever since, with all the shortcomings that that term may imply. Adam failed with the first boy, but if we understand the Biblical account, the next two boys were righteous. Very likely Adam observed, as we often do, "There is a difference in children." Of course, Mother Eve shared in Adam's responsibility, as well as in his credit, for the training of their boys and girls; but this article is about fathers. As we follow the Bible through we find some good fathers with bad children, and few bad fathers with good children, but on the whole we observe that godly training did bring results in a great majority of cases.

Solomon did not speak in vain. And, after all, they were not actually his words, but God's Word, and His Word is always true. Some people would maintain that there are exceptions to Solomon's admonition and promise: "Train up a child in the way he should go: and when he is old, he will not depart from it." However, I would rather ascribe any failures to the probability that we have not accomplished this training one hundred per cent. Even Solomon seems not to have followed his own advice very well. He, too, was human and made some serious mistakes. Evidently his multiplicity of wives was not conducive to godly child training, and this handicap was of Solomon's own making. The Lord did not want it that way.

About the exceptions: We once knew a beloved deacon who had three sons and one daughter. Two of the boys were exceptionally bright; the third had ordinary intelligence, while the girl was below normal. Yet the girl was the only one of the children to remain with the church of their father! Why? I do not know. I can recall what seemed to be weaknesses in this father's life, but not such as to warrant this kind of outcome. His wife, too, stood by him, as much as one could see. There were neither riches nor poverty in this home, in fact, it seemed to approach the ideal. There were family worship, regular church attendance and activity, moderate discipline, and the children's material needs were surely supplied. And yet this unfavorable outcome. It seems to me there can be but one answer: Somewhere this father erred, even as you and I fall short of the perfect child training. God has set up a perfect standard for child training—what less would we expect or want Him to do? This means perfect training by precept and example. Then we suppose there would be no exceptions. It is toward this perfect standard that all Christian fathers strive, but we err so often and much, that if it were not for the grace and mercy of God, none of our children would turn to the Lord for salvation.

We want to make this department as helpful and serviceable to our readers as possible. To this end we invite you to write to us and tell what subjects, problems, or projects you would like to see discussed in these pages. We shall also be glad to make room for questions that are sent in for discussion. We ask your prayerful co-operation in making this department a worth-while addition to the service rendered to our reading constituency.

One thing is sure, there must be co-operation between father and mother if there is to be effective discipline and training. A certain family has two small children. The young mother is "easy," the father would be more stern at times, but when he does attempt correction, the mother interferes. Result? The children take huge delight in being naughty. Then, of course, we have seen it the other way around—the husband being the "easy" one and with the same results. In either combination this lack of co-operation is simply disastrous to godly child training. If father and mother think differently about a matter concerning the children, they had better adjust their differences some place else than in the presence of the children.

During the last decade the "cares of this world" have been unusually heavy upon the shoulders of many fathers. With decreased earnings many could not maintain the high standard of living to which they had accustomed themselves. Financial struggles, disappointments, and sometimes a crash, have been the experience of most of us. Mothers, of course, have suffered an equal if not greater share, and perhaps with less complaint. Somehow it seems as if we have become a generation of Marthas, i. e., "cumbered about much serving," but finding it more and more difficult to provide the service. Monthly bills have to be paid and the wherewithal provided somehow. We realize only too well that these things have kept us too busy to be the kind of fathers we should have been and would like to have been. This is a "confession" that thousands of fathers would willingly sign.

What to do? Simpler living and a richer faith would have worked wonders, and still will. Presumably economic troubles are not past, and anyway, some pioneer hardships and deprivations would be good for all of us. Sometimes we wish cars and other conveniences and contraptions had never been invented, for they take just so much more of our time and means. Yet these things are "nice," and we think we cannot get along without them. Then some of us must have things "bigger and better" (and finer) than others. All this has its effect on our children.

We sacrifice for our children because we say we want them to have it better than we had it. But we fail to recognize that "it" (life) consists not in the abundance of the things which we possess. These "things" may consist of education, wealth, ease, pleasure, etc., which we think our children must have, regardless of cost. It is no wonder that many children do not "seek the kingdom of God and his righteousness," for they are intoxicated with the abundance of the things of this world.

Mother naturally and of necessity has closer contact with small children in the home than the father has. Therefore the father should be slow to criticize the mother's efforts to train the children in the way they should go. If such criticism becomes necessary, the father does well to consider carefully at the same time that he might do worse than the mother if he were in her place. The normal mother loves the companionship of her small children, but their fretfulness often gets on her nerves, nevertheless. The father is mostly removed from this unpleasant feature when away at work during the day. And when night comes, and some "floor walking" has to be done, the father should do his share, if at all possible.

School time is a critical stage in the experience of a child. At the tender age of six they toddle off to the public school. The teachers may or may not be Christians, and a majority of the pupils will not be, in the average school. Of course, we appreciate the public schools of our land, but they surely do present some serious problems to Christian parents. Sometimes we do not realize till too late just what harmful influences are affecting our children at school. Careful and prayerful teaching in the home will, of course, not be lost, but parents cannot escape a feeling of helplessness during the school hours when children are not under their influence. Then there are other sources of influence such as hired help about the place, neighbors, etc., who implant things into the minds of our children that we do not want there.

And finally, it takes the grace of God in abundant measure to be a good father. However we are glad that the Lord has said, "My grace is sufficient for thee."

Harrisonburg, Va.

STEWARDSHIP IN THE HOME

By S. Spenser Minnich

A thirteen-year-old boy wrote a very pictorial definition of stewardship: "Stewardship means that life is a great ship loaded with a rich cargo to be delivered to many people in many places. God is the Owner of the ship but I am the captain of it."

Stewardship is more than giving money to the church. Stewardship of life involves **time, talents** and **things.** We think of money when stewardship is mentioned because money is the medium of exchange of men's services one to another. People may exchange kind deeds and services without exchange of any money.

We observe stewardship in the home more than anywhere else. Consider our use of **time, talents** and **things (money)** in the relationships between husbands and wives, between parents and children, between the family and grandparents, between the family and the immediate neighbors, between the family and the church, the state and the world at large.

No other institution would dare to attempt to maintain such close contacts between persons as necessarily follow within the family. In the family we discover in its fullness the difficulty of human adjustments and the ease with which one individual gets on the nerves of another. The home exists primarily for two large and vital reasons: **First,** the rearing of children and preparing them to meet the problems of life; and **second,** that the parents may mutually live and find happiness in realizing their God-given purpose in life.

Stewardship for Children

Chester is the eight-year-old son in a family—father, mother, eleven-year-old sister and five-year-old brother. They live on a rented farm. Naturally money is not plentiful. The parents desire to give their children the best Christian training possible. How shall they proceed with Chester? Here is their program. Chester was asked to fill the woodbox twice daily as a definite assignment. He asked his mother to pay him five cents each day. Should his mother pay him for this home duty? She said: "Chester, don't you belong to our family, eat and sleep here?" Chester replied, "Yes." The mother explained that all members of the family needed to assume many duties in the family without thought of special pay.

But the father and mother believing that Chester should become accustomed to handling and making decisions felt that giving him a weekly allowance of twenty cents would be a good move. They explained to him that this was not pay for doing certain specific jobs but part of the family income in which he was permitted to share. Then by mutual consideration with him, it was agreed that five cents was for his weekly church contribution, five cents for Sunday-school, five cents for his school saving account, and five cents to spend. Each Sunday instead of Chester asking money for Sunday school he used his own money. Instead of asking a nickel for an ice-cream cone he understood he was to use his own. If he desired to save his money until he had enough to buy a more costly article he thus exercised in the self-discipline of saving money.

As Chester grew older the allowance was increased. Soon his parents gave him a chance to earn money with chickens and a calf. By the time he was sixteen he had saved nearly $200 toward a college education. Meanwhile, he had developed in giving for the work of the church and making decisions how much he would spend for material things.

His stewardship extended into such activities as helping an aged couple living near by. Kindness and helpfulness to other members of the family was a part of the general stewardship goal of the parents.

Stewardship for Husbands and Wives

A man and woman who have welded their personalities into one, who share with each other their time, talents, and material assets for the mutual self-realization of each and for the good they can do is one of God's choicest exhibits. Where love abounds, rules for such a partnership are not so necessary. But the careful observance of wholesome conduct one to the other is an assurance that love will continue. Some of the simplest rules of the game are:

1. Respect for the personality of the other party.
2. Appreciation for kindnesses rendered.
3. An interest in each other's interests.
4. Limiting desire for things to available income.
5. Satisfactory understanding concerning the spending of the family income.
6. Doing many helpful services for each other.
7. Plain unadulterated honesty in all relationships.
8. Allowing no interest, professional or otherwise, to overshadow the mutual welfare of each.
9. Avoid any real or seeming undue interest in another of the opposite sex. Stewardship is life lived at its best in all relationships.

It is in loving, not in being loved,
  The heart is blessed;
It is in giving, not in seeking gifts,
  We find our quest.
Whatever the longing or the need,
  That do thou give;
So shall thy soul be fed and then indeed
  Shall truly live.

—The Gospel Messenger.

CROPS AND A CHILD

I have seed to raise and I plow the field.
And I plant my crops with care,
And I thank the Lord for the rain He sends
As I watch them growing there.
But I don't sit down with a book by day
And let my crops run wild,
For crops won't grow by themselves, I know,
Is it different with a child?

I've a boy to raise and I want a man
When his growing days are done,
And a man must work for the crop he seeks,
Is it different with a son?
Will strangers care for my wheat out there
When the weeds grow rank and wild?
If my crop should shrink, if I idled here,
Dare I idle with my child?

Yes, I'll work for him, and I'll pray for him,
And I'll do the best I can,
For the Lord has given me a son to raise,
And I want to raise a man.
Yes, my eyes are set on the harvest years,
When the long, hard task is done,
So I'll pull the weeds from his life myself,
For I dare not shirk my son.

—Edgar A. Guest, in The Outlook.

HOME

"Home," says Frederick W. Robertson, "is the one place where hearts are sure of each other. It is the place of confidence." This little word "home" touches the tenderest spot in every heart and awakens a long train of memories. It is a phantom key that opens the innermost chambers of our souls.

Lady Henry Somerset in recounting her American experiences once told a tender story in these words: "When I was leaving the ironworkers of South Wales, they said to me, 'Be sure to go to Pittsburgh and see the Welshmen there.' They gave me so many messages that the Atlantic liner would not have carried them all. I went to Pittsburgh and talked with the Welshmen in the iron works. They gave me a basket of flowers, and in the center was a beautiful daffodil. I knew they were far from their native land and as I looked upon the daffodil, I said, 'Does that remind you of home and the springtime and the green hills of your own beautiful Wales?' And down the cheeks of those hard-working men coursed the tears. What was it? Nothing but a little yellow flower and the word 'home.'"—The Watchman-Examiner.

EXPERIENCES DURING WORLD WAR

(Continued from page 75)

along the walls I was asked to point out the one who had charge of us that day. I complied with the request, although it was not an easy thing to do. I had no ill feeling toward him and did not care to see him punished, but I did think the C. O.'s should receive better treatment than we had received at his hands.

Scottdale, Pa.

"No life can stand still; it either becomes better or worse."

MISSIONS

A SAD EXPERIENCE

By T. K. Hershey

After you read this tragic story will you heed the request of Bro. Hershey and offer a prayer in behalf of this unfortunate man? Let us not shirk our duty in helping our missionaries in their problems by intercessions at the throne of grace.

The Devil—a Roaring Lion

That is what Peter called the devil in I Pet. 1:8, for he constantly "seeketh whom he may devour." In the story that follows we shall see the truth of Peter's declaration.

The Victim

The writer was holding a series of evangelistic meetings in Tres Lomas where his son-in-law, W. E. Hallman, is in charge. The meetings marched along without any unusual happening until Wednesday evening when the first invitation was given. There were no public confessions that night, but after the services, a man asked to have an interview. This was granted and there in the anteroom, he said, "I did not raise these hands in response to your invitation this evening, but I am sure the hands of my soul were raised." Mr. Adema was a man we had never met before, although for a month or more he had been attending Sunday school in Tres Lomas. He lamented the fact that his wife was opposed to his religious views.

He further told me that he was a nephew of Sr. Juan Bergsma, that his father was a brother of Mrs. Bergsma. I was glad to hear this because the Bergsmas with their son and wife are members in Pellegrini. Naturally, this aroused special interest in this man, because his parents, having come from Holland years ago, tried to bring up their children and grandchildren in the way of the Gospel. This man had the Bible in his parental home and had tried to follow its teaching, but felt very bad that his wife, a daughter of a Spaniard, could not understand these things.

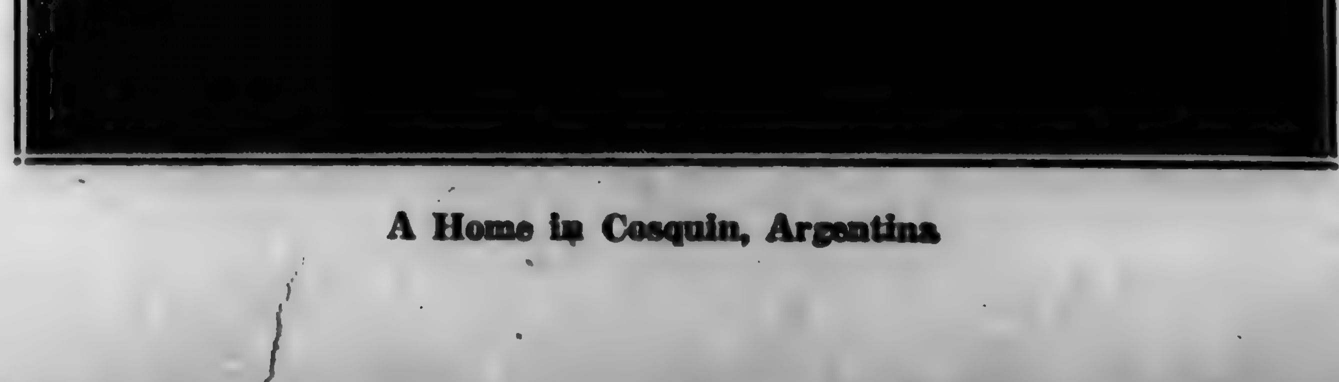
After explaining the Way to him and the attitude he should take toward his wife who has not had the religious training he had, we had prayer together. He especially prayed for the forgiveness of sin and the salvation of his family. We offered to visit him in his home in the country, but he felt it would not be for the best, as his wife might not welcome us. We agreed then to pray earnestly that something might take place that she would become interested in the Gospel. This man left promising to return to our services later in the week. He left rejoicing.

A Surprise

Imagine our surprise when the following afternoon, Mr. Adema appeared with his wife and three little girls—ten and eight years old and a baby of ten months—to converse with us about salvation. The interview revealed that Mrs. Adema could read very little, yet showed no contempt toward us or our teaching. After reading a portion of the Word of God, we had prayer with them and gave her a New Testament. We were further surprised to receive an invitation to visit them in their home. Accordingly, the next afternoon, Bro. Hallman, my wife and I visited them. They live about three miles out in the country. We were again received with open arms, and participated the usual afternoon tea with them, a much loved custom in this country. This time we were served with chocolate and cakes. At first when they mentioned taking tea, we said they should not go to that bother for us, but when we found out they had bought the chocolate and cakes especially for us the day before when they were in town, we appreciatively took it. We had Scripture reading and prayer, and on leaving, they both promised to be at the meeting that night. They came and he was happy because it was her first visit to an evangelical service. They both left apparently happy.

Sunday Night

Nothing more was heard of this family until Sunday night, when our hearts were made glad to see both the parents and children come into church. We noticed they gave special attention to what was being taught. The theme was "The Prodigal Son." On extending the invitation, the wife was the first one to raise her hand. The invitation was continued but its form was changed; each time she raised her hand. We all felt to praise the Lord, for the congregation by now had become much interested in this new family. After the services, there was prayer offered with her and others that confessed. We were all happy and praised the Lord for victories gained, but we did not know what was ahead of us. The special meetings closed with this Sunday night service.



A Home in Cosquin, Argentina

The Tables Turn

We just finished saying how happy we all were, but there was one who was not rejoicing and that was the Old Serpent, the devil, who "walketh about seeking whom he may devour." He was not satisfied to see this young couple leave his kingdom and to be transplanted into the kingdom of God by the Lord Jesus Christ. The result was as far as we can see now, victory for him, but may the Lord yet be praised and glorified for His wonderful works to the children of men.

Monday

Monday morning, as we were loading our Ford to return to Trenque Lauquen again, we were surprised to see Mr. Adema appear, not with the glad happy face of the night before, but a long sorrowful countenance. After being seated in Bro. Hallman's study, he said, "Pastor, I am very sad this morning."

"Why, what happened?"

"Well, you know how happy we all were last night, but we had hardly left the church, when my wife began to wrangle and scold about my bringing her to a place like this. She became angry and what is worse, the oldest child sided in with her, and the second one with me, and from the church to our home, we were doing nothing else but quarrelling."

I asked, "If she so opposed our work and services, why did she respond to the invitation at least three times?"

He said he, too, asked her, and she answered that she didn't know why. There in the sulky from the church to their home, the devil was seeking how to destroy the work of grace wrought.

We advised him not to hurry her, and that little by little the Lord will open her heart and understanding as He did for Lydia (Acts 16). The prayer with bitter tears offered in that room that morning by that man for the salvation of his family, will not soon be forgotten. He left promising to go slow and to pray and live so that his wife can see that he is converted and that there is a reality in the religion of our Lord.

The Hallmans had to leave that night for Buenos Aires, I returned to Trenque Lauquen, and my wife stayed with the grandchildren to look after the work in the absence of the Hallmans.

The Sad Part of the Story

In our Executive Committee meeting Tuesday, as we often do before taking up routine business, I told the other missionaries the above story and asked that this family be remembered in prayer.

Wednesday morning, my wife called me up and told me the following sad story: That morning early, Mr. Adema, an uncle and two neighbors came in an auto and called at the Mission inquiring for the pastor. They were told that he was not there, but they were invited in. They came in and the uncle said he wanted to ask a question. As they passed in my wife shook hands with them. They didn't sit down but stood around the table in the hall.

The uncle was the spokesman; he asked, "Is there such a thing as taking the Gospel too seriously?"

Not knowing there was anything wrong, she answered that it was a serious thing, the most serious in life—the salvation of the soul.

"Well," the uncle continued, "it seems the boy has taken these things too seriously; he prays before meals and will hold his hands up the longest time. The boy is taking it too seriously."

Just then my wife looked around and Mr. Adema was standing there with his one hand raised as is done in pronouncing the benediction, his gaze fixed and not saying a word.

The uncle said, "We'll have to take him to the doctor. Would you like to have prayer first?"

And before prayer could be said, Mr. Adema began to talk fast and in a high pitched voice saying that he was the pastor and all would have to respect him. While he was talking, the uncle slipped out the door and off in the auto. Mr. Adema quit talking and seemed to try to bring himself together saying in an undertone, "Where am I? What am I doing?" My wife insisted that they sit down, which they did, and she brought him a glass of water. He was quiet and was asked whether he has been sleeping.

"No, that is the trouble," the neighbor answered, "he doesn't sleep."

The uncle returned with two policemen. When they came in, he began to talk again, this time saying he was to be respected, he has power, etc., but went off quietly with the men who handcuffed him and took him off to the police station. There the poor man constantly asked to see me, and was telling everybody to go to the Mission and be converted. Word came to the Mission that he wanted to see the pastor. I was called up on the telephone that I should come at once.

Bro. Litwiller's Story

My wife was glad when I told her that Bro. Litwiller was going to Tres Lomas and would be there that day. He was asked to have an interview with Mr. Adema in the police station. On arriving, he was found lying on the floor of the cell. Two officers accompanied Bro. Litwiller. They told him to get up. He paid no attention. Then Bro. Litwiller told him to get up that a pastor was here to talk with him, but it wasn't the one that he knew. He jumped up and said that was all right if it was not the one he knew, if he was a pastor, he knows he is a good man. He kept his eyes closed and his hands raised apparently to bless Bro. Litwiller. He told him to take down his hands which he did but he kept his eyes closed. Then he commanded him to open his eyes.

"No," he said, "this I can't do, for when I open them I see evil spirits."

Bro. Litwiller took a hold of him and said, "Open your eyes, for I can't talk with a man with his eyes shut."

He would not open them but said, "Don't touch me. I am full of evil spirits."

He was then touched on the chest and asked, "What have you there?"

He answered, "A heart pardoned of sin." When touched on his back, "Oh, there I have a back loaded down with sin."

Finally this evil-possessed man began to spit. Said Bro. Litwiller, "I can't imagine from whence came all that saliva. We had to step on one side or he would have spit on the officers and me." When I heard this, I was reminded of the evil-possessed one in Mark 8:17, 18. Knowing that he continued asking for me I called up the police doctor who was in charge of the case and asked how Mr. Adema was. He answered, "Come by all means; he wants to see you and continually tells people to go to the Mission."

A Mr. Harrison, missionary in this country for years, was here at the time. We had special prayer here as well as in the Tres Lomas Church. Mr. Harrison accompanied me in the Ford to Tres Lomas to have an interview with this man. Can you imagine our disappointment, on arriving at the police station to find that his friends had taken him away, not sure just where? Later in the afternoon, we were told that he had been taken out to the farm. We drove out there only to find that he had been taken to Trenque Lauquen from which place they were taking him to the Insane Asylum in Buenos Aires. We failed to see him! How sad we were! I have been twice to the institution to see him but failed both times.

Influence on the Work in Tres Lomas

News of this man losing his mind over the question of religion ran like wild fire throughout the town. The police officer said to me, "It seems he has studied too much about things taught at the Mission."

I answered, "Not too much, rather not enough."

The devil taking advantage of this spread the rumor that, that is what happens when people go to the evangelical church. They go crazy. The doctor said that he never saw gossip spread so quickly as this. Everybody everywhere talked about it; how folks lose their mind when they accept the Protestant religion.

I asked, "And what do you think about this?"

He smiled and answered, "We know better, for your Church has been established here too long to believe that. It has a record of fourteen years' existence in this town."

I asked, "And you never had a case like this before?" He assured me that he did not.

Without a doubt, it will take some time to live down the evil done. His wife appears nice to us when we see her, but she has been heard to say this came on since her husband started to services, and if he ever comes back, she wants to have nothing to do with going any more. His relatives tell us he had a similar experience when a boy reading Black Magic spiritual books. The books were burned. This seems to be a redress from the evil one for the act.

Mr. Adema is in the Insane Asylum, and I plead with the Church to pray that he may have complete recovery, that God may yet receive honor and glory and that the devil may be defeated. I trust sometime in the future to write a sequel of his restored health, his return home and victories won as the result. To this end, we solicit your prayers.

Trenque Lauquen, Argentina.

WHAT HINDUS MOST FREQUENTLY SAY TO ME

I. About Christianity

By Edwin I. Weaver

This is the first installment of a new series of articles from the India field. We are glad for these messages that help us to keep in touch with the thought currents of India, as well as the issues which our missionaries have to deal with.

In our contacts with Hindus we are constantly hearing their objections to us and our work. The present India is by no means entirely sympathetic to missions. The Congress Party, the nationalist party of India, is almost a hundred per cent against the missionary. In our district they are a hundred per cent against us. But not all the people are Congressites. Missions have many friends among Hindus and Mohammedans. The Congressites say they do not need us. They feel that it is an insult that we should think it necessary to come to India at all to run schools and hospitals. India feels like the child grown up who is insulted by parents who insist on treating it like a child. Indian people these days are very sensitive about foreign rule, or anything said or done which emphasizes inferiority. India feels capable of running its own affairs, its politics, its economics, and its education. And in things religious India definitely feels superior to all the world. India will readily admit political, economic, and educational weaknesses. But in the field of religion Indians will bow to no one. We must go to the West they say to learn about politics and material development, but to learn philosophy and religion the world must sit at the feet of India's great pundits. And here you missionaries have come to us from the West to teach us religion! Absurd! The proud Brahmin, a pundit by caste, smarts under the very inference of our presence. Just yesterday a proud young Arya Samaj Brahmin told me, "We don't need you missionaries in India."

The Congress Party as such does not oppose us for religious reasons. It itself is intercommunal and is making a vain effort to unite all the communities of India—Hindu, Mohammedan and Christian. Many Mohammedans and Christians are Nationalists, but not all. Mohammedanism has its cultural center in Arabia, and Christianity has its in the West. From the Nationalist viewpoint these are not only spreading their religions in India, but through their respective communities are forcing foreign anti-national and anti-Indian cultures upon India. This may be only too true. It has been difficult for missionaries not to teach Western culture along with the preaching and teaching of the Gos-

MISSIONS

A SAD EXPERIENCE

By T. K. Hershey

After you read this tragic story will you heed the request of Bro. Hershey and offer a prayer in behalf of this unfortunate man? Let us not shirk our duty in helping our missionaries in their problems by intercessions at the throne of grace.

The Devil—a Roaring Lion

That is what Peter called the devil in I Pet. 1:8, for he constantly "seeketh whom he may devour." In the story that follows we shall see the truth of Peter's declaration.

The Victim

The writer was holding a series of evangelistic meetings in Tres Lomas where his son-in-law, W. E. Hallman, is in charge. The meetings marched along without any unusual happening until Wednesday evening when the first invitation was given. There were no public confessions that night, but after the services, a man asked to have an interview. This was granted and there in the anteroom, he said, "I did not raise these hands in response to your invitation this evening, but I am sure the hands of my soul were raised." Mr. Adema was a man we had never met before, although for a month or more he had been attending Sunday school in Tres Lomas. He lamented the fact that his wife was opposed to his religious views.

He further told me that he was a nephew of Sr. Juan Bergsma, that his father was a brother of Mrs. Bergsma. I was glad to hear this because the Bergsmas with their son and wife are members in Pellegrini. Naturally, this aroused special interest in this man, because his parents, having come from Holland years ago, tried to bring up their children and grandchildren in the way of the Gospel. This man had the Bible in his parental home and had tried to follow its teaching, but felt very bad that his wife, a daughter of a Spaniard, could not understand these things.

After explaining the Way to him and the attitude he should take toward his wife who has not had the religious training he had, we had prayer together. He especially prayed for the forgiveness of sin and the salvation of his family. We offered to visit him in his home in the country, but he felt it would not be for the best, as his wife might not welcome us. We agreed then to pray earnestly that something might take place that she would become interested in the Gospel. This man left promising to return to our services later in the week. He left rejoicing.

A Surprise

Imagine our surprise when the following afternoon, Mr. Adema appeared with his wife and three little girls—ten and eight years old and a baby of ten months—to converse with us about salvation. The interview revealed that Mrs. Adema could read very little, yet showed no contempt toward us or our teaching. After reading a portion of the Word of God, we had prayer with them and gave her a New Testament. We were further surprised to receive an invitation to visit them in their home. Accordingly, the next afternoon, Bro. Hallman, my wife and I visited them. They live about three miles out in the country. We were again received with open arms, and participated the usual afternoon tea with them, a much loved custom in this country. This time we were served with chocolate and cakes. At first when they mentioned taking tea, we said they should not go to that bother for us, but when we found out they had bought the chocolate and cakes especially for us the day before when they were in town, we appreciatively took it. We had Scripture reading and prayer, and on leaving, they both promised to be at the meeting that night. They came and he was happy because it was her first visit to an evangelical service. They both left apparently happy.

Sunday Night

Nothing more was heard of this family until Sunday night, when our hearts were made glad to see both the parents and children come into church. We noticed they gave special attention to what was being taught. The theme was "The Prodigal Son." On extending the invitation, the wife was the first one to raise her hand. The invitation was continued but its form was changed; each time she raised her hand. We all felt to praise the Lord, for the congregation by now had become much interested in this new family. After the services, there was prayer offered with her and others that confessed. We were all happy and praised the Lord for victories gained, but we did not know what was ahead of us. The special meetings closed with this Sunday night service.

A Home in Cosquin, Argentina

The Tables Turn

We just finished saying how happy we all were, but there was one who was not rejoicing and that was the Old Serpent, the devil, who "walketh about seeking whom he may devour." He was not satisfied to see this young couple leave his kingdom and to be transplanted into the kingdom of God by the Lord Jesus Christ. The result was as far as we can see now, victory for him, but may the Lord yet be praised and glorified for His wonderful works to the children of men.

Monday

Monday morning, as we were loading our Ford to return to Trenque Lauquen again, we were surprised to see Mr. Adema appear, not with the glad happy face of the night before, but a long sorrowful countenance. After being seated in Bro. Hallman's study, he said, "Pastor, I am very sad this morning."

"Why, what happened?"

"Well, you know how happy we all were last night, but we had hardly left the church, when my wife began to wrangle and scold about my bringing her to a place like this. She became angry and what is worse, the oldest child sided in with her, and the second one with me, and from the church to our home, we were doing nothing else but quarrelling."

I asked, "If she so opposed our work and services, why did she respond to the invitation at least three times?"

He said he, too, asked her, and she answered that she didn't know why. There in the sulky from the church to their home, the devil was seeking how to destroy the work of grace wrought.

We advised him not to hurry her, and that little by little the Lord will open her heart and understanding as He did for Lydia (Acts 16). The prayer with bitter tears offered in that room that morning by that man for the salvation of his family, will not soon be forgotten. He left promising to go slow and to pray and live so that his wife can see that he is converted and that there is a reality in the religion of our Lord.

The Hallmans had to leave that night for Buenos Aires, I returned to Trenque Lauquen, and my wife stayed with the grandchildren to look after the work in the absence of the Hallmans.

The Sad Part of the Story

In our Executive Committee meeting Tuesday, as we often do before taking up routine business, I told the other missionaries the above story and asked that this family be remembered in prayer.

Wednesday morning, my wife called me up and told me the following sad story: That morning early, Mr. Adema, an uncle and two neighbors came in an auto and called at the Mission inquiring for the pastor. They were told that he was not there, but they were invited in. They came in and the uncle said he wanted to ask a question. As they passed in my wife shook hands with them. They didn't sit down but stood around the table in the hall.

The uncle was the spokesman; he asked, "Is there such a thing as taking the Gospel too seriously?"

Not knowing there was anything wrong, she answered that it was a serious thing, the most serious in life—the salvation of the soul.

"Well," the uncle continued, "it seems the boy has taken these things too seriously; he prays before meals and will hold his hands up the longest time. The boy is taking it too seriously."

Just then my wife looked around and Mr. Adema was standing there with his one hand raised as is done in pronouncing the benediction, his gaze fixed and not saying a word.

The uncle said, "We'll have to take him to the doctor. Would you like to have prayer first?"

And before prayer could be said, Mr. Adema began to talk fast and in a high pitched voice saying that he was the pastor and all would have to respect him. While he was talking, the uncle slipped out the door and off in the auto. Mr. Adema quit talking and seemed to try to bring himself together saying in an undertone, "Where am I? What am I doing?" My wife insisted that they sit down, which they did, and she brought him a glass of water. He was quiet and was asked whether he has been sleeping.

"No, that is the trouble," the neighbor answered, "he doesn't sleep."

The uncle returned with two policemen. When they came in, he began to talk again, this time saying he was to be respected, he has power, etc., but went off quietly with the men who handcuffed him and took him off to the police station. There the poor man constantly asked to see me, and was telling everybody to go to the Mission and be converted. Word came to the Mission that he wanted to see the pastor. I was called up on the telephone that I should come at once.

Bro. Litwiller's Story

My wife was glad when I told her that Bro. Litwiller was going to Tres Lomas and would be there that day. He was asked to have an interview with Mr. Adema in the police station. On arriving, he was found lying on the floor of the cell. Two officers accompanied Bro. Litwiller. They told him to get up. He paid no attention. Then Bro. Litwiller told him to get up that a pastor was here to talk with him, but it wasn't the one that he knew. He jumped up and said that was all right if it was not the one he knew, if he was a pastor, he knows he is a good man. He kept his eyes closed and his hands raised apparently to bless Bro. Litwiller. He told him to take down his hands which he did but he kept his eyes closed. Then he commanded him to open his eyes.

"No," he said, "this I can't do, for when I open them I see evil spirits."

Bro. Litwiller took a hold of him and said, "Open your eyes, for I can't talk with a man with his eyes shut."

He would not open them but said, "Don't touch me. I am full of evil spirits."

He was then touched on the chest and asked, "What have you there?"

He answered, "A heart pardoned of sin." When touched on his back, "Oh, there I have a back loaded down with sin."

Finally this evil-possessed man began to spit. Said Bro. Litwiller, "I can't imagine from whence came all that saliva. We had to step on one side or he would have spit on the officers and me." When I heard this, I was reminded of the evil-possessed one in Mark 8:17, 18. Knowing that he continued asking for me I called up the police doctor who was in charge of the case and asked how Mr. Adema was. He answered, "Come by all means; he wants to see you and continually tells people to go to the Mission."

A Mr. Harrison, missionary in this country for years, was here at the time. We had special prayer here as well as in the Tres Lomas Church. Mr. Harrison accompanied me in the Ford to Tres Lomas to have an interview with this man. Can you imagine our disappointment, on arriving at the police station to find that his friends had taken him away, not sure just where? Later in the afternoon, we were told that he had been taken out to the farm. We drove out there only to find that he had been taken to Trenque Lauquen from which place they were taking him to the Insane Asylum in Buenos Aires. We failed to see him! How sad we were! I have been twice to the institution to see him but failed both times.

Influence on the Work in Tres Lomas

News of this man losing his mind over the question of religion ran like wild fire throughout the town. The police officer said to me, "It seems he has studied too much about things taught at the Mission."

I answered, "Not too much, rather not enough."

The devil taking advantage of this spread the rumor that, that is what happens when people go to the evangelical church. They go crazy. The doctor said that he never saw gossip spread so quickly as this. Everybody everywhere talked about it; how folks lose their mind when they accept the Protestant religion.

I asked, "And what do you think about this?"

He smiled and answered, "We know better, for your Church has been established here too long to believe that. It has a record of fourteen years' existence in this town."

I asked, "And you never had a case like this before?" He assured me that he did not.

Without a doubt, it will take some time to live down the evil done. His wife appears nice to us when we see her, but she has been heard to say this came on since her husband started to services, and if he ever comes back, she wants to have nothing to do with going any more. His relatives tell us he had a similar experience when a boy reading Black Magic spiritual books. The books were burned. This seems to be a redress from the evil one for the act.

Mr. Adema is in the Insane Asylum, and I plead with the Church to pray that he may have complete recovery, that God may yet receive honor and glory and that the devil may be defeated. I trust sometime in the future to write a sequel of his restored health, his return home and victories won as the result. To this end, we solicit your prayers.

Trenque Lauquen, Argentina.

WHAT HINDUS MOST FREQUENTLY SAY TO ME

I. About Christianity

By Edwin I. Weaver

This is the first installment of a new series of articles from the India field. We are glad for these messages that help us to keep in touch with the thought currents of India, as well as the issues which our missionaries have to deal with.

In our contacts with Hindus we are constantly hearing their objections to us and our work. The present India is by no means entirely sympathetic to missions. The Congress Party, the nationalist party of India, is almost a hundred per cent against the missionary. In our district they are a hundred per cent against us. But not all the people are Congressites. Missions have many friends among Hindus and Mohammedans. The Congressites say they do not need us. They feel that it is an insult that we should think it necessary to come to India at all to run schools and hospitals. India feels like the child grown up who is insulted by parents who insist on treating it like a child. Indian people these days are very sensitive about foreign rule, or anything said or done which emphasizes inferiority. India feels capable of running its own affairs, its politics, its economics, and its education. And in things religious India definitely feels superior to all the world. India will readily admit political, economic, and educational weaknesses. But in the field of religion Indians will bow to no one. We must go to the West they say to learn about politics and material development, but to learn philosophy and religion the world must sit at the feet of India's great pundits. And here you missionaries have come to us from the West to teach us religion! Absurd! The proud Brahmin, a pundit by caste, smarts under the very inference of our presence. Just yesterday a proud young Arya Samaj Brahmin told me, "We don't need you missionaries in India."

The Congress Party as such does not oppose us for religious reasons. It itself is intercommunal and is making a vain effort to unite all the communities of India—Hindu, Mohammedan and Christian. Many Mohammedans and Christians are Nationalists, but not all. Mohammedanism has its cultural center in Arabia, and Christianity has its in the West. From the Nationalist viewpoint these are not only spreading their religions in India, but through their respective communities are forcing foreign anti-national and anti-Indian cultures upon India. This may be only too true. It has been difficult for missionaries not to teach Western culture along with the preaching and teaching of the Gospel. This, says the Congress Party, hinders the onward march of nationalism. From the Congress viewpoint the Christians take over so much from the missionary that is Western that they are unfitted for the program of the Congress Party. Just this week a young man who has taken his B.A. degree from a Christian college of North India told me that Christian culture is unsuited for India. I think this is true. At least there is much in Western culture and even in so-called Christianity, with which we ourselves are not in agreement.

Indians through books, movies, and newspapers do not get a very true picture of either Western culture or Christianity. They usually confuse the two. To them it is all Christianity. If the movies, wars, and materialism of the West are the standards by which to judge Christianity, then we certainly will agree that it is not suited to India. It may be true that Christianity as we have it in the West is not suited to India, but Christ is. The Gospel of the Good News of salvation through Christ is adaptable to every race and culture.

There is open opposition to Christianity on other than political grounds. This comes from the Arya Samaj, a reform movement within Hinduism, founded about 1875 A. D. by Dayanand Saraswati, a Brahmin. This reform was speeded up, if not instigated, by the preaching of Christ. This is only one of a number of important reforms within Hinduism, which makes it more acceptable to the modern youth. It rejects idol worship and caste and much that is traditional Hinduism. It is a hundred per cent against Christianity, missions, and missionaries. Incidentally the president of "All India Arya Samaj" is the Malguzar of Drug. This is his home. He also is the speaker of the Provincial Assembly and quite an influential political leader. All our movements and work are very carefully watched by this organization. As soon as anyone shows the least interest in Christianity he is immediately dealt with and scared out with warnings and threatenings.

However, the Arya Samaj are only a minority. The great masses of Hindus, though bitterly opposed to conversion to Christianity or any other faith, more often take the attitude of indifference. A few are definitely friendly to the healing, teaching, and preaching program of missions. But all, liberal or orthodox, are opposed to conversion. They say, "Preach Christ to us but don't convert us!" In lectures in town I have heard Hindus extol Christ very highly, even above their own gods. They will even praise the philanthropic works of missions in running schools and hospitals, but bitterly condemn missionaries for converting people of one faith to another. Hinduism is a very broad religion, taking into its fold people of every type of philosophy. One can be a Hindu and believe anything. In fact, of the six types of Hindu philosophy at least two are definitely atheistic. About the only requirement to be a Hindu is not to break caste. Hindus would also accept Christians, but for the fact that Christians break caste. The very nature of Hinduism makes conversion repulsive to the Hindu. They hate the narrowness of Christianity, with its one road to salvation. Hinduism has many ways to God. There are three most important: by works, by devotion, by knowledge.

Drug, C. P., India.

(To be continued)

THE CHRISTIAN CONQUEST OF INDIA

III. The Beginning of the Modern Missionary Movement

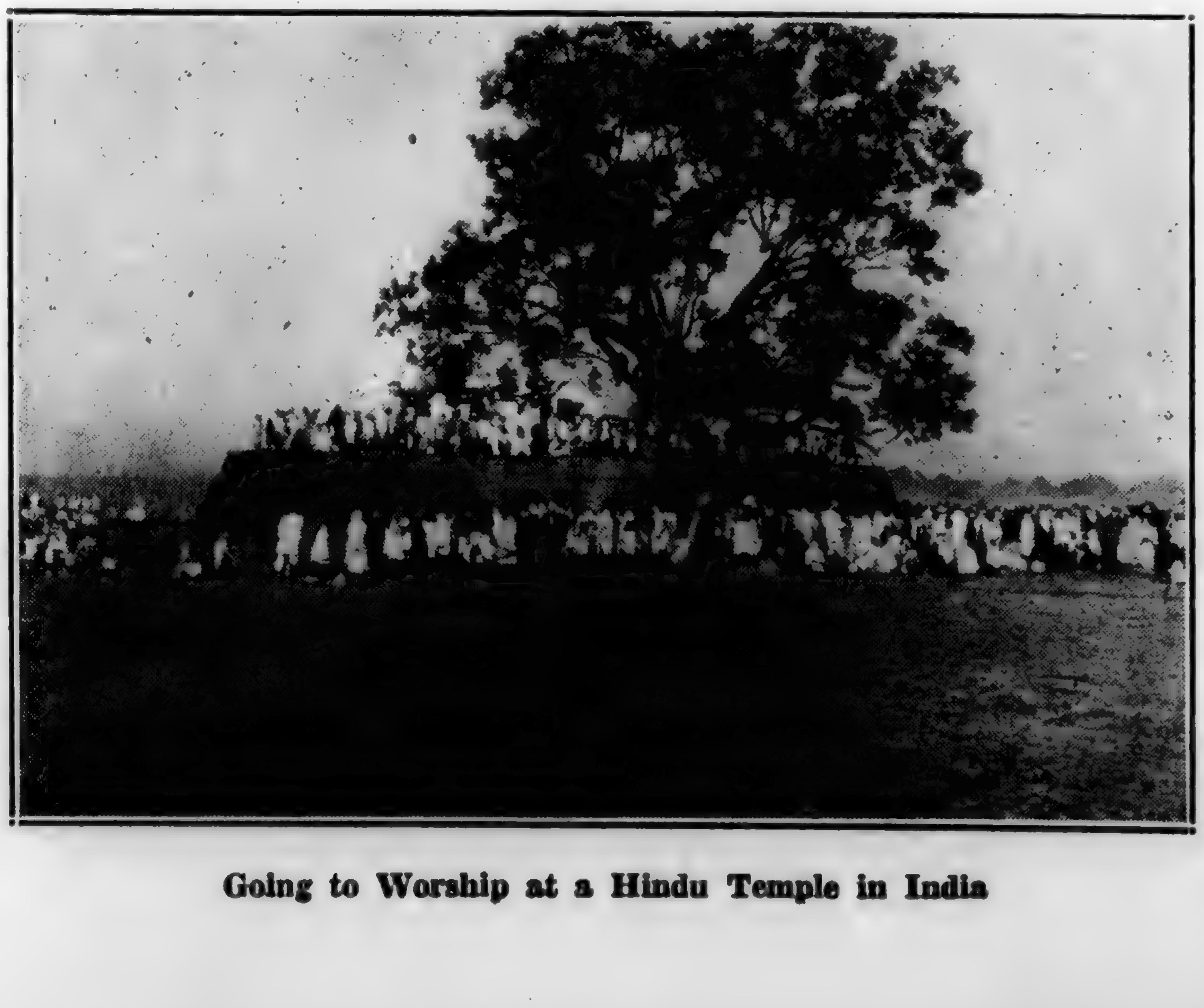
By Geo. J. Lapp

Once more Bro. Lapp takes us through the annals of history and shows how the great missionary efforts in India had their beginnings.

Commercial enterprise by foreign countries had been established in India before the beginning of the twentieth century. The British and Dutch East India companies had extended their interests into different areas and by that time had also come into possession of certain portions of the country. The Portuguese and French had also established trading posts and had obtained possession of some territory. Some of the trading companies ruthlessly exploited the Indian people and were very careful that their treatment did not become known to their home countries, at any rate to the rulers and officials of church and state. When the conviction seized upon such men as Bartholomew Ziegenbalg (1706-1719) and Christian Frederick Schwartz (1750-1798) of Germany, and William Carey, Joshua Marshman, William Ward (1793-1837), and Henry Martin (1806-1812) of England, and Gordon Hall (1812-1826) and John Scudder (1819-1855) of America and others of their contemporaries, and when they offered themselves for mission work in India, they had plenty of opposition from most of the commercial companies. These concerns knew that these were men of a keen sense of truth and justice and that their ministry to India would be to evangelize, Christianize, and provide for spiritual nurture and the building up a structure of honesty and good will. The Danish settlement in India was sympathetic toward the Christian enterprise and gave William Carey and his colaborers a place to live and develop their work at Serampore, near Calcutta, India. We would recommend the reading of the book, "Men of Might in India Missions," by Helen H. Holcomb. "The Conversion of India," by George Smith, also throws much light on the times of the beginning of the modern missionary movement in India. It is well that we note a few things that both hindered and helped the Christian conquest of India at the beginning of the eighteenth century and the influence upon the Christian enterprise in India at the present day.

1. The missionary pioneers of this time did not have organized mission boards behind them nor did they have the sympathy and support of the churches in their homelands. There were a few supporters here and there. But the missionaries had the courage of their convictions and went to the country to which they were called, even though it might mean the facing of hunger and persecution. They went not knowing what might befall them. One pioneer did say to his people at home, "You must hold the ropes," but he had no definite assurance how strong or weak these ropes might be. When they arrived in India, they had the organized opposition of the foreign commercial interests which also sought to arouse the opposition of the Indian people and particularly of the Indian princes. But they dared not cause any of the missionaries to become martyrs for their Christian faith, although a few of them suffered imprisonment at different times. God overruled through the kindness and consideration of both foreign and Indian friends.

2. The handicaps of the missionaries as a result of opposition served to help the Indian people among whom they labored to see their patience, to understand their sincerity and ministry, and to respond to the preaching and teaching of the Gospel. Ziegenbalg and Schwartz labored in South India; Carey, Marshman, and Ward labored in East India; Hall, in Western India; and John Scudder, in Southeastern India, north of Madras. Their first interest was to learn the languages of the people and then translate the Scriptures and Christian literature into as many of the Indian languages as possible. During a visit to Darjeeling a number of years ago, the writer had the privilege of attending an annual meeting of the British and Foreign Bible Society. The guest speaker was a veteran Presbyterian missionary



Going to Worship at a Hindu Temple in India

from Northwestern India. He told the Society of an experience when he preached to a large audience of people in a temple yard and the priest of the temple showed him an Urdu Bible. Upon careful examination the missionary found that this was a Bible translated and published by William Carey over a century before and which by some means had reached Northwestern India and had come into possession of this priest's father. Both father and son had read it to their people. Today one of the greatest mass movements has taken place in this area. The translation and distribution of the Bible and Christian literature has also greatly influenced the development and refinement of the various languages of India.

3. The pioneers of the modern Christian conquest of India realized the need of carefully following up the distribution of Christian literature with an intense evangelistic program. They moved among the people and carefully sought out those who were most responsive, and they were very happy when they gained converts. The converts were bitterly persecuted by their fellow countrymen. From that time until the present a social boycott has been applied by the non-Christian people upon their Christian relatives and friends. Our own Christians in India are socially boycotted today. But as these pioneers evangelized the people and gained converts, they carefully trained them to bear the Gospel message to their own people. They established Bible schools, educational institutions, such as Serampore College, and sought immediately to raise the standard of intelligence of the Christian community.

At first they sought to win the highest caste people, thinking that their influence would be greater upon those of the lower classes of Indian society. But it was soon found that the lowest classes were the most responsive, and gradually the interest of the missionaries centered more and more upon them. They came in larger numbers into the Christian fold. Many of them were agricultural people and day laborers. They were organized into small village groups of Christian people, and their worship and other social and religious interests were provided for. With the growing Christian communities there was the need of providing Indian Christian leadership. In the larger centers full-time and wholly supported pastorates were established, and in the rural or village centers, local leadership was chosen to give spiritual nurture. Some of this leadership was very inadequate, but the missionaries patiently plodded on, and the result is the planting of the Christian Church in the parts where they labored.

4. Another interesting observation has been that in order to establish a self-sustaining Christian community it was found necessary to build up the whole life of the people. William Carey asked his home people to send out to India some improved ploughs which might be used as samples by which the farmers might improve their methods of tilling the soil. They must have rusted with all improved farm machinery that was sent to India during the following decades. We saw none of them when we visited Serampore. However this illustrated the practical interest in the welfare of the Christian community and the practical results that obtain even to the present day.

5. These sturdy, self-sacrificing pioneers actively interested themselves in such reforms as would not only affect the Christian community but the non-Christian communities as well. When Carey saw a widow burned on the funeral pyre of her husband and saw babies thrown to the crocodiles in the Ganges River, he at once sought ways and means to stop these heartless practices. As a result of the co-operation of other missionaries, reform leaders, and officials, these heathen practices were finally done away with. But the institution of general reforms was not the primary objective of the Christian conquest of India. It was carried on to bring Christ to India's millions and to bring them to Christ. But reforms did help to build up a healthful environment for the growing Christian community and greatly added to the influence of the Christian forces in India.

6. Did the ancient Christian Church of South India which had grown out of the Syrian movement and which gave Christianity to India as old as the Christian era have no part in the beginning of the modern missionary movement in India? During the seventeenth century the Roman Catholic Church had gained a foothold among these groups of Syrian Christians and had reorganized them under the Church of Rome. Protestant Christians from Europe and America had not at this time sufficiently spread in India to impress or engage the interest of the Syrian Christians of South India. A little later the Anglican Church (Church of England) succeeded in gaining numbers from among them but did not stimulate evangelistic interest on their part. During an interview with a group of Syrian Christian leaders in Madras a few years ago, the writer asked them why the Syrian Christians had not been more aggressively evangelistic. One member of the group replied, "Wm. Carey, John Scudder, and others missed us and confined their labors to other parts of the country." He then added sadly, "If the nonconformist Protestant missionary pioneers would have come among us during those early years and engaged our interest and co-operation in evangelizing India, we had the money and the men sufficient to spread over India, but now it is too late. One large group is so strongly formal and liturgical that it is hopeless as an evangelistic agency and the others have become too poor as a result of internal strife and litigation to be of much use in Christian conquest." What a sad fate!

Manheim, Pa.

* * *

WHAT THEN?

He is counting on you:
He has need of your life
In the thick of the strife;
For the weak one may fall
If you fail at His call.
He is counting on you.
If you fail Him, what then?

He is counting on you—
On your silver and gold,
On that treasure you hold,
On that treasure still kept,
Though the doubt o'er you swept.
"Is this gold not all Mine?"
("Lord, I knew it was Thine.")
He is counting on you.
If you fail Him, what then?

He is counting on you—
On life, money, and prayer—
And the day shall declare
If you let Him have all
In response to His call,
Or if in that day
To your sorrow must say:
"I had counted on you,
But you failed me." What then?

He is counting on you.
Oh, the wonder and grace
To look Christ in the face
And not be ashamed!
And you gave what He claimed,
And you laid down your all
For His sake. At His call
He had counted on you,
And you failed not. What then?

—Bessie Porter Head.

THE RESURRECTION

(Continued from page 71)

(Acts 26:8). It was neither unbelievable nor unreasonable that God should do it. Yet in the face of this men deny the miracles and resurrection of our Lord, and as a necessary consequence His deity. They go to great lengths to set aside or explain away the miraculous occurrences of His ministry and account for Him merely as a man in advance of and above His age. Such "deny the Lord who bought them." They make of Him only a good example after which to pattern. Theirs is a Cainite bloodless religion without the "power of his resurrection."

Paul in I Cor. 15 suggests some possibilities which would become fact if Christ had remained in the grave. He says that if such were true, our preaching is vain, and our faith is also vain. What then makes our faith and preaching vain if Christ be not raised? Verily that which we have trusted in for salvation is without foundation. Jesus is simply another historical character. The whole Gospel fabric is nonsense. The law of love is foolishness. We are thrown back upon the law. We have only to imagine ourselves deprived of these blessings to realize the importance of the resurrection to our faith. This point was of such importance in the mind of Paul that he repeats it and adds some further alternatives. "If Christ be not raised, . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Paul has set up the possible results of the denial of the resurrection in contrast with facts of our own experience. We know our sins have been forgiven. We are assured in heart that we shall again meet the loved ones who have gone on before. Our hope most certainly goes beyond this life. Assuredly the martyrs have not died in vain.

The consequences of disbelief in the resurrection are such as to open the mind to a

(Continued on page 87)

Educational

PILGRAM MARPECK, TIROLESE ENGINEER AND ANABAPTIST LEADER

I

By John C. Wenger

We are indebted to our brethren who delight in looking up historical source material for bringing to our attention the less known heroes of the faith in the days when the Mennonite Church was in its birth throes. May it be true that in us the faith of our fathers is living still.

Most of the early leaders of Anabaptism were martyred after a few months or years of activity. Two of the more outstanding exceptions are Menno Simons and Pilgram Marpeck,[1] neither of whom is numbered among the founders of the Anabaptist movement, however. With Menno the world has long been familiar, and the group with which he united now bears his name. His writings in the original Dutch, or in German or English translation, are found in Mennonite homes in Holland, Germany, Switzerland, and America. But even Mennonites know little of Marpeck today. This is all the more remarkable in view of the fact that Marpeck labored among the south-German and Swiss Anabaptists, thus sustaining a more direct relationship to the main body of American Mennonites than did the Dutch Menno Simons. The persecution and oppression which the Swiss and south-German Mennonites long had to bear is responsible, at least in part, for the early disappearance of Marpeck's name among his followers. One may add that this was also the fate of Conrad Grebel, the founder of Swiss Anabaptism. Yet Marpeck was the greatest of the south-German and Swiss Anabaptist leaders, and well deserves a closer study.

In the Tirol

Pilgram Marpeck was born at Rattenberg in the Tirolese Valley of the Inn, in the latter part of the fifteenth century, possibly about the year 1495. As a youth he must have studied in the Latin school which was then conducted in Rattenberg, for his writings contain many Latin expressions. Indeed it has been asserted that he thought in Latin and wrote in German. By the year 1520 Pilgram had already distinguished himself as an engineer, for on February 26 of that year he and his wife, Anna, were accepted as members of the Rattenberg mining guild. And Marpeck continued to rise. On February 24, 1523, his name appears as a member of the lower council of the city, and on June 11, 1525, as a member of the upper council. However, another position had by this latter date opened up to him. On April 20, 1525, he was appointed Rattenberg mine magistrate, and credited with a loan of 1,000 florins. Marpeck's salary as mine magistrate was sixty-five pounds per year, and he was allowed an additional three pounds toward the expense of attiring himself for the office.

A converted monk, Dr. Jacob Strauss, had introduced Lutheran ideas into the Tirolese mining district as early as 1521. And since the center of the mining district was the Inn Valley, Marpeck was bound at least to come into contact with Lutheranism. Actually he not only came into contact with it; he himself became a Lutheran. The Tirol was not destined to become only a Lutheran field, however, for by 1526 Anabaptism was also gaining a foothold there It was to this latter movement that Marpeck was finally to be inwardly drawn. The occasion for Marpeck's dissatisfaction with Lutheranism was his observation that many Lutheran converts tended to misunderstand the ethical implications of justification by faith and salvation by God's grace; they thought liberty meant license. In the end therefore Marpeck was disappointed in the fruit of Lutheranism. But which way should he turn? By the close of 1527 he had decided upon a course of action. He had resolved to cast in his lot with the persecuted and despised Anabaptists. For, after all, he thought, these brethren really manifest the "obedience of faith" in their daily living. What would this decision mean for the young Tirolese?

In Alsace

In January, 1528, Pilgram Marpeck lost his office. And in a short time he quit the city, taking with him his wife and daughter but leaving behind the three orphans which he had taken into his home, as well as suffering the loss of all his property. Estimates of the value of his confiscated property ran as high as 3,500 florins. After a time Marpeck located in the Stein Valley, some twenty-five miles southwest of Alsatian Strasbourg, and by the middle of October, 1528, he was participating in the Anabaptist meetings which were held in the city of Strasbourg.

Although Marpeck's Anabaptist heresy was distasteful both to Martin Butzer and Wolfgang Capito, yet his engineering ability was to prove invaluable to the city. For Strasbourg was suffering from an insufficient wood supply. Noting this, Marpeck advised the purchase of lumber at Fürstenberg, a tract located in an inaccessible region of the eastern side of the Rhine. Marpeck had the lumber bound up in floats and transported down the Kinzig River to the Rhine and thence to Strasbourg. He also did similar work on the western side of the Rhine, floating lumber from the Ehn Valley to Strasbourg. It is claimed that a half-century after his death floats of the type which Pilgram used were still being called "Pilgerholz" in his honor.

Marpeck assuredly decided to reside in the Strasbourg region because of the religious tolerance which then obtained in Strasbourg. It is well known that the sixteenth-century Strasbourg was a veritable asylum for religious dissenters. Men of the most diverse types fled to the Rhenish city and found there a refuge from the executioner. Strasbourg never executed even an Anabaptist on a charge of heresy. Individual Anabaptists had begun to locate in the city as early as 1525, the year of the inception of the movement in Zürich. And by the spring of 1529 one hundred Augsburg Anabaptists had sought refuge in Strasbourg. These poor souls looked to Marpeck for pastoral help. Although we have no record of the dates of his ordinations to the ministry and to the eldership, we do know that he removed from the Stein Valley to the city in 1530.

Evidently a man of personal charm and of persuasive powers, Marpeck's influence was soon felt in the religious circles of Strasbourg. Butzer thought it necessary to warn Margaret Blaurer, sister of Ambrosius Blaurer, the Swabian reformer, against the Anabaptist leaven of Marpeck. "Concerning Pilgram," he wrote on August 17, 1531, "know that he is nothing but a stubborn heretic. He has forsaken much but can never forsake himself." Butzer admitted that Marpeck and his wife "are of fine irreproachable character," but explained that "the fishing-line must have its hook." Two weeks later (August 31, 1531) Butzer again wrote, stating that the prospects are that Pilgram will not be able to remain in the city very long, for he has, for the first time, recently baptized a number of people. On October 23 Butzer added, "Pilgram will not desist from baptizing and from persuading people that the swearing of oaths and defense by force (**Schwören und Wehren**) are not right. I fear he will be exiled." It is interesting to find Marpeck holding the same nonresistant position which Conrad Grebel and the Swiss Anabaptists had held from the very inception of the Anabaptist movement.

By this time Marpeck was also trying his hand at the literary propagation of his views, for in 1531 the Strasbourg censors, Christian Herlin and Jacob Bedrot, suppressed two Marpeck booklets. These booklets contained the teaching that Christian baptism should be administered to believers only. It has been suggested that these booklets may have been printed in Basle, for in July 1531, Oekolampad wrote to Butzer that a second book for the Anabaptists had been printed in Basle. In the same year, Marpeck seems to have also published a little book against Hans Bünderlin. Bünderlin was a follower of the mystic and half-Anabaptist, Hans Denck. A lone copy of this booklet entitled, "Ain klarer vast nutzlicher unterricht, wider etliche trück red schleichendt geister (A Clear, Very Necessary Instruction Against a Number of Deceptive, Furtive Spirits)" was preserved in Strasbourg until the year 1870 when it was destroyed by fire.

The Strasbourg clergy began to feel that an effort should be made to reclaim Marpeck for the evangelical cause. Sumphorian Pollio, pastor and hymn writer, conferred with him but could not convert him. Then Capito, head of the city clergy, called on Marpeck, but neither man could accomplish anything with the other. Contrary to the usual practice of the time, however, Capito did not favor the execution of Anabaptists. Marpeck was therefore merely imprisoned. In jail he found a number of brethren and gave them pastoral help. For this ministry he was punished. Capito again visited him in prison, but this interview was also quite fruitless.

Marpeck and Butzer

Although at this time Capito was inclined to be quite mild in his treatment of the Anabaptists, Butzer thought it was about time to deal more severely with them. Therefore on December 9, 1531, when Capito was absent from the city on an extended visit, Butzer and Marpeck met before the city council for a disputation. At the outset Marpeck pleaded that the council should not show respect of persons. If he should be overcome by Butzer, he promised, he will gladly follow him. If, on the other hand, Butzer should be overcome, then he shall follow Marpeck!

Butzer replied that Marpeck had often charged him and his brethren with holding error. Let him come to the point at once and point out those errors! But then he shall also listen well to the answers!

The debate proceeded about as one would anticipate. Marpeck defended believers' baptism; charged the Reformed clergy with preaching under political protection, with taking an unchristian attitude toward Anabaptism, et cetera. Butzer claimed that infant baptism was an apostolic practice, and said it was also justified because Old Testament circumcision was a rite performed on infants. And he charged Marpeck with lacking in love in thus destroying the unity of the church.

The council decided to continue with the debate on December 11. On this occasion Marpeck was permitted to have two assistants, but these were told to keep their mouths (Maul) shut when they know nothing. That very day Butzer wrote to his friend, Ambrosius Blaurer, claiming that he had vanquished Marpeck but that he was too stubborn to yield. Butzer asserted that one can see clearly the working of Satan in Marpeck. As a leader and in many other ways, Butzer continued, Marpeck is gifted above the average, but for teaching Christ and directing churches he is altogether stupid!

On December 18, 1531, the council formally banished Marpeck and other Anabaptist elders, especially those not residents of Strasbourg, from the city. The council decided that Butzer had been the victor in the disputation. On the other hand, the Strasbourg Anabaptists wrote to their Augsburg brethren that Pilgram had completely silenced the clergy; they were not able to answer him.

In their order of expulsion the council stated that if Marpeck continues to oppose infant baptism and to insist on rebaptism and the establishment of a separatist church, he must leave the city for good. But if he should be willing to give up those views, together with similar ones such as a refusal to swear to the government and the rejection of defense by force (**wehren**), they will gladly permit him to remain in the city. Marpeck of course chose to go. For him to have accepted the terms permitting him to remain in the city would have constituted apostasy from his Lord. The next day he addressed a letter to the council asking for a few weeks' grace in which to sell his household furniture, and also reminding them that he had not yet been paid for his work in the Ehn Valley. He could not promise never to return to Strasbourg, for in case the Spirit of God should at some future time drive him back to the city he would have to come.

In spite of this order of expulsion Marpeck somehow arranged a third disputation with Butzer and a select group of associates on January 18, 1532. After this third disputation Butzer reported that Marpeck was "the worst sort of a heretic." But he admitted that the Anabaptists "look up to him and honor him like a little god." Marpeck also requested a written defense of infant baptism from Butzer and the latter complied. Marpeck then set forth his own views in a lengthy confession of faith. This confession was published for the first time in 1938 in "The Mennonite Quarterly Review."

Finally the time came, probably in February 1532, when Marpeck had to leave Strasbourg. Before leaving he wrote a touching letter to the council, in which he pleaded for the persecuted believers who were fleeing to Strasbourg from everywhere. Marpeck promised to pray for the members of the council and said that he would never be able to forget their good deeds to him. Dr. Camille Gerbert observes that the sincere, cordial tone of this letter "speaks not a little for the character of the man."

It is not definitely known where Marpeck next resided. A number of clues point to a probable return to the Inn Valley in the Tirol. In 1540 we find Marpeck visiting Anabaptists in Moravia. In the same year he writes a letter from the Grisons (Graubünden), Switzerland. It is evident that Marpeck traveled widely visiting the scattered Swiss and south-German Anabaptist congregations. Even the Hutterian records make mention of him.

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1. The German and Dutch literature on Marpeck is listed in the Mennonitisches Lexikon, Herausgegeben von Christian Hege und D. Christian Neff, Article "Marbeck, Pilgram, Dritter Band, 31.Lieferung, Frankfurt am Main und Weierhof (Pfalz), 1938, 34. Note also the Mennonitische Geschichtsblaetter, 3.Jahrgang, Dezember 1938, 13-15.
   In English see The Mennonite Quarterly Review, Goshen College, Goshen, Indiana, Volume XII, Numbers 3 and 4 (July, Oct., 1938).

(To be continued)

Goshen, Ind.

ORIGIN AND ACTIVITIES OF THE HERSHEY MENNONITE CHURCH, LANCASTER COUNTY, PA.

By Henry H. Hershey

We now turn to the history of a congregation in one of the great Mennonite strongholds of America. We thank our octogenarian contributor for this interesting historical sketch.

Just when and who the first Mennonite families were that lived in this section the writer is not able to say, but in the spring of 1792 Jacob and Anna Newcomer Hershey, with their family of five sons and one daughter, moved from Derry Township, Dauphin County, Pennsylvania, to Salisbury Township, Lancaster County, Pennsylvania. On the ninth day of May 1792, there was conveyed by deed to him, his heirs and assigns, a farm of 218 acres, by William Morrison of New Hampshire. The names of the children referred to above were John, Jacob, Christian, Elizabeth, Abraham, and Joseph. This family became active in the church of their parents when the oldest son, John, was ordained the first deacon in the Hershey district. He died in 1850 and is buried in the old cemetery east of the present church. The youngest son, Jospeh, was the first bishop to be ordained here in 1850, but he was not the first bishop to serve the church. Up to the year 1814, church services were held in private homes just as the Old Order Amish brethren are doing here at the present day.

We are told that a brother by the name of Christian Hess was ordained to the ministry for this congregation before the year 1800. Also a Joseph Horst, son of John Horst, was ordained in 1795; he died in 1856 at the age of eighty-two years and is lying in the family burying ground one-half mile northwest of the Hershey Church. Peter Eby, a great-grandson of Theodorus Eby who came to America in August, 1715, was born October 14, 1765. At the age of twenty-two, in 1787, he was ordained to the ministry and at the age of twenty-three, in 1788, he was married to Margaret Hess. When he was twenty-four, in 1789, he was ordained bishop. In 1791 he and his family moved from Hammer Creek, three miles north of Lititz, Pennsylvania, to what is known as Eby's Curve one mile west of Gap, Lancaster County, Pennsylvania. From here he served this congregation for fifty-six years, then passed away on April 6, 1843. He and his wife are resting in the old cemetery one-half mile east of the Hershey Church. He was the writer's great-grandfather. At this time the poor of the church were taken care of by John Hershey, the first deacon, until 1850.

Now as to a place of worship, there is a statement in the Recorder's Office, Lancaster, Pennsylvania, Book 8, page 449, that on October 27, 1814, Christian Hess, Jr., and Abraham Hershey as trustees took title for a small tract of land in Salisbury Township, Lancaster County, near the Pequea Creek, containing 117 perches of land lying east from a public road leading to the Pequea Creek. Upon this tract of land a house was built for the purpose of instructing the youth and others and also as a Mennonite meetinghouse. A German teacher was held in preference when such could be obtained.

This house was used for the above purposes for twenty-three years, when a larger place of worship became necessary. In 1837 additional land was bought from Abraham Hershey, one of the trustees of the former ground, and on the same day, August 19, 1837, the deed for the graveyard (now known as the old graveyard) was signed, where many of the older members of the church are sleeping until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ, shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18.). There are about three hundred burials in this yard. The first one is dated 1825, making it one hundred fifteen years old.

This second church house was used for only twenty-five years. During the summer of 1862 the third meetinghouse was built on the same site. Up to this time the church was named the Hess Meetinghouse; it now was changed to Hershey's, and it holds that name at this present time. Since at that time the language in the public schools was universally English, it became necessary to change the language in the pulpit in order to hold the young people in the church. It then also became necessary to make more room in the church house. Another change was made in the summer of 1879, when the present brick meetinghouse, forty-five by sixty-five feet, was erected and also ground bought adjoining the church ground to the east which has been used ever since for a burying ground. Here you will find between seven and eight hundred burials; it has also been enlarged since. This yard is enclosed with an iron fence, well painted and taken care of by the appointed trustees.

The following bishops, ministers, and deacons who served the church up to the time of building this last house, which is still standing, were Joseph Hershey, bishop, ordained in 1850, died in 1856; Jacob Hershey, minister, ordained in 1843, died in 1883; Samuel Wenger, minister, ordained in 1855, died in 1879; John Hershey, Jr., deacon, ordained in 1855, died in 1869. These last two brethren attended the Mennonite Church Conference at Rohrerstown, Pennsylvania, on March 19, 1869, and while on their way home, in crossing the railroad at a private driveway, were struck by a train. When the train had stopped, Bro. Wenger was found on the cowcatcher uninjured. Bro. Hershey lost his life, and the horse escaped uninjured. Jacob R. Hershey, a son of Bishop Joseph Hershey, 1850-1856, was also a minister at this time, ordained in 1858, died in 1910 at the age of ninety-two years. Sem Eby, deacon, died in 1881, was ordained in 1869 as the successor to John Hershey, Jr., deacon, who lost his life by train at Rohrerstown, Pennsylvania. Isaac Eby, grandson of the well-remembered Peter Eby, was ordained to the ministry November 9, 1876. At this time the question of language to be used in the church was decided when the English language was the only means of intelligent expression for Bro. Eby, and he, knowing the needs of the church, launched out in that language at once and made a success of it. On June 6, 1878, he was ordained to the office of bishop. He was a zealous worker, and under his administration the church was not only kept in a healthy condition but it grew in numbers. He died June 17, 1910, at the age of seventy-six years. He served the church for thirty-four years.

During the lifetime of Isaac Eby, the question of holding Sunday school was agitated. An effort was made to hold a season in a nearby schoolhouse as an experiment. Only one session was held, and because of the prevailing opposition, the work was delayed for a period of years. The pioneers of this movement were Isaac Eby, who later became bishop over the church; Abraham Metzler, grandfather of Bishop A. J. Metzler, Scottdale, Pa., and John R. Buckwalter, father of Ira and Harry Buckwalter, ministers in the Mennonite Church in Missouri.

In 1886 the effort was made again and a Sunday school was organized in the Mennonite Church at Hershey's with Christian M. Brackbill and Mahlon Buckwalter as superintendents. This time it was a successful movement. When it was organized, there were one hundred fifty scholars on the roll to begin with, and at present the secretary reports two hundred fifty. The school has grown up to an evergreen school every two weeks before church services in the morning.

HEARTS AGLOW

How far above our fondest dreams
He goes to answer prayer;
We see His guiding hand and feel
His faithful, tender care;
Ah, could we praise Him as we ought,
With consecrated heart,
The world would soon His sweetness know
And from its sin depart.

Lord, grant us this—a life in Thee—
And set our hearts aglow,
That angels may rejoice above
While sinners bow below.
Thine all the glory, all the praise,
Till mortal tongues are free
To sing the glad, triumphant song
Of heaven's jubilee.

—Elna Ericson.

* * *

During the fall of 1896 and through 1897 there seems to have been a great revival for good things and a general awakening among the young people so that forty-nine persons were received as members into the church at Hershey's during the winter season.

Jonas Wenger was ordained deacon in 1876, at the same time and place as Isaac Eby was ordained a minister. They served together very peaceably for twenty-four years. He died at the age of seventy-one years.

John K. Ranck was chosen minister at the Hershey Church on August 9, 1878, the last ordination held in the old meetinghouse that was built in 1862. Retiring from his farm labors, he and his family lived in the village of Kinzers. He served the churches in his charge for seventeen years and died March 11, 1896, at the age of fifty-five years.

David M. Hostetter of near Intercourse was called to assist in the ministerial labors for the district December 9, 1886. He labored for thirteen years and after an illness of two weeks he died August 25, 1899.

On April 18, 1895, ordination services were held at the Hershey Church, at which time Amos H. Hoover was called to the ministry and Isaac E. Hershey to the office of deacon. They are both with us at this date, but their labors are almost finished. May their last days be their most peaceful ones.

The next ordination was that of Christian M. Brackbill to the ministry September 17, 1896. He was a descendant of Bishop Benedict Brackbill, an emigrant from Europe. He was, as stated earlier, the first superintendent of the Sunday school of the Hershey congregation. He also served on the first committees of the early Sunday School Mission meetings. After the death of Bishop Isaac Eby, he was chosen by lot to the office of bishop, December 6, 1910. He died at the age of eighty-two.

John B. Senger, a descendant of the Gehman families of Brecknock Township, Lancaster County, was ordained to the ministry on January 18, 1900. He was an active minister in the Mennonite Church. Besides his regular ministerial labors, he was also engaged in the evangelistic field and many times he was very successful in winning souls to the faith in Jesus Christ. He and his companion assisted in founding the Mennonite Mission at Tampa, Florida, spending several months there in the winter season for several years. On his last trip home from there he was overtaken with an attack of pneumonia and died at the home of Samuel B. Weaver near Waynesboro, Virginia, on March 15, 1932; aged eighty-one years.

Jacob H. Mellinger, a younger brother of John H. Mellinger, well known as an active member of several mission boards, was ordained to the ministry at the Hershey Church, January 3, 1911. Before he was ordained, he labored several years at the Welsh Mountain Mission. He also assisted at the Weaver Book Store and at the printing office at Vine Street, Lancaster. He and his wife were the first stewards at the Mennonite Old People's Home near Lancaster. He did his work well and died in 1934, aged sixty-seven years.

The following brethren are yet serving the Lord in their various callings: Landis Hershey, ordained a deacon in 1898; Abram L. Martin, ordained a minister in 1913, and bishop in 1921; Ira L. Hershey, ordained a minister in 1920; George Graham, ordained a deacon in 1921, and a minister in 1930, Sem Eby, ordained a deacon in 1931; Martin R. Hershey, ordained a minister in 1931; G. Parke Book, ordained a minister in 1935; J. Eby Leaman, ordained a minister in 1938, and now a missionary in Africa.

Time and tide wait for no one. It is now about one hundred fifty years since the Hershey Church came into existence, and many changes have taken place, especially in the personnel of the church. When I am in church I sometimes think back about thirty years. The people who were fifty years old then, where are they now? Then when I take a stroll through the cemetery, I find their bodies resting there, waiting for the coming of the Lord to be taken up to meet Him in the air and to be forever with Him.

May the Lord continue to bless the efforts that are being put forth here so that we may do our part that the whole world may hear the Gospel of the grace of God.

Intercourse, Pa.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

GETHSEMANE: TRIUMPH THROUGH SURRENDER.—Matthew 26:30-56

Lesson for March 10, 1940

Golden Text.—Not as I will, but as thou wilt. —Matthew 26:39.

Matt. 26:30-35. The title of this lesson suggests that triumph comes after surrender, but these verses prove also the opposite truth; that the surest way to defeat is by the way of overconfidence. Peter was not the only one that averred that he would not deny his Lord. "Likewise also said they all" (Mark 14:31). And when the test came they all forsook Him and fled. It is an easy thing to say, "Know thyself," but the fact remains that no man can know his own heart, but in part. To learn that this deceitful heart cannot be trusted is one of the greatest lessons to learn; and if that knowledge drives us upon our knees before God it will also be the most profitable. Overemphasis betrays weakness. The strong are moderate in tone and speech.

Verses 36-39. Companionship in time of stress is comforting. Eight could go with the Master to the entrance of the Garden, three could go a little farther, but none could go with Him all the way. There is a point in our own life beyond which we have to bear the battle alone, even as did our Lord. Yet not alone, for whereas I could not go with Him all the way in His Gethsemane, yet He can and does go all the way with me in mine. We can go with our friends only as far as our experience and heart enable us to grasp the trial through which they are passing. He who has never been ill can not sympathize with him who has never known health; he who has never known want can not sympathize with him who has never known plenty; he who has no enemies can not feel for him who has never a friend.

Three different terms are here used to express the heart stress of our Saviour; "Sorrowful" (Gr. lupeisthai), Very heavy (Gr. ademonein), exceeding sorrowful (Gr. perilupos). First, there is grief, then agitation, then overwhelming grief, until the heart is breaking.

Verses 40-44. The greatest fellowship possible is the fellowship of prayer. He who can watch and pray with me helps me more than he who would let me have the use of his fortune. But the disciples failed the Lord in that. The same is true of your friends and mine. Only rarely can you find one who can enter with you into that "inner fellowship." But the disciples lost more by their failure than did the Master; and the brother who fails to stand by you in your spiritual struggles not only does not help you but robs himself of the possibility of personal victory in his own conflicts.

Do not blame the disciples for sleeping at such a time as this. The church and the world of today are passing through crises that overwhelm the thoughtful, and apparently most people are spiritually drowsy. There is no agonizing prayer. Yet that battle if it is to be won at all must be won on our knees. Are you in agony? Or are you sleeping?

What was the cup? Was it physical death? That is something that comes to all of us and in itself is not such a dreadful thing. It was much more. It included His becoming sin for us, being forsaken of the Father, and the hours from the death to the resurrection. At the best we can but stand without the Court and wonder what it cost the Lord to fight the battle, and win redemption for us. But if we were not so blind to spiritual realities we would know that it cost the Lord more to accomplish our redemption than we can even dream. That cup was filled with the wrath of Almighty God poured out upon sin. He drank it for me.

Verses 45-56. If the Eleven fell, they at least did not fall so low that they could not be recovered; but the one that came into the garden and betrayed the Lord with a kiss fell so low that there was no recovery. Better for him if he had never been born. And yet he had as good an opportunity as the rest. When did he step over the dead-line? I do not know, but the Lord was evidently trying to reclaim him at the supper in the upper room.

Peter had not prayed with the Lord, but he was willing to fight for Him. Lots of people are willing to serve the Lord with carnal means who are not ready to use spiritual weapons. The sword has often been used in the name of religion, but its use by the church people has done more harm to the church than all the weapons of the infidels. The spiritual weapons of the saints are irresistible, and the powers of hell shall not prevail against them. Only by their use can the kingdom of God increase.

CALVARY: TRIUMPH THROUGH SACRIFICE.—Matthew 26:57-27:56

Lesson for March 17, 1940

Golden Text.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53:3.

The supreme purpose of Christ's coming into the world was to do the Father's will. Psa. 40:7, 8. The consummation of that will was to take the sinner's place and accomplish his redemption by His death on Calvary. The Cross was more than an incident; it was the goal, and had been foreseen by Simeon (Lu. 2:35) at the time of the dedication of the infant Saviour. It is to the praise of the glory of His grace and our salvation that our Lord followed the path of that WILL to the end. And in the lives of those who profess to be His followers there can be no failure if we turn not aside to expediency but also continue in His will faithful to the end.

In this lesson we see revealed the terrible sinfulness of the human heart, as well as the unalterable purpose of the Saviour to redeem fallen man. The world has never appreciated the efforts of good men to lift her; but all the lifting that has ever been accomplished has been by those who were willing to pay with the supreme sacrifice of their lives to bring the nobler life to the very ones that smote them. Our Lord is the Great Exemplar.

In the study of this event we are inclined to magnify the evil of the men involved. That is not necessary. Even if you minify the evil it is still blacker than a cake of anthracite.

Verses 57-63. False witnesses are never necessary to condemn a malefactor. His deeds would do that. The fact that false witnesses were needed proves that no evil was found in this man. But the fact that the highest tribunal of the Jewish nation sought for false witnesses shows that in this case at least there was no effort to establish justice. And if in this case, the same would likely be true in almost every other case brought before them. The judiciary of a land is its last stay against corruption, and when that becomes corrupted the people have sunk into the very depths.

Jesus never denied His calling and station. He was not ashamed nor afraid to acknowledge that He was the Son of God, even though that confession was used against Him to His condemnation unto death.

Earthly station does not make or unmake character. Men in high station often show as complete absence of real manhood as the veriest hoodlum of the street. In the abusing of the person of Christ the Sanhedrin led the way, the rabble and soldiery just followed.

Verses 69-75. Peter was one of the strongest of the apostolic band, but he lost his grip when he saw the malice of the court towards his Captain. Would you have ranked any higher than he did?

Chapter 27:1-10. Sin never pays wages except in suffering. You cause much suffering to those against whom you sin, but like a boomerang sin rebounds and hurts the perpetrator the most. All that the bribe money ever did was to buy a field to bury the friendless in. I wonder if Judas was the first one buried there. Judas' repentance was of the kind mentioned in Heb. 10:26, 27. It came too late.

Verses 11-14. The power of pronouncing capital punishment was in the hands of the Roman authorities. For this reason the Saviour was brought to Pilate after being judged worthy of death by the Sanhedrin. The specious charge that was brought against Christ before Pilate was that He claimed to be the King of the Jews, thus making Christ appear guilty of treason against Caesar. Pilate asked Him if this charge were true. The Master's answer is in the affirmative, but at the same time He tells him that His kingdom is not of this world and convinces Pilate that the kingdom of truth is not only not antagonistic but highly proper and beneficial to the political governments of the world.

Verses 15-18. In these verses we see Pilate weakening to the menace of mob hate. It was the rule on this day to pardon criminals. Innocent people do not need pardon. They deserve freedom without strings.

Verse 19. God has many ways to speak to men, including dreams.

Verses 20-23. The mob mind is a dangerous thing under the influence of evil leaders.

Verses 24, 25. Little did these people dream of the evil they were invoking upon their own heads when they chose Barabbas and rejected Christ. The nations of the earth of today can well take warning.

Verses 26-33. The tender mercies of the wicked are cruel. One of the surest proofs of the total depravity of man is the pleasure he finds in causing suffering to the helpless.

Verses 34-38. When Jesus was crucified, the King of God's people was crucified, and the Jewish nation through its governing body rejected God. When we reject God, God will reject us.

Verses 39-44. Here we have the same temptation in the last hour that Jesus had in the beginning of His ministry, the temptation to prove His Deity by miracles unauthorized of the Father.

Verses 45, 46. This darkness was symbolic of the darkness that befalls those who reject the Lord. It was also symbolic of the darkness that envelops those who, having forsaken God, are now forsaken of God.

Verses 47-56. When the veil was rent the way was opened for all penitent, God-seeking souls to come into His presence to obtain mercy and grace. When He arose and many of the saints arose with Him, the grave and death had found its conqueror and foreshadowed the time when He shall come in the clouds of glory to raise the dead and judge the world.

THE SEPULCHER: TRIUMPH OVER DEATH.—Matthew 27:57-28:15

Lesson for March 24, 1940

Golden Text.—Now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:20.

Matthew 27:57-61. Nicodemus was a ruler of the Jews. In his first conversation with Christ he told Him that he knew that Jesus was a teacher come from God, and in using the plural pronoun probably meant that his fellow rulers believed the same. In John, Chap. 12, the statement is made that many of the chief rulers believed on Him, but were afraid to confess Him because of those in greater authority. Joseph was one of those. At the trial he had protested against the injustice, but his protests were unavailing. But now, at this hour, he and Nicodemus boldly crave the body of Jesus and give it a burial befitting a King. Such had definitely been prophesied should be the case. "He made his grave with the wicked, and with the rich in his death."

Such has been the history of human society, including the church. Forceful men, either good or bad, have always taken the helm of affairs, and directed matters according to their own pleasure. Less forceful men, often with better judgment, have been coerced into silence and unwilling acquiescence. But it is never good for society when the strong majority refuses to consider the position and claims of the weak minority.

Verses 62-66. These Jewish leaders were great sticklers for proper Sabbath observance, but here was a case where their fears of a dead man and his cause made them do on the Sabbath Day what would have been sufficient cause for severe discipline if anybody else had done it; they sealed the tomb of Jesus on the Sabbath Day.

Pilate told them to make it as sure as they could. Was he making fun of them? Or did he think that perhaps God might have a hand in what was going on and all their wisest and strongest efforts would not avail to keep the Messiah in the tomb? They did make it sure, and from the standpoint of human effort entirely safe. It is possible to fight against God, but it is not possible to frustrate the purposes of God. All their efforts but supplied more witnesses to the fact of the Resurrection. The Jewish leaders thought that the great error had been to allow Jesus to go up and down through the land for more than three years, declaring Himself the Messiah and proving it to the satisfaction of multitudes by works; they thought a still greater error would be foisted upon the people if He should rise again or if it should be made to appear as though He had risen again. Those were not the great errors. The great errors were theirs in rejecting His claims as Messiah, and in believing that they could keep Him from rising again as He had told them He would. Unbelief is full of errors; faith is not.

Chapter 28:1-8 The women were watching Joseph and Nicodemus as they laid the body of the Lord in Joseph's grave. Afterwards they went and bought spices for anointing, and at the break of day of the first day of the week they were again at the grave to see and to anoint the body of their Lord. On the way thither they had wondered who should roll away the stone. But they were given to learn of greater wonders. They no doubt felt the earth quake as with rapid pace they sped towards the grave, but upon their arrival they beheld an open and an empty tomb and an angel with the aura of heaven upon him, sitting upon the stone. The guards had become as dead men for fear at this heavenly appearance, and no comfort was given them, but to the women was given the heavenly comfort, "Fear not." Death usually brings a sense of awe or fear. These women loved the Lord so that they overcame that fear. But if you are not fearful in the presence of death surely you should not be in the presence of life. And when that life is endless life then all fear should give way to unending great joy.

Verses 9, 10. As we seek God wonders never cease. First, the women found the empty tomb then they conversed with the angel, and then they were privileged to meet the Lord and worship at His feet. But good news should have wings, whereas evil reports should be put into the safe under lock and key, with God holding the key. These women ran to bring the disciples the Good News. Are you telling it too?

Verses 11-15. The elders professed to believe that the disciples were of so low moral character as to foist, if possible, a gigantic lie upon the religious public. Within two days they were guilty of the same sin and actually paid out money to those soldiers who had seen the resurrection to tell lies about the same. It is the hope of gain that causes the propagation of heresy.

THE CONTINUING TASK.—
Matthew 28:16-20

Lesson for March 31, 1940

Golden Text.—Ye shall be witnesses unto me . . . unto the uttermost part of the earth.—Acts 1:8.

In the Gospel story we have a record of the things that Jesus began to do and to teach; in the Acts we have the record of the things that Jesus continued to do by the Spirit through the lives of the witnesses whom He had delegated to continue the work He had begun. These witnesses were to delegate this commission to others, so that in all lands throughout all generations this story would continue to be told.

We have ten recorded appearances of our Lord to many witnesses during the forty-day period between the Resurrection and the Ascension. The one of our lesson is probably the eighth. Before His crucifixion He had told the Twelve that after His resurrection He would go before them into Galilee, and that there they should see Him. Not only the Eleven but about five hundred other disciples had gathered together for this extraordinary meeting. The other meetings were incidental; this one was outstanding. They all saw Him, but some doubted. The word "doubt" here does not mean unbelief, but rather wonder, that little thing which is found mixed with nearly all faith and keeps it from being 100 per cent perfect. The same thing happened to Peter when he walked out to meet the Lord on the waves of the sea. But they all worshipped Him. Let us join in with them.

Verse 18. The eternal Son was the Creator of all things visible and invisible. They were created not only by Him but for Him, and in Him they consist or have their methodic continuance. When He came to earth He appeared in a new role, that of Redeemer for the lost race of men. He completed this work and could say of it as He had said of the material creation, "Behold, it was very good." He gave all material things into the hands of the first Adam to be used as he obeyed the command to be fruitful, and multiply, and replenish the earth. Through the redemptive work of Christ a new kingdom is revealed to which the others are all to be subjected for its advancement. In the creation we had the material, the plant, and the animal kingdoms. Here we have the SPIRITUAL KINGDOM. Christ is Lord and rules in all these, but His special delight is in the sons of men whom He would make heirs of the heavenly kingdom through grace.

In office, all authority has been delegated to Him; for service, all dynamic has been given Him. In prospect, all things have been made subject to Him. This last is in process of realization and shall reach its fulfillment at the final judgment. When we go forth as His witnesses and when we pray to God, "Thy kingdom come," we are all laboring and fighting with Him to bring all mankind into the kingdom of His dear Son.

But hasn't He given His children too big a job? The original band were but few. They had neither learning nor station. They were citizens of a subject nation. To the multitude the preaching of the cross was foolishness. That was nineteen centuries ago. Today there are many millions that have never heard the Gospel and the doors are closed to many fields where the good seed should be sown. In their own might the task would have been then and would now be impossible. But God supplies the power. They tarried until they received it, and in less than forty years had evangelized the Roman world. And they accomplished the impossible. Is the work too difficult today? In your own strength, Yes. But in the power of God entirely possible. Before you the mountains shall become a plain, the closed nations of the earth will swing wide open their doors, and all flesh shall see the salvation of God. But you must go forth in the path He points out to you and work in the power which He only can give you. The messenger must do two things—he must first preach or proclaim the Gospel, and then he must teach those who accept it in the things of the Gospel. Failure to teach the "all things" means loss to the individual, and loss of power to the body.

Water is nature's cleanser. When it comes to cleansing from sin only the blood of Christ can do that. But water baptism is a rite symbolic of that deeper cleansing. Being also a public ordinance it is a bold confession of acceptance of Christ and forsaking of the sinful life.

"With Christ all things are possible." He has promised to be with me and to work together with me. Therefore I can go forth confident that that which He asks me to do in winning the lost can be done. Come, let us go.

AMOS PLEADS FOR JUSTICE.—

Amos 5, 7.

Lesson for April 7, 1940

Golden Text.—Hate the evil, and love the good, and establish judgment in the gate.—Amos 5:15.

Righteousness is more than religiousness. All people are religious, and some extremely so, yet this does not make them necessarily righteous. A truly good man out of love for God does good to his neighbor. And that most conspicuous attribute of the ordinary man, selfishness, is conspicuous by its absence in the saint.

Amos takes the attitude of all the messengers of God, that righteousness exalteth a nation but that sin is a reproach and a curse to any people. Pure religion which has the blessing of heaven upon it is that which visits those in affliction and keeps itself unspotted from the world. But society in the mass tends to the opposite extreme, where the strong oppress the weak. In the first few chapters Amos pronounces the judgments of God upon the several nations of the Bible lands and gives the reason for their being punished. In chapter 5, in which we find the printed text of our lesson, we have Amos taking up a lamentation over the nation of Northern Israel. The Lord has sent several judgments upon the land, but they have been stayed through the intercession of the prophet, but now because they refuse to repent God refuses to hear any more prayers for their peace, and Israel shall fall to rise no more. But even with that, judgment is stayed while the prophet makes another call to them to repent. They had been seeking after the gods of the heathen at such shrines as they had reared at Bethel, Gilgal, and Beer-sheba, but they were to seek the Creator of the heavens and the earth whose name was the Lord.

Verse 10. Darkness hates light; evil hates the good; and sinners hate reproof. A congregation of godly worshippers thank God for a minister that denounces sin, but a congregation where the members are selfish, worldly, and sinful abhor such preaching. Such want preachers who preach to them smooth things. But even though the preacher may not denounce you for your meanness of conduct in business and other human relations, yet ye shall not long enjoy the fruit of your ill-gotten gains. No people can long endure where one group thrives upon the misfortunes of the rest. But when the strong help the weak, the whole fabric of society is strengthened, and such groups have permanence.

Verse 13. When times are so evil that otherwise good men have to keep silence for prudence' sake, then times are evil indeed. In some countries of the world this is entirely true now, and even in our own land and churches this is true in part.

Verse 14. In times of stress and of war the people of every nation call upon God to give them victory, and the leaders encourage the people by telling them that the Lord is on their side. "So they say." But it frequently is only a religious nostrum that cannot cure. God is only with those that are with Him, that seek the good and hate the evil. And such may be so deluded that they even profess to long for the day of the Lord. The saint may fear the day of the Lord, counting himself unworthy, but at that day he shall rejoice with great joy as he hears the "well done" of the Lord. But the smug hypocrite who now may talk so glibly of the day of the Lord will suddenly be rudely awakened to the fact that for him it shall be darkness and not light; and that there will be no place to flee from judgment.

Verses 21-27. It is usually true that the more the spiritual life of a community declines the more they try to compensate for that loss with an elaborate ritual. But the finest kind of offerings, the most eloquent sermons and prayers, the finest of singing are alike unacceptable to God when the heart runs after its own covetousness. But when judgment rolls down like the waters and righteousness as a mighty stream the Lord will hear, the Lord will accept, the Lord will save. During the forty years in the wilderness their fathers had borne the tabernacle of the Lord and had freely worshiped Him; but now these degenerate descendants are doing as much and more to the false gods which they have made to themselves after the manner of the heathen about them. Therefore, they shall go into captivity into Assyria, the land beyond Damascus.

Chapter 6. But the greatest evil amongst these people was this that they were not grieved for the affliction of Joseph. Chap. 6:6. And is it not true that that is our besetting sin? We love luxury, we cultivate the aesthetic, and we are proud of our social caste. We spend millions on luxuries, while our neighbors are starving. That is something that God will not endure.

THE RESURRECTION

(Continued from page 81)

flood of doubt and confusion. History itself becomes an unreliable tangle, for it cannot be properly understood and evaluated apart from the Gospel with its resurrection. Thus in the very belief and teaching of this doctrine it becomes the challenge of our faith.

Every reference to the resurrection of the righteous dead by the New Testament writers was in a note of optimism. May our lives be such that we, too, may contemplate it with joy, and look upon our transition from this life, not as of the death of the flower, but of its unfolding in the beauty and grandeur of the life to come. The last words of James Drummond Burns were, "I have been dying for twenty years. Now I am going to live."

Broadway, Va.

"His Name shall be called **Wonderful.**" That is "past human comprehension." Could any name be more appropriate for One about whom everything was wonderful? His birth, His life, His words, His works, His death, His resurrection, His ascension—all **wonderful!**—Montague Goodman.

I will not fail thee.—Josh. 1:5.
I will not forget thee.—Isa. 49:15.
I will never leave thee.—Heb. 13:5.
Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.—Isa. 26:3.
I will help thee.—Isa. 41:10.
I will strengthen thee.—Isa. 41:10.
I will comfort thee.—Isa. 66:13.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

BIBLE STUDY

CHRISTIAN DOCTRINE

IX. The Doctrines Concerning Jesus Christ

By the Bible Study Editor

Christian doctrines are associated with the fact that Jesus Christ has a very important place in the lives of those who are called Christians. The doctrines concerning God are based on the fact that the Christian Church believes what the Word of God teaches concerning Him and that the Church believes all that Jesus Christ has taught concerning God who is His Father. The Christian Church is Christocentric. Without Jesus Christ there can be no Christian Church. Those who deny Jesus Christ have no basis for calling themselves Christians. There are those who bear the name of Christian because they profess to accept some of the principles of society and human relations advocated by Jesus Christ as standards of life. These are considered as better than those adopted by other religions and other customs in use among men. But the Christian Church, as she has existed through the past two millenniums, has other and more essential grounds for her bearing the name of Christ. Religion is not her life; moral standards are not her principles of human relationships; she exists because Jesus Christ lives and manifests His own life from within each living temple that bears His name. "To live is Christ."

The Reason for the Doctrine Concerning Christ

Since the beginning of the history of the Christian Church, there has been a constant revelation of Jesus Christ to the world. This revelation has been twofold: (1) The Word of God which is the faith of the Church, and (2) the testimony concerning Christ in the life of the Church. "The disciples were called Christians first in Antioch" (Acts 11:26). It was said of Saul of Tarsus that he went out to persecute all those who were "of this way" (Acts 9:2). But the authorities in Jerusalem who were opposed to the new faith and doctrine, ordered, "that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:17, 18).

Founded on the Word

If the Church believes and confesses faith in Jesus Christ, it is, first, because of what the Word of God teaches concerning Him. The people of God believed in the coming of the Anointed One (the Christ), but there had been no formulated doctrine concerning Him before His coming, save that which was written concerning Him in the law and the prophets. All that the Church now believes concerning Christ is that which has been written in the Old Testament, that which was revealed by Himself when on the earth, and the testimony of the apostles concerning Him after His ascension. It is also true that the apostles were careful to teach no other doctrines as to the Lord, the Head of the Church, than that which they had seen and heard from Him. John's testimony is, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I Jno. 1:1-3).

Peter is also careful to rest all of his testimony concerning Christ on the evidences of his personal witness. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (II Pet. 1:16-18). While Paul had not the same testimony as had Peter and John who followed Jesus in His earthly ministry, His testimony agrees in all respects with the eyewitnesses in that Jesus Christ is the Son of God and the Giver of the life and testimony of the Church.

The testimony of Paul is unique concerning Jesus Christ and the Gospel. "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. . . . But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. . . . And was unknown by face unto the churches of Judaea which were in Christ; but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me" (Gal. 1:11-24). The important fact in this testimony is that God revealed His Son in Paul. The revelation which was thus given was in complete harmony with the testimony concerning Jesus Christ that the apostles had given who had been with Jesus.

Whatever the Church believes concerning Jesus Christ is therefore based upon the Word of God, and that is based upon the testimony of those who had seen, heard, and learned directly from Jesus Christ, of whom the law and the prophets did write. The doctrines concerning Christ have not been formulated by the Church during the Christian era. There have been numerous conflicts in the Church concerning the doctrines of Christ and concerning what the Scriptures teach concerning Him. But it is significant that no church desires to base its faith on what has been evolved from the observations and experiences of the Church or its leaders. All followers of Christ desire to build on the foundation of the testimony of the Scriptures.

Not all Christian confessions are alike, yet all desire to maintain their faith as based on the teachings of the Word and supported by the testimony of Christ. There are varieties of statements of the faith of Christ. Some deny His divinity, and others deny any direct association or relationship with the Godhead. Some concede that He was a superman endowed with a special unction of the Spirit; even the world believes that He was a great teacher and prophet. All admit that Jesus was a marvelous man and leader, with ideals that should lead the world into a higher appreciation of life. But these ideals are not those of the Christian Church that subscribes to the Word of God and the testimony of Christ. The Christian Church accepts Christ as He was revealed to the world through His own testimony and the testimony of them that heard Him. She believes that Christ was divine to the extent that He was and is God; that He was God in the flesh; that He was the perfect man; that He was filled with the Holy Spirit; that He was the teacher sent from God, and that He was the prophet of God. The Christian Church believes that He came from God and that He went to God, and also, that He will come forth again from God to receive His Church unto Himself, and manifest Himself to the world as King of kings and Lord of lords.

The Fact of the Church Is Christ

The Church of Jesus Christ is now in the world. Why is she here? So large an organization, or body of men, having a common faith and life must have a cause for existence. The Church exists today because of the life enabling her in the particular existence and manifestation of character which is hers. It is true that other faiths have had some beginning, and the source of their beginning lies in some particular circumstance or person. Men are followers, to a large extent. Teachers and leaders arise and give forth their beliefs, and men follow as the leaders are able to gain the minds and confidences of their hearers. But each religion of this kind manifests its character in the lives of those who follow. Each religion or faith exists for the purpose of expression of its ideals, and differs from others as those ideals differ. Christianity differs from all other religions in religious manifestations, as Christ differed from all other leaders and teachers of religious ideals. Christianity and the Church exist because of Christ.

The fact that the Church occupies a particular place in the world and has influenced the world in a peculiar manner,—differing from every other influence,—requires the explanation of this special influence. The Church began her ministry immediately after the time that Jesus Christ was in the world. It began soon after His crucifixion and resurrection, and His ascension. Previous to this time the Hebrews had been the chief witnesses of God and of the law of His righteousness. Other religions there were, but it could not be said of them as the Lord said concerning the disciples, "Ye are the light of the world." "Ye are the salt of the earth." The law was righteous; it was the light of the world.

The law of Moses had but little influence in the world in general. Other nations had known that the Hebrews were the advocates of the one true God, but they were not faithful to the knowledge of their own God. The law which they professed was not practiced. It failed because of the flesh. The Church never denied the law of Moses nor the God of Israel. The Church advocated a new principle of life, while it upheld the better law of righteousness, a righteousness of faith. Where Israel had failed, the Church succeeded. Where idolatry failed, the Church gave life and hope. Where every creed, faith, and worship had held men in fear or doubt, or left them to the gross indulgence of passion and lust, the Church gave peace and blessing and victory. It was a new faith which resulted in new life and a certain hope. The Church has maintained that place in the world from the days of Christ until now. It is Christ who has given that foremost place in the world to His own Church.

Not only has the Church won for herself a place in the world because of her new faith and her possible attainments of religious experiences that satisfy and succeed, but she has had a special ministry in the world that has brought to her the appreciation of all nations. The mission of the Church has not been civilization; it has rather provided the conditions which have made civilization and its progress more feasible. The Church has brought to men the spirit and practice of love and good will. It has implanted into the spirits of men those principles of life which seek the good of others and which bring about the peaceful and helpful influences of man to man. It transforms that which is unholy and destructive to that which is pure and upbuilding. It is through this ministry that the Church of Jesus Christ has made possible the progress of culture and refinement with all of the attachments that have enabled education, science, and invention to increase and become established among men. Where sin and hatred abound, the foundations of civilization are endangered. It is because men in this age have forsaken the principles of Christian faith and life that they fear that civilization may come to an end. This ministry of the Church can only be accounted for by the Christ who is the head of the Church and her life.

Again, the ministry of the Church has been manifested as the desire for the happiness of mankind. The world has long been the victim of the conquest of arms, the attainment of honors, and the desire for wealth. In many cases the Church has been encouraged to establish her missions in foreign lands that the merchant might follow after for material gains. Too often has the Church been suspected of becoming the entering wedge for political or territorial conquests. Many times has it taken the Church and her ministers years of patient labor and ministry among the distant nations to win their confidence and prove to them that the Church has but one aim,—the welfare of men and the salvation of their souls. This difference in the purpose of those who are servants of Jesus Christ and those whose spirits are not actuated by the Spirit of the Son of God can be explained only by Jesus Christ and His Gospel.

The Church is here, and her ministry must be explained. There is no other explanation for her than that she is engaged in the work of Jesus Christ. If this work and life differ from all others in the world, it must be accounted for by the nature of that Christ. The nature of Christ is still further revealed in the message of the Church to the world, which is concerned primarily with the problems of living. It is well that men should be concerned with proper methods of living, and of living well and happily. But the Church has a larger mission in life, by extending the benefits of life to another world. "My sheep hear my voice, . . . and I give unto them eternal life" (Jno. 10:27, 28). The end which man sees is the grave. The foolish man sought to satisfy himself with eating and drinking. The world was his only concern, and in it alone was his ambition and hope of happiness. So with all men who have no spiritual outlook and no spiritual guidance.

Other religions are also concerned with life beyond the grave. There is a consciousness of another realm, and there is a desire to attain unto the blessings of the next world, but there is no religion that has ever been able to pierce the veil of death and give assurance of a life in that unknown realm. There is no comfort for those who seek for the eternal rest in the religions which they espouse. The highest forms of these false faiths are closely allied to the law of Israel. "He that doeth these things shall live by them." But "there is none that doeth good." The result of this kind of faith is condemnation and the destruction of the hope of eternal life.

The Church has the only message of salvation, and its salvation is assured by Him who came from God and went to God. The message of salvation is based on accomplishing those things which man cannot accomplish in himself, nor can any other religion offer this great salvation. The Church gives men the hope of life to come—heaven—in her Gospel of salvation. This salvation is made possible, first, by salvation from the judgment of sin. The means of deliverance from judgment lies in the atonement for sin provided by Jesus Christ through the blood of the cross. The Church alone offers the possibility of salvation from the power of sin while living in the flesh. "Can the Ethiopian change his skin, or the leopard his spots?" But the Gospel message says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This spiritual regeneration is the secret of the Gospel of Christ. It is the mystery which no other faith has provided; and that provision is lacking in other faiths because they have no Saviour who has risen from the dead and who imparts the new life to them by the Spirit. The third deliverance which the salvation of the Gospel provides is that of salvation from the sins of life in the world. It is the unworldliness of the Christian that makes him the marked man amongst men. He lives in the world but is not a partaker with the world in its sinful customs and excesses. The Church is selected out of the world and lives free from its alliances and associations. This is accomplished alone because of the fellowship which the Church has with Him who was crucified unto the world and the world unto Him.

The final fact of the Church in her peculiar mission and message is the faith concerning Christ which has become her life and the subject of her ministry. Why does the Church preach a Gospel which no other religion preaches? What has the Church that no other religion has? What is it that the world does not understand as to the life and mission of the Church in the world? The answer is, "The power of God unto salvation." The power of salvation lies wholly in Christ Jesus. The church preaches redemption by the cross and the shed blood of that cross where Jesus died. The Church lives by the power of that same Jesus, who after His death on the cross, arose from the grave and lives forevermore at the right hand of the Father in heaven. It is the living Christ who in Spirit is now the abiding presence and power of the life of each believer in the Church. It is this life which distinguishes the Church from the world. The hope of the Church concerning the life to come is the assurance that He who came from God and went to God will again come to receive unto Himself all those who are saved through His blood, who live by His life, and who will be raised from the dead at His coming in glory.

Who is this Jesus Christ, the life and hope of the Church?

A man's character is the reality of himself. His reputation is the opinion others have formed of him. Character is in him; reputation is from other people—that is the substance, this is the shadow.—H. W. Beecher.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

We have these valuable subjects to consider during the period covered in this month's paper.

1. **Youth and the Christian Home.**—This theme is a very vital one and practical for our present time. Many of the problems of the Church and of the nations would be solved if more attention were given to the bringing up of youth in Christian homes. We want to use our opportunities to impress Christian ideals upon youth, especially upon those who are responsive to Bible teaching and who will establish homes in the future, that they may be led to undertake them according to God's plan. The same theme needs to be studied by present-day homemakers that they may conform their present home to Bible standards as nearly as possible.

2. **Truthfulness** as a theme for the Junior Topic is just as valuable for the adult. A Christian needs no stronger words to back what he says than the plain, simple facts stated in simple words without oath or extravagant expressions to make it sure.

3. **The Resurrection.**—The observance of Easter suggests an appropriate theme for that day. However, this theme is one that may continually be kept before our minds since it is an end toward which we all are coming, either to rise in the glory of Christ or to rise for the judgment and eternal doom.

4. **The Fruit of the Spirit.**—This is a valuable study of a vital theme. We may save ourselves from much deception and consequent loss to know how the Spirit bears fruit in the lives of those who are truly possessed by Him. Fanatical teachers often violate the very fruits He is expected to bear by the spirit they manifest in their teaching. We are having the second study of the Holy Spirit in this topic. The first was the work of the Spirit among sinners; this is His work with believers.

5. **The "How" of Sin's Manifestation** is used as the theme for April 7. There are many sins. There are some fundamental conditions in the human heart that are back of all sins. This wrong condition produces the varied manifestations of sin as we see and hear of it or experience it in our own life. We do not recommend an acquaintance with all the sins and crimes of the age as they are published in the news and observed in various places in society. That would make too dark an experience to be uplifting in any meeting. But since we must face many sins and battle in the Spirit against the way these sins touch our own heart experiences, it is well to become acquainted with the way in which these sins are produced in men's lives. As Christians we must become acquainted with the plan of God to overcome sin in men's lives and to lead them to the way of righteousness.

To Our Workers in Young People's Meeting.—We invite your earnest reading of the articles appearing in the "Gospel Herald" by various writers who have had experience in the work of young people's meeting and to lend your assistance in the promotion of this service in the churches by your prayers and co-operation in service. If the work in your own community needs encouragement, these articles are intended to give you food for thought and encouragement as well as a sense of personal responsibility in doing your part. If you have failed to read the first, look up the back numbers of the "Herald" and read them from the beginning. May God bless every Y. P. B. M. superintendent, leader, program committee, or official in the work. May each one of the young people feel their opportunity and responsibility keenly enough to make the most of what the young people's meeting has to offer for their lives. We shall be glad to hear from any of you at any time.

YOUTH AND THE CHRISTIAN HOME.—Ps. 128; Deut. 6:6-9

Topic for March 10

MOTTO

"Children are an heritage of the Lord."

MEDITATIONS ON THE TOPIC

I. **Christ, Home, and Youth.**—These three are the blessed combination for the development of a godly manhood and womanhood. Home without Christ is deprived of its light and its life that makes for the highest and noblest things which God has for mankind. God has ordained the home, and much of its joy and its virtue is not wholly removed in the homes of the irreligious. But the touch to preserve these treasures of love and purity and union is sadly lacking when Christ is shut out in part or altogether. The Christian home is one in which one man and one woman are bound together for life in a union of love and fellowship in the flesh and in the Lord to co-operate in the work of the Lord in the world and to become His servants to forward the great work of nourishing youth in the ways of the Lord until such a time as youth can assume the responsibilities for their own calling in life. Christ is given the first place in this home. His salvation is accepted by the parents. His standards of life are the standards adopted for the life of the home. His instructions for the bringing up of children are accepted and practiced.

Happy is the youth who has become the inmate of this kind of home. Happy is the home which can in some way cherish youth. Not every Christian home has children of its own by offspring, but every Christian home has the office of cherishing youth either of its own or of someone else. It can also assist by influence youths of other homes who do not have the Christian influence needed to guide them in the heavenly path, or whose parents need the help in an age of ungodliness to guide their own children in paths of safety. The youth should not only appreciate the Christian home in which he is reared or with which he comes in touch, but should cherish the ideal of forming this kind of home if the future in God's providence permits.

II. **The Text.**—**Ps. 128.**—This gives two elements of life for the Christian home—**"feareth the Lord"** and **"walketh in His ways."** Its blessing is **happiness** and **well being.** Its inmates are a **wife** and **children.** Its influence will be a blessing to the Church and community and continued peace for generations.

Deut. 6:6-9.—This passage deals with the teaching and conversation of the Christian home. God's law is the basis of conduct and of conversation.

III. **Suggestions for Junior Programs.**—The aim should be to develop an appreciation for the blessings of the Christian home. The children with which you deal may be largely from such homes. Those who are not should in some way receive such sunshine, love, and inspiration from the Christian home and the church that they will find their ideals there whether their own parental home is such or not.

Another phase of the work with juniors should be to impress their personal responsibility in using the opportunities they have for growing up into useful manhood or womanhood. Children influence one another. An obedient, teachable child does much for good in its influence over other children, while a disobedient and obstinate child influences others in the way of evil. The suggestive assignments for juniors will give sufficient material to develop the scope of the Christian home. Consider the responsibility resting on parents to fill this great field of instruction and example for the child, and the opportunity of the child in this kind of home, or in touch with its influences in the community.

OUTLINE STUDY

I. Nurturing the Youth in the Home.

1. By an atmosphere of godliness.—Deut. 11:18-20.
2. Diligent teaching of the Word.—Eph. 4:6; Ps. 78:5-8.
3. Training for industry.—Tit. 3:14; Eph. 4:28.
4. Training in social purity.—Eph. 5:3-11.
5. Training in honesty, truth, and righteousness.—Gen. 18:19.

II. Home Sympathies.

1. Reverence and devotion to parents.—I Tim. 5:4, 8; Prov. 23:22-25.
2. Love and union of brothers and sisters.—Ps. 131.
3. Faithfulness to right and duty.—Tit. 1:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memory Verse** on the Theme of Youth.
2. Boys and Girls of the Christian Home.
   a. Their parents.
   b. The teachings.
   c. The example.
   d. When there's love at home.
   e. Lessons in work.
   f. Lessons in play.
   g. Lessons in obedience.
   h. Lessons in honesty and truth.
   i. Lessons in prayer and worship.

For Seniors.

1. The Home God's Nursery for Youth.
2. Advantages of the Youth in a Christian Home.
3. Responsibilities of Christian Trained Youth.

PERSONAL THOUGHT

We owe service and praise to God by a life of heavenly wisdom in the world because of the opportunities and blessings from a Christian home while we are young.

SEED THOUGHTS

O Happy Home

O happy home, where Thou art loved the dearest.
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth,
And cannot end the union here begun!

O happy home, where Thou art not forgotten
When joy is overflowing full, and free;
O happy home, where ev'ry wounded spirit
Is brought, Physician, Comforter, to Thee,—

Until at last, when earth's day's work is ended
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,
Thy everlasting home of peace and love.
—Carl J. P. Spitta.

A Christian home! What a power it is to the child when he is far away in the cold tempting world, and voices of sin are filling his ears, and his feet stand on slippery places. —A. E. Kittredge.

It is to Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He who has made obedience so beautiful, and affection so holy; it is He who has brought the Father's home so near, and has taught us that God is love.—Jas. Hamilton.

The spirit and tone of your home will have great influence on your children. If it is what it ought to be, it will fasten conviction on their minds, however wicked they may become.—Richard Cecil.

TRAITS OF CHRISTIAN CHARACTER —TRUTHFULNESS (Jr.).—Eph. 4:25; Prov. 12:17-22

Topic for March 17

MOTTO

"Speak every man the truth to his neighbour."

MEDITATIONS ON THE TOPIC

I. **Truthfulness.**—We found much of the same quality of character in our study about **honesty** last month. A **truthful** character is **honest.** Honesty refers more to the general good behaviour while truthfulness refers to being true to fact and not false. To find the perfection of truthfulness we must turn to God who is never false. He cannot lie. We can depend on what He does and says as being true and sincere. His "word is truth." His actions are truth. His "works are done in truth." An honest heart would not tell an untruth nor act in a deceitful way, hence truthfulness is a product of honesty of heart. One may be honest in heart, and, mistakenly in ignorance, tell what is not true. But honesty will cause him to correct his mistake as soon as it is discovered. When one is truthful, we can depend upon his word as true to the fact that is known and experienced. A truthful character is one who does not wilfully misrepresent either by word or act.

Some men are truthful when to do so is an advantage to some selfish purpose. But a truthful character will not bear false witness under any circumstances whether by word or action. He will not tell a lie in a joke, or tell what some people call "white lies." One who tells truth for personal selfishness will equally lie for the same reason. Satan is called a liar and the father of lies. As long as men are under the domain of Satan, their character cannot be certainly truthful. When we are regenerated by the power of God and made new creatures in Christ Jesus, we will be truthful and have the truth from a heart that is true. The carnal heart is deceitful above all things and desperately wicked; who can know it? The heart under the control of the Holy Spirit is not so and will confess the falsehood of the past and walk in truth.

II. **The Text.**—Eph. 4:25.—Lying is pure selfishness and a detriment to our neighbor. The "new man" of the Spirit requires that lying be "put away." When the past falsehood is confessed, we put away lying. When the present temptation to falsehood is overcome, we put away lying. When our speech is true to fact and we love our neighbor as ourselves, we are truthful.

Prov. 12:17-22.—This passage points out the evil results of falsehood and the good results of truthfulness. God cannot be pleased with any thing but truthfulness in our heart and life.

III. **Suggestions for Junior Programs.**—Truthfulness as the opposite of falsehood is so well known in the experience of all that there is no difficulty to give an explanation of what it is. The greatest difficulty is to bring the conviction to those who practice falsehood that it is an evil abominable to God and a sin against fellow men. For this purpose perhaps the text found in Proverbs will serve in connection with (I) in the Outline Study where truth is shown to belong to the character of God. In this connection it might be well to refer to the judgments that fall upon the wicked and the character of the sins that bring God's judgments. Use such references as Revelation 21:8, 27; 22:15.

The outline of Assignments for Juniors will guide you in the positive side and concerning the rewards of those who are truthful. The side that needs emphasis in this theme, after impressing the fact of a deceitful heart and the abomination of such a heart before God, is to point to the way of becoming truthful in heart and life through the saving grace of God in Christ Jesus.

OUTLINE STUDY

I. Truthfulness in God.
1. In Promises.—I Kings 8:56; II Pet. 3:9.
2. In Prophecies.—II Pet. 1:19.
3. In Precepts.—Jno. 17:17.

II. Truthfulness in Men.
1. In testimony.—I Jno. 4:14; I Thes. 2:4.
2. In promises to God and men.—Ps. 44:17-21; Eph. 4:25.
3. In general conversation.—Prov. 12:19; 16:13.

III. Truth in the Heart.
1. Such shall not be moved.—Ps. 15.
2. Confessions that save.—Rom. 10:9, 10.
3. Justified or condemned.—Matt. 12:35-37.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Truth."**
2. **Truthfulness.**
   a. Found in God.
   b. Pleasing to God in men.
   c. A blessing among men.
   d. Rewarded in the judgment.
3. From the heart to the lips.
4. Confessions of sin.
5. Confessions of Christ.
6. Speaking according to the Word of God.

For Seniors.
1. A Truthful Character, How Attained.
2. Evidences of Truthfulness in Men.
3. The Value of Truthfulness among Men.

PERSONAL THOUGHT

Is thine heart right? Give God an opportunity to search and try your ways and lead you into the way of truth.

SEED THOUGHTS

Dare to be true; nothing can need a lie;
A fault which needs it most, grows two thereby.—G. Herbert.

In all matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know the truth by being true; you recognize God by being like Him.—F. W. Robertson.

The Road to a Noble Life

There's a royal road to a noble life;
It is known as "the narrow way,"
For its gate is open to none but those
Who the laws of the King will obey.

It is wide enough for honesty,
For truth there is ample space;
But a lie, whether told in word or act,
Can find in this road no space.

For cruelty it never has room,
For kindness it was made,
For sympathy with suffering,
For giving others aid.

Through industry and temperance,
Through loyalty to friends,
And upward to nobility
This narrow pathway wends.

There's a royal road to a noble life,
And Christ leads in that way;
Its gate stands open for you and me;
Let us enter there today.—Mary Starck.

THE RESURRECTION OF THE DEAD. --Job 19:26; I Cor. 15

Topic for March 24

MOTTO

"There shall be a resurrection of the dead."

MEDITATION ON THE TOPIC

I. **The Resurrection.**—"If a man die, shall he live again?" This question asked by Job with an inward assurance of an affirmative answer is a question that is asked in our deepest being whether we say it in the language of men's tongues or not. It is a question that our soul would have answered in the affirmative because there is that intuitive sense of our heart which says to us, "Death does not end all." Since we have a more complete revelation than Job had, in which God has repeatedly pointed out that there is a day appointed in which the dead shall stand before God for judgment and reward, we also have a record more complete in which the resurrection of the Son of Man who is the Son of God in the flesh rose from the dead according to the Scriptures. It is this fact of the resurrection of Jesus Christ from the dead that gives us an assurance that He is able to "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

The resurrection is not limited to the righteous alone. While they shall enjoy a glorious resurrection, the Scriptures distinctly state that "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15; cf. Jno. 5:28, 29; Dan. 12:2). While there are details which we cannot understand, there is enough revealed on which our faith may take hold and rest in the assurance of the resurrection of our body. It should warn us to be prepared to meet that time so that we may escape the "resurrection of damnation" and "everlasting contempt."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

II. **The Text.—Job 19:26.**—Here Job expresses an assurance by the words he speaks and wishes to have written to stand forever.

I Cor. 15.—This chapter contains arguments showing the importance of the resurrection in the Christian's hope in Christ.

III. **Suggestions for Junior Programs.**—Every child who knows anything of death can appreciate the blessed hope of a resurrection from the dead. As a little child, there was not so much difficulty to believe what was told me as to get at the material difficulty of how the body comes out of the grave. It was a difficulty of spiritual conception. 'I surmise that there are many children of a larger growth who have not arisen spiritually above such difficulty. God is able to do all things, and this should remove the difficulty of getting the body out of the grave or gathering the body from the scattered places of the ends of the earth or the sea. Paul's explanation of the seed and its new body should solve some of the difficulty as to the identical pieces. The new body of the seed is connected with the seed put in the ground and yet different in form and use. So the body of the glorified is derived from the same and yet differs to the uses of the new life of glory. We must learn to exercise faith and teach the children faith that God does raise the body as He sees best, and we will receive its blessing, however it shall be. Our own heart shall know its change and enter into the new mode of life in conscious joy.

More important than to know how the body is raised is the preparation to meet God prepared with a body of glory rather than a body for eternal doom. The Suggestive Assignments for Juniors will give some idea as to how to proceed with the thoughts of the lesson.

OUTLINE STUDY

I. The Resurrection is Foretold.
1. Job's assurance.—Job 19:25.
2. Daniel's prophecy.—Dan. 12:1-3.
3. The Psalmist's confidence.—Ps. 49:15.
4. Isaiah's prophecy.—Isa. 26:19.

II. The Teaching of Jesus.
1. The coming hour.—Jno. 5:28, 29.
2. No marriage in the resurrection.—Matt. 22:29-32.

III. The Body is to Rise.
1. To be changed.—Phil. 3:21.
2. Made incorruptible.—I Cor. 15:51-54.
3. Comes from the grave.—Jno. 5:28.
4. At the sound of the trump of God.—I Thes. 4:16.

IV. The Difference.
1. Life or damnation.—Jno. 5:29.
2. Life or contempt.—Dan. 12:2.
3. The judgment.—Matt. 25:31-46.

V. Conditions for Glory.
1. The indwelling Spirit.—Rom. 8:9.
2. Asleep in Jesus.—I Thes. 4:14; I Cor. 15:23.
3. Victory through Jesus.—I Cor. 15:57.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. **Memory Verse** on the Resurrection Theme.
2. The Blessed Hope in the Resurrection.
   a. The victory over death.
   b. Our labors are rewarded.
   c. We meet the departed saints.
   d. We meet our Redeemer face to face.
   e. We die no more.
3. How we Inherit a Glorious Resurrection.
   a. By becoming a Christian.
   b. By living a faithful Christian life to the end.

For Seniors.
1. The Doctrine of the Resurrection.
2. How to Attain a Glorious Resurrection.

PERSONAL THOUGHT

Our prospects for the future lie in heaven. It becomes us to set our affections where our treasure is and live for the glorious prize.

SEED THOUGHTS

I shall see Him with these eyes,
Him whom I shall surely know;
Not another shall I rise,
With His love this heart shall glow;
Only there shall disappear
Weakness in and round me here.
—Louisa Henrietta.

The best answer any one can make of the proof of the resurrection of the Lord is the humble, but irrefutable one: "Christ liveth in me."—J. Steward Holden.

Sing with all the sons of glory,
Sing the resurrection song!
Death and sorrow, earth's dark story,
To the former days belong:
All around the clouds are breaking,
Soon the storms of time shall cease,
In God's likeness, man awaking,
Knows the everlasting peace.

O what glory, far exceeding
All that eye hath yet perceived!
Holiest hearts for ages pleading,
Never that full joy conceived.
God has promised, Christ prepares it,
There on high our welcome waits;
Ev'ry humble spirit shares it,
Christ has passed th' eternal gates.

Life eternal! O what wonders
Crowd on faith; what joy unknown,
When amidst earth's closing thunders,
Saints shall stand before the throne!
Oh, to enter that bright portal,
See that glowing firmament,
Know, with Thee, O God immortal,
Jesus Christ whom Thou hast sent!
—Wm. J. Irons.

THE FRUIT OF THE SPIRIT.—Gal. 5: 22, 23; Eph. 5:9

Topic for March 31

MOTTO

"Walk in the Spirit."

MEDITATIONS ON THE TOPIC

I. **The Fruit of the Spirit.**—Fruit is a product of natural plants which bear according to their nature. Fruit in the spiritual realm is a product of life from the fact that a certain kind of nature is in the individual. Fruits of a Christlike character are the result of having the Spirit of Christ controlling our heart. When any one manifests evil characteristics, they are called works of the flesh. Works of the flesh are in contrast to the fruit of the Spirit, and they emanate from the abnormal condition in which Satan controls the heart of man. God created man for His glory to be directed by Himself in the way of life. Man's depravity is due to having turned away from that for which he was created to the suggestions and rule of Satan. It cannot properly be called fruit unless it be thought of as a variety of life bearing evil fruit. But the good things of the Spirit are suited to the human life as in harmony with that for which God has planned it and may be properly called fruit.

The various characteristics named in the fruit of the Spirit are all placed under the singular number of **fruit,** rather than **fruits.** We think of them as the outgrowth of **one** fruit with the varied flavors contained in it. So if we have the **one** flavor of **love** we must of necessity have **all** the others embodied in it. So it is with any other flavor found in the list called "fruit of the Spirit." Meditate on this thought for a little while, and you will see the inconsistency of a claim of one without the whole list of characteristics going with each one.

II. **The Text.—Gal. 5:22, 23.**—This is the list of the characteristics of the fruit of the Spirit as set forth in the letter to the Galatians.

Eph. 5:9.—Here again fruit is placed under three heads—**"goodness, righteousness, truth."** And while in the original it is called "the fruit of **light,**" when we consider the figurative use of the word **light** in the passage we could not but admit the translation of the word "Spirit" is correct as far as the doctrine of Christian fruit-bearing is concerned. And these three include the nine mentioned in Galatians 5:22, 23.

III. **Suggestions for Junior Programs.**—The fruit of the Spirit is found only in the saints of God. They are persons who have met the conditions of salvation by Christ Jesus and have received their seal in the gift of the Holy Spirit. It is well that the believer becomes aware of this precious fellowship in his or her life and be taught to cherish it. Just how fully the juniors will be made to understand this depends on their experience in responding to the call of Jesus. To enable them to grasp who it is that is working in their hearts, we need to relate their practical experience of hearing the voice of the Spirit to the teaching of the Word with reference to the fruit which the Spirit bears in the life that heeds the inner voice. Continued obedience to the Spirit's voice will produce the fruit of the Spirit in the life.

Having in your own way brought out these things to the understanding of the group of juniors among whom you work, take up the assigned work for juniors and lead them to a practical understanding of how the Spirit works in us to bring these qualities about in our character.

OUTLINE STUDY

I. The Spirit Manifests Love.
1. Love in obedience to God.—I Jno. 2:5.
2. Love in relation to our brother.—I Jno. 2:10.
3. Love apart from things of the world.—I Jno. 2:15.
4. Love manifest toward enemies.—Matt. 5:44.

II. The Spirit Manifests Joy.
1. In the Holy Ghost.—Rom. 14:17.
2. Full of glory.—I Pet. 1:8.
3. Under persecutions.—Matt. 5:11, 12.

III. The Spirit Manifests Peace.
1. In the heart.—Phil. 4:7.
2. The result of spiritual mindedness.—Rom. 8:6.
3. Unity and peace.—Eph. 4:3.
4. With all men.—Rom. 12:18.

IV. The Spirit Manifests Longsuffering.
1. Keeping the balance of faith, hope, and kindness.—I Cor. 13:4, 7; Eph. 4:2.
2. Blended with Christian joy.—Col. 1:11.
3. Blended with humility and forgiveness.—Col. 3:12, 13.

V. The Spirit Manifests Gentleness.
1. Heavenly wisdom.—Jas. 3:17.
2. In speech and conduct toward all.—Tit. 3:1, 2; II Tim. 2:24-27.

VI. The Spirit Manifests Goodness.—Rom. 15:14; Eph. 5:9.

VII. The Spirit Manifests Faith.—Tit. 2:10; Rev. 2:10.

VIII. The Spirit Manifests Meekness.—I Pet. 3:15; Jas. 3:13.

IX. The Spirit Manifests Temperance.—I Cor. 9:25-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Memorize a Passage with Some Fruit of the Spirit.
2. The Fruit of the Spirit.—
   a. Love.
   b. Joy.
   c. Peace.
   d. Longsuffering.
   e. Gentleness.
   f. Goodness.
   g. Faith.
   h. Meekness.
   i. Temperance.

3. Lead by Scripture or Character Incident How to Make the Above-mentioned Fruit of the Spirit Real and Practical.

For Seniors.

1. "By their Fruits Ye Shall Know Them."
2. Testing the Claims of Possessing the Spirit.

PERSONAL THOUGHT

Do we belong to Jesus? What fruit are we bearing to prove that we are His?

SEED THOUGHTS

We overflow with that with which we are filled. If we would do right and have a right influence, we must be filled with the Holy Spirit.—Sel.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

"Breathe, oh, breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find the promised rest.
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning,
Sets our hearts at liberty.—Sel.

Come Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs;
Kindle a flame of sacred love
In these cold hearts of ours.—Isaac Watts.

HOW SIN MANIFESTS ITSELF—Gal. 5:19-21; Mk. 7:20-23

Topic for April 7

MOTTO

"He that committeth sin is of the devil."

MEDITATIONS ON THE TOPIC

I. **The Manifestations of Sin.**—Sin has its field of operations in the flesh. "They that are after the flesh do mind the things of the flesh" (Rom. 8:5). "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." It is highly essential that those who are in the flesh (in the sense that the flesh dominated by sin is in the ruling place) should get into the position in Christ Jesus that it may be said of them, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

But when the life is not in the possession of the Lord for the manifestation of the Spirit, it is in the hands of Satan, whose work is contrary to the operation of the Spirit. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil" (I Jno. 3:8). "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law" (Gal. 5:17, 18).

Knowing these fundamental laws for the operation of sin and for the overcoming of sin, we may study how sin becomes manifest when it is given the full right of way to work its evil in the lives of mankind. We need to know sin in its smallest manifestation that we may set up a standard against it, and we need to know the power which God has placed in our reach to serve us in the destruction of the works of the devil (I Jno. 3:8).

II. **The Text.—Gal. 5:19-21.**—This text sets forth the various manifestations of sin as it works in the flesh and as it gives expression by actions in the individual in which it works.

Mk. 7:20-23.—The heart is the inner part of a man that gives will and purpose and affection to the things which are done or said in outward life. All sinfulness emanates from the heart, and man becomes defiled by these deeds rather than by some outward ceremonial act and failure to act.

III. **Suggestions for Junior Programs.**—The Suggestions in the Assignments for Juniors will point out some lines of thought that ought to be within the grasp of the boys and girls. Unless the boys and girls have been made to comprehend that the natural tendency in man is to evil, there will not be the struggle there should be against it. This development of the manifestation of sin should have its emphasis along with the three phases of sin: first, against God; second, against fellow men; third, against ourselves.

The most evil character of sin's manifestation is in the next heading—"loving darkness." This is so inexcusable and calls for the wrath of God so clearly that it should be earnestly considered and warned against. A great deal of "I don't want to know" is manifest in boys and girls when they are wanting to follow a certain course which seems to satisfy their lustful pleasure. If we bring these phases to light, it will assist in bringing conviction to the heart and lead to the deliverance of those who are in sin and darkness.

OUTLINE STUDY

I. Man is in a State of Sin, under Condemnation.—Rom. 5:18, 19.

1. Shapen in iniquity.—Ps. 51:5; Job 14:4.
2. Made sinners by Adam's offense.—Rom. 5:14-17.

II. As a Sinner because of Inward Corruption, Man Commits Evil.

1. It comes from the heart.—Mk. 7:20-23; Gen. 6:5; 8:21.
2. It is the lust of the flesh.—Gal. 5:19-21.
3. It is aggravated by a standard of right. —Rom. 7:5, 8-11.
4. Man is enslaved by it in spite of better knowledge.—Rom. 7:14-21.
5. Seeing himself is the call for a deliverer. —Rom. 7:22-25.

III. The Character of Manifested Sin.

1. Failing to do right.—Rom. 3:10-12.
2. Falling away from God.—Rom. 1:19-21.
3. Becoming idolaters.—Rom. 1:22-25.
4. Degraded into gross sensuality.—Rom. 1:26-32.
5. A veritable life of wickedness.—Rom. 3:13-18.
6. A subject of God's judgment.—Rom. 3:19; Rom. 1:32; 2:6-11.
7. A subject of divine compassion.—Jno. 3:16; Rom. 5:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Sin."**
2. **Sin.**
    a. The evil nature in us.
    b. The evil things sin does by us.
        —Toward God—neglecting, rejecting, disobeying, cursing, forgetting.
        —Toward men—lying, stealing, robbing, hating, fighting, not helping.
        —Toward self—self-abuse, drunkenness, gluttony, defiling the mind and body, neglecting the soul.
    c. Loving darkness, rejecting the Saviour, turning from the Bible, hating preachers of righteousness, fighting against God.

For Seniors.

1. The State of the Sinner.
2. The Works of Sin in Human Lives.
3. Forms of Sin Which We See.

PERSONAL THOUGHT

It is a blessing to have our sin revealed ere it work ruin to our souls.

SEED THOUGHTS

Sin works by no set methods. It has a way of ruin for every man, that is original and proper only to himself. Suffice it to say, that as long as you are in and under its power, you can never tell what you are in danger of. This one thing you may have as a truth eternally fixed, that respectable sin is, in principle, the mother of all basest crime. Follow it on to the bitter end, and there is ignominy eternal.—Horace Bushnell.

Sin murders the soul. Its withering, blasting curse is not exhausted in this life, but goes on with us into eternity, to be perfected and perpetuated there. "The wages of sin is death"—death to all spiritual life now, and an immortality of pain and tears and despair. "The sting of death is sin;" the weeping and wailing of the judgment will be sin; and sin will be the ever-gnawing worm of the quenchless fire.—Selected.

The essence of all wickedness is forsaking God.—Sel.

By God's Word at last my sin I learned;
Then I trembled at the law I'd spurned,
Till my guilty soul imploring turned
To Calvary.—Wm. R. Newell.

THE OBEDIENCE OF LOVE

The Lord Jesus said to His own: "If ye love me, keep my commandments" (John 14:15). This is a powerful test of love—so-called love. There are those who say it is impossible to do this. No matter what the cost, the Son always kept the Father's commandments. He always abode in the love of the Father. In His love to us, the Son sacrificed all. Since He has done this, He asks of us only that which is perfectly reasonable, perfectly sane. There is no unreasonableness in any of His petitions. The only thing that is needed to do what the Lord asks in this verse is a new life. Those who are devoid of the new life, of course, cannot keep the Lord's commandments.

What about man's sinful nature? God's Word says that man will keep his sinful nature to the very end of life. "In me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18). But those who abide in the love of Christ will have their flesh brought under the power of the Holy Spirit so that there will be no disability in carrying out the commands of the Lord Jesus. It is the power of the Holy Spirit that works in and through the life of him who is hid with Christ in God. He it is who can prevent the flesh from having dominion over us. The reason that so many who claim to be under the Spirit's sway and control are again and again being overcome by the flesh is because they refuse to yield to the Spirit's control. They will not be Spirit-directed and Spirit-controlled.

The Apostle Paul says to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but **Christ** liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). This simply means that "I" am crucified; "I" am dead; "I" live another life, by faith, the faith of the Son of God. The reason I can do this is because He **loved** me and He **gave Himself** for me. Marvelous grace, infinite grace! What a condescension! It is condescending kindness, surely! It is such condescending kindness as cannot be fathomed by the human mind. How easy when this is real to "keep" His commandments. Love prompts it.—Sel.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE IMAGE TO THE BEAST— "NO KING BUT CAESAR"

Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, **We have no king but Caesar.**—John 19:14, 15.

"No king but Caesar!" Such was the cry of the chief priests as Pilate presented Jesus Christ to the people. These same terrible words have echoed down the centuries as multitudes have made their fateful choice between God and man.

Today the same cry is rising, and that in a new crescendo of blasphemy. It has become the fundamental doctrine of more than one great power. Caesar is again being deified, and woe betide those who will not do homage to the images he sets up; let it be Russia, Japan, Germany, or any other great power.

No Christian dare exalt Caesar above Christ. His life, His words, His miracles, His passion, His death, His mighty ascension, and all associated facts and truth must ever take first place in the minds, hearts, and affections of His people.

It was here that the greatest test came to Christians in the first century and later. Would they burn incense to Caesar? Would they render him honor due to God alone? Their refusal led to prison, the lions of the amphitheater, and the stake. History is repeating itself in these latter days. Christians in Japan, Korea, and elsewhere are facing the same tests. The image is called "patriotism." The idol is given a new name, but it is "the image of the beast," all the same.

According to the Prophet Daniel, chapter 7, and the Apostle John in the Book of Revelation, nations, great world powers, are designated "beasts." The name symbolizes their character and characteristics. That is greed and force; the law of the jungle; desire, and then force to satisfy that desire. Nations are again demanding all their ancient authority, that is, absolute imperialism.

All about us is developing this "image of the beast," a replica of that domineering, totalitarian, religio-political power that demanded the absolute subjection of every living soul. Much of this spirit continued through the Dark Ages. The Reformation days gave this spirit a seeming body blow. However, here and there, the pages of history are spotted with human blood, because some would put Christ before Caesar.

Centuries ago prophecy, the sure word of prophecy, which is always the Christian's light in dark places, foretold the recrudescence of tyranny, just before the ending of the Gospel age. It foretold the rising of an "image to the beast," exercising all the power of the first beast. Already, we behold the outlines taking shape, as sketched by the Spirit of God in Revelation 13:11-17. Read carefully the Word of God:

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

With so many of the Lord's children living in **"Occupied Territory"** today, it is well to remember that our Lord felt the heel of **"Old Rome,"** lived and labored in **"Occupied Territory,"** and died at the hands of Roman soldiery. The following letter from a correspondent in the island of Hainan, China, is very helpful:

> Japan occupied the island in April and we were anxious to get the reaction of the missionaries. The "scorched earth" policy of the retreating Chinese seems to make the Japanese victory a somewhat barren and fruitless one. The devastation of countryside and town belongs to the realm of tears. Alien soldiers everywhere restrict every kind of freedom and interfere with the regular forms and schedule of work. And yet—the work goes on. For the Japanese are quite considerate. Some of their soldiers are Christians, much to the surprise of the Chinese. The Church has accepted the situation philosophically, and is quietly adjusting herself to the new order of affairs. It was pointed out that Jesus Himself lived in "occupied" territory and lived His life and carried on His work under similar disturbed conditions. And the disciple is not above his Lord. (I wish every pastor would send to the Foreign Board for Bulletin No. 17 and the reprint, "China Under the Shadow of War." Mr. Preacher, "thar's gold in them thar hills.")—Presbyterian Board of Foreign Missions, N. Y.

How solemn indeed the hour! We need divine strength to stand firmly for the right, to put Christ before Caesar, to maintain our heavenly allegiance against such odds. We ought to respect Caesar in all his proper authority and sphere. Let us have grace to resolve that in every conflict with Caesar's authority and that of Christ to say with Peter and the rest of the apostles, **"WE OUGHT TO OBEY GOD RATHER THAN MEN"** (Acts 5:29).

ENGLAND CALLS THE C. O's "CONCHIES"

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matt. 5:44, 45.

Members of the Mennonite Church follow with deep interest the experiences of Conscientious Objectors, or C. O.'s as they are called in the United States, resident in the present nations at war on the other side of the Atlantic. There is a feeling of kinship with fellow sufferers for the faith. The verses quoted above are the words of the Lord Jesus Christ. C. O.'s accept and believe them at their face value. They do not seek to evade the force of the same. These words are indeed radical. So much so that the world at large has been afraid of them. Only individual Christians have sought to order their lives by them. Truly, only Christians, indwelt by the Spirit of Christ can so love, and treat their enemies.

During the World War of 1914-1918, England imprisoned some 5000 C. O.'s. The United States treated them fairly well. Canada treated them the most leniently of all nations. It is indeed heartening to hear that Great Britain is taking the same attitude to them in the present war that Canada took toward them in 1914-1918.

The following account gives the new British attitude.

> **The London divisional tribunal for conscientious objectors last week tried the case of a 20-year-old Scot, W. Young, who asked exemption from army service for religious reasons. Young said he was a member of Jehovah's Witnesses, an American sect which holds the use of force to be against God's law. Asked if there were any members of this group in Germany, Young replied: "Yes, we have 2,000, but they are all in concentration camps." The court granted him unconditional exemption.**
>
> **Such leniency was in line with the new British attitude to those who can prove that they have moral scruples against going to war. During the 1914-18 conflict, 6,312 self-styled conscientious objectors refused to serve in the British Army. Patriots dubbed them "conchies"—a term which soon came to imply shirking and cowardice. The wartime government showed even less sympathy: 5,970 objectors were court-martialed, and 816 served more than two years in jail. Thirty-nine others were sent to France as a test of their convictions, and when they still refused to fight they were roped to wagon wheels for public exhibition, then sentenced to death. (Later this sentence was commuted to ten years' imprisonment.)**
>
> **After the war, however, a number of British churches and societies denounced such treatment of conscientious objectors, and last spring, when Prime Minister Chamberlain brought in the general conscription bill, he promised Dr. Sidney Berry of the Congregational Union of England and Wales that honest objectors to military service would not be penalized.**
>
> **Since then, 4,000 men out of 300,000 called in the first conscription list have registered as conscientious objectors. Under present law, they**

may be sent to labor camps, drafted to noncombatant army jobs, or exempted altogether. Only the obvious shirker—one who cannot prove scruples of conscience—is compelled to serve in the army or face the alternative of two years' hard labor. (For example, on Oct. 6 a London tribunal refused to put a man on the list of conscientious objectors exempt from war duty when he said that he did not object to war in general, but considered this one "not in the interest of the people.")

Fifteen regional courts have been hearing cases, sometimes of single objectors but often of groups of a dozen or more. And for the objector who lives more than six miles away, the government provides a subsistence allowance sufficient to cover railway fare, food, and even hotel bills when necessary.

THE BAKER ESTATE FABLE

> They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—I Tim. 6:9, 10.

For some time the **"Baker Estate Fable"** has been making the rounds of the nation. Here and there it has reached into Mennonite circles, and has raised some enthusiasm for this easy money. The idea of getting rich quickly appealed to many as it did in the Apostle Paul's day. The love of money is an "old sin." All other sins are entwined around this one. It certainly is a snare, one by which men lose their cash, often their good name, and their Christian testimony. With it is the possibility of drowning their soul in destruction and perdition. The writer knows men personally who used to have a testimony and power in Christian service; today all that is gone. Such **"get-rich-quick-schemes"** like the "Baker Estate Fable" did the damage.

The saying of the noted Editor, Horace Greeley, of early days in North America, ought to be often quoted in any day, "It's a dark day in a man's life when he seeks to get money without working for it and earning the same by honest means."

Many of the losers in the "Baker Estate" gamble were warned of the outcome, some heeded the admonition, but others went on, losing their own money, and luring others to lose theirs. The following wind-up in the Pittsburgh, Pa., courts ought to end the enthusiasm for getting someone else's gold:

> For nearly a century, Pennsylvania Germans have talked about Capt. Jacob Baker, his fabulous estate, and his myriad descendants. Baker, a Revolutionary War hero, was rewarded by the government with a grant of 11,000 acres on the present sites of Philadelphia and Pittsburgh. Later, so the story runs, he grew rich in the West Indies trade, and when French and Spanish privateers captured Baker's ships, Washington obtained several million dollars indemnity for him.
>
> But litigation soon tied up the estate. Executors lost track of property now worth as much as $2,000 an acre. (The Pennsylvania Railroad terminal in Philadelphia is on "Baker land.") The government held up the ship indemnity. As the value mounted, the situation became more confused. Experts, the legatees say, figure that $1,250,000,000 is due the heirs, now scattered all over the country and known variously as Baker, Becker, and Bicker.
>
> The only flaw in this story is that Capt. Jacob Baker never existed. The only man of that name in the Revolutionary Army is listed as a deserter. Besides, the parts of Philadelphia and Pittsburgh supposedly awarded to the hero were in other hands long before 1776. And the government knows nothing about any money received from France and Spain for the Baker account.
>
> In Pittsburgh last week, five Pennsylvanians went on trial in Federal court, charged with having used the mails to defraud countless Bakers, Beckers, and Bickers of more than $1,000,000. The technique, postal officials claim, was to write everyone with that name, asking an enrollment fee of from $10 to $600 to assure participation in the estate.
>
> Convicted once and later released "with reluctance" by a higher court on points of law, the Pittsburgh defendants—Fred F. Sprengle, W. H. C. Sprengle, David L. Anderson, Norman H. Blough, and William S. Miller—comprise the so-called "Johnstown heirs." Similar "organizing" groups from Pittsburgh, Altoona, and Seattle, Wash., are already in prison.

THE NEW TESTAMENT AND WEALTH REDISTRIBUTION

> The multitude of them that believed . . . had all things common. . . . For as many as were possessors of lands or houses sold them . . . and distribution was made unto every man according as he had need.—Acts 4:32-35.

Wealth redistribution has become the topic of conversation of millions. The Russian experiments and their propaganda machine have helped to make men conscious of the inequality existing, some wealthy and others impoverished.

Out of the depression, and for that matter every major depression of the nation, have sprung all sorts of wealth redistribution programs. After the Civil War the Negroes were promised forty acres and a mule. Ever since, every depression and major panic there were those who felt that some form of wealth redistribution would be a cure-all for our social evils.

One of the differences between the past agitators, and the modern type is that those of today are more radical, and quite often seek to substantiate their program by quoting the New Testament. They seek to show that their platforms are true to Biblical precepts and precedents. They quote Scripture to enshroud their plans with a religious halo. To keep our thinking in line with the Word of God, it may be profitable to give this matter some thought.

In the first place it is true that the Christian Church in a certain sense favors a program of wealth distribution among its members. The admonitions to the wealthy are clear. Let us listen to the precepts of Christ: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal." Christians are urged to share their two coats with their shivering brother, and undoubtedly, to share their last loaf with their hungry brother in Christ. But all this, not by civil and legal compulsion, but because of an inner love and consideration for the needy one.

The Apostle Paul counsels the Roman Christians to distribute "to the necessity of saints." Again the youthful Timothy is advised concerning the rich, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, **ready to distribute, willing to communicate**; laying up in store for themselves a good foundation against the time to come" (I Tim. 6:17-19). But all this distribution is optional, and the responsibility of doing so is left to the willingness of the wealthy Christian man.

The Christian Church raises no objection when the government seeks to confiscate fortunes heaped up by fraud, oppression, and thievery, provided these sinful acts can be proved in the legitimate courts of the law. But there can be no recourse to the Scripture to prove that the government has the right to seize money earned honestly, by labor or ingenuity, and saved by frugality and thrift.

Where a group of people decide to live together on a communal basis of shared and equally distributed wealth, the Church passes no judgment. According to the Acts of the Apostles the first church at Jerusalem tried such an experiment among Spirit-filled believers. This experiment soon failed, some claimed they were neglected, and others like Ananias and Sapphira crookedly sought to hide their real wealth. Nevertheless, there is no objection to sharing the wealth on a communal basis like this of the first church of Jerusalem. But this does not give Biblical support to some of the current radical programs that claim Scriptural sanction. This type of "community of goods" was, "What is mine, is ours," not "What is yours, is mine." Here is all the difference in the world. One is unselfish, the other is selfish.

In short, the Bible, in spite of references that are repeatedly made to its authority by share-the-wealth advocates, does not pronounce on any equalization of wealth theory. It does encourage its children to share God's blessings, but it establishes no minimum or maximum amounts that individuals may possess. Then also the Bible does not show any antagonism to the wealthy as characterizes so many of the share-the-wealth agitators.

Further, the Bible does not advocate a program of giving every man a $5000 home, with radio and automobile thrown in, besides a guaranteed income of $2500 a year, and a pension for all over sixty years of age. The Bible advocates labor to obtain wealth, it encourages thrift and the proper spending of money earned. It advocates that the near kin should be interested in their own unfortunate relatives. Horace Greeley, the great New York City editor of years ago wrote, "It's a dark day in the life of any man, when he seeks to get money without earning the same." This is still true. To extend governmental grants often tends to laziness and militates against the Christian ideal of honest, industrious labor. "If any man will not work, neither let him eat," is the substance of what St. Paul says to the Thessalonians. The book of Proverbs repeatedly denounces the slothful and the sluggards to realize the scorn that God heaps upon the lazy and the imprudent. "Go to the ant, thou sluggard, learn of him, and be wise."

If the experiment among Spirit-filled men in the first church of Jerusalem did not succeed permanently, how could a political experiment carried out by the force of law succeed among some 122,000,000 people, administered by an army of officials? The courts would be clogged with Ananias and Sapphira cases, as these officials would handle these millions of dollars. In the few verses after the account at the top of this editorial we read, "When the **number** of the disciples was multiplied, there arose a **murmuring** of the Grecians against the Hebrews, because their widows were **neglected** in the daily ministration." What riots would be provoked in a nation forced to distribute its income, and live from the same common treasury! No wonder that the Holy Spirit at no place advocated such a system of wealth distribution.

It is not within the province of this editorial, or the objective of this Christian magazine to show the fantastic aspects of most of the share-the-wealth programs, or their effects on the nation at large. It would probably mean the final collapse of the economic system of finance. However, no country can continue to prosper, where the rich become richer, and poor become poorer. But this does not mean that Christians are to join one or the other of these wealth sharing programs that are sweeping the country. One state alone has 1,100 such groups, with over a million membership.

There is a remedy for the evil situation, and that remedy is the **Gospel of the Crucified Christ.** This Gospel makes men considerate of their fellow men. This Gospel gives men new hearts. This Gospel makes men

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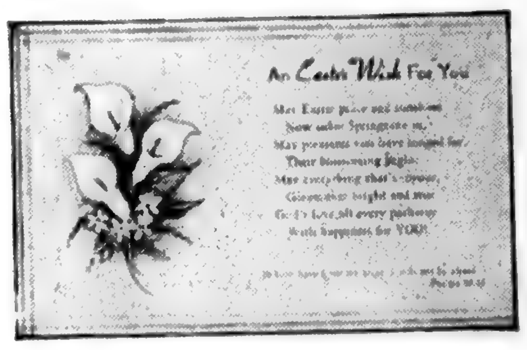

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BIRD SONGS

At morn's first dawning-tide I heard
The birds breathe forth their waking song,
And I forever would prolong
The praise which in my heart was stirred.

Through all the sunny hours of day
Their voices praised for every good;
Oh, that my heart, unfailing, could
Accord as well its thankful lay!

The daylight passed; eve's holy calm
Fast deepened into darker night;
But, from the midst of fading light
Uprose the birds' sweet even-psalm.

So would I ever, ever sing,
As true, as free, as full a song;
Alike through trial, sorrow, wrong,
May praises from my heart upspring!

—Henry Weston Frost.

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Christian Monitor

APRIL, 1940

Beautiful Heralds of Balmy Springtime

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WHAT SHALL IT PROFIT A MAN?

By Martha M. Heskell

THE neat little bungalow of Allen Robinson and his wife, Betty, sat back from the busy thoroughfare, and bespoke of peace, quietness and contentment. Gay flowers and a large closely-clipped lawn provided a lovely setting for the little white home.

Just two blocks away was the trim filling station of which Allen Robinson was proprietor. It stood invitingly at the intersection of two state highways, and because of the efficient, cheerful service and the neatness of its appearance, many motorists stopped regularly at the "Robin's Nest Service Station."

Within a half-mile of the Robin's Nest, a beautiful white church stood. Each Sunday morning and evening people would travel to the Rock Hill Church to worship the Lord. Somehow this little white church with worshipers disturbed Allen Robinson. It did not foster happy thoughts, nor give him a peaceful feeling.

His beloved wife, Betty, was an active member of Rock Hill, and each Sunday morning she would wave to him when she turned on to the road leading toward the church. Sometimes he could put away the disturbing thoughts by priding himself that Betty didn't have to want for nice clothes and a good car to drive. Their home was cozy, and comfortable, too. They had a substantial bank account—although Allen wished to treble it in a few years. Then he could begin to make his plans to retire from active business.

Allen was not a Christian. He would tell anyone very frankly that he was not. He tried to live a good moral life, and he never hindered Betty in following her convictions. But he had one reason for not surrendering his life to Christ. It was the "Robin's Nest."

The young minister of Rock Hill had often talked with Allen, but his answer was always the same. "If I became a Christian, Mr. Sanderson, I would feel it were wrong to sell gas and oil on Sunday. I can't afford to lose my trade right now. Later, when I have more money saved, I'll listen to you."

No matter what Mr. Sanderson would say, Allen remained unmoved. He was a husky, sturdy man of forty, and he would live for thirty years more, perhaps. There seemed to be no immediate danger of his death.

Whenever Christ's claims upon his life and service were presented, he dismissed them by saying, "I give freely to the church—Betty always gives, and she teaches a Sunday-school class. I'm doing as much now as I could if I were a member."

His unregenerate heart could not perceive that he was committing the awful sin of rejecting Christ. He was a moral man, and he thought that was sufficient for the present.

But the Spirit of God was patient, and Betty's prayers were going to be answered. She rejoiced in this assurance, and daily lived a sweet, consistent Christian life before Allen. Gradually an unrest took possession of his heart. Every Sunday when he opened his station he felt uneasy and restless. This feeling would increase when the people began to gather at Rock Hill for worship. Often after he waved to Betty, he would feel a strange desire to go with her. Somehow she seemed to have a peace and joy he so sorely missed.

But the devil would not give up so easily. His satanic majesty would combat this sense of conviction with one of his best weapons—a sense of duty.

"I have to provide for Betty—and my filling station is my only means of livelihood. If I would close on Sundays I'd lose a lot of money. Some days I would lose as much as forty dollars—and that would be clear profit, too. Surely I could not be expected to do that. And I'm living just as clean a life as anyone in this town." He would justify himself, then go about his work—not fully satisfied, but forcing himself to believe he was doing right.

Just as a dollar bill placed over a small Testament can hide from view many precious promises and wonderful truths concerning our blessed Lord, so the love of money obscured the blessings of the Christian life from the view of Allen Robinson.

God, in His infinite mercy and love continued to deal with Allen. It was now early fall, and since the trade had decreased in accordance with the waning summer days—Allen had dismissed the boys who worked for him on Sundays. "I can handle the trade myself—and I'll let you have your Sundays free—with the same pay. You are good workers, and you deserve it," he told them. Within his heart he had felt he shouldn't deprive these young men of the opportunity to attend church and Sunday school. They were young and not so well established in life habits as he. But he neglected to realize that his own testimony and daily disregard of Christ was more of hindrance to them than could be compensated by his generosity.

As winter came on, the Sunday trade decreased—but this year it seemed to decrease alarmingly. Oftentimes Allen would serve only five or six customers in the morning, and probably only fifteen in the afternoon and evening. Gradually he became more and more dissatisfied.

Finally he decided he would compromise. Since there was little business during the evening he closed the station, and began going to church with his wife. There the seed was sown which was to ripen in due time.

The stirring evangelistic messages only increased Allen's distress. But Satan fought hard and long ~~for~~ his soul. The love of money and his sense of duty loomed up before him, whenever he came to think seriously about accepting Christ.

One Sunday evening Mr. Sanderson had as a guest speaker a blind friend of his. Mr. Dustin was a consecrated Christian, and he told his life story that night. He had been a solo trumpeter in an internationally famous orchestra, and had made thousands of dollars. He had a college education, plenty of money, and was traveling around the world, playing in all the large cities in each country. Life seemed rosy. However he began to be distressed—dissatisfied. He heard the Gospel message, and he saw it was the only thing which could satisfy his soul's hunger.

Within his heart he resolved that he would play with the orchestra until they returned to New York, then give up his worldly vocation.

While in England a tragic thing happened. He was hunting, and by accident he fell and his gun discharged—causing the loss of both his eyes. Then followed months of suffering and suspense. Desperately he clung to life. He underwent twenty-two operations, and suffered untold agony. His nervous system was seriously affected and he could be considered nothing but a blind wreck of a person, who formerly had been so strong and healthy.

After his release from the hospital he remembered his vow to the Lord. But the Lord had a greater work for him than playing his trumpet. He wanted this blind, helpless individual in His Gospel ministry. Mr. Dustin could scarcely believe it. He felt he could never do it—but as God's Spirit wooed him, he finally surrendered. He was now penniless, sightless, and practically friendless. But God had promised to care for him, and he leaned upon His Word.

In concluding his life story, he said, "God has so marvelously provided my every need—friends, courage, strength, and material needs. I have such a deep abiding joy that all that I have suffered is as nothing, because through it I was drawn to my Saviour and Lord. He had called me when I was a child, but I had not heeded. I wanted to make a lot of money, see the world, have a good time, and then settle down to live a Christian life. But that wasn't the Lord's will—for He knew that I would trust in my own sufficiency and not in His. It has been a horrible experience—but a blessed one.

"So, friends, if there is anyone here tonight who has not been willing to surrender to the Lord because of some selfish ambition or desire, won't you surrender to Him now? The Bible asks, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' That is what I tried to do at first—but

(Continued on page 117)

APRIL! APRIL! ARE YOU HERE?

April! April! are you here?
Oh, how fresh the wind is blowing!
See! the sky is bright and clear,
Oh, how green the grass is growing!
April! April! are you here?

April! April! is it you?
See how fair the flowers are springing!
Sun is warm and brooks are clear,
Oh, how glad the birds are singing!
April! April! is it you?

April! April! you are here!
Though your smiling change to weeping,
Though your skies grow cold and drear,
Though your gentle winds are sleeping,
April! April! you are here!

—Dora Read Goodale.

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DANGEROUS HOARD

By Arline Yoder

ISAIAH Pendleton strolled leisurely along the path which led from the well-built chicken house to the humble bungalow he called home. A large basket almost full of snowy white Leghorn eggs hung over his arm. The hens were laying much better and the Easter markets had not yet dropped, so he chuckled over the idea that the week's supply of eggs would net him quite a sum when he took them to market. But that was not all that caused an unusual gleam in his eye and smile on his lips.

He had gotten an inspiration, quite unusual for him, a few days before, but kept it hidden in the deep recesses of his own brain. Addie, his wife, wondered at the unusual lilt in his voice, but as usual said nothing, pretending not to notice the obvious change. His secrets and aspirations, all his own, were not a part of hers. She learned that forty years ago, when at the age of twenty she had stepped across the threshold into the home that was his.

She had given birth to and reared his children. She had toiled, slaved, and sacrificed, with scarcely a word of thanks or appreciation. She had done her duty and more. At life's sunset she had scarcely more earthly possessions than that with which she began her housekeeping. Her children had given her a few things, which they could scarcely afford, to make her work a bit lighter and life more interesting, and Pa had objected. Pa was interested mainly in taking in the gold and banking it to the last possible cent, allowing scarcely enough for bare necessities. Life to him was nothing more than to hoard money for the future that never comes.

The children had begged them time and again to spend some of their hard-earned money to enjoy a few things while they could, and to give to charity wherever it was most needed. But Pa would not listen to reason, and Ma remained silent, as usual, submitting to the fate that was hers. She looked to the day when she could lay aside the toils and sacrifices and receive a far greater reward than was denied her in this world.

She almost pitied Pa, though, as she watched him week after week bank the weekly earnings and wondered what good he would ever realize from it. The time was when resentment filled her mind—hadn't she earned a big share of the income, working hard all day long ofttimes while he sat around without lifting a finger to help her? Had she not spent many a sleepless night with crying or sick babies while he snored selfishly through the night? Those thoughts no longer bothered her—she had submitted and was resigned to her fate—with the blessed hope of enjoying the hereafter soothing her heart.

The following morning, Saturday, Pa Pendleton was extremely excited.

"Here, Ma, will you put a patch on this overcoat? It's right smart chilly yet for April, and I may need it yet before warm weather settles in."

"All right, Pa, lay it on the couch there; I'll fix it as soon as I get these milk buckets washed. The hen house, it ain't so clean; guess I'll have to get at that today, see'n it ain't gettin' done."

"That's a right smart good idea, Ma. But I've got to have that coat in a jiffy—I got to take those eggs to town before dinner."

"All right, Pa, I guess the milk buckets can wait—they've waited before."

Again Addie Pendleton submitted to her husband's wishes. Why hadn't he told her the evening before—she would have had more time to do it then?

Isaiah picked up the crate of eggs and carried them toward the barn where he kept old "Tin Lizzie," while Ma began the menial task assigned to her. A few minutes later Pa was back in the house.

"Ain't you finished with that patchin' yet? I ought to be on my way."

Ma was silent—she was sewing as fast as her aging fingers could sew, while Pa fumed impatiently.

At last, the task finished, she handed him the coat. He grabbed it in Isaiah Pendleton fashion, swiftly put it on, and flew out the door without a "thank you," or "good-by."

Addie stood at the window watching the old Ford as it rattled down the muddy, chucky lane, and disappeared among the orchard trees that bordered the main highway.

But she had no time to loiter—no time to dream of the "might-be's." What good would it avail her if she did? There was work to be done that no hands but hers would accomplish. But she did wonder how it would seem to be jolting along beside Pa in the Ford she so seldom rode in. She wondered, too, what different appearance, if any, the little town had taken on in the long time since she saw it. Pa never had time to bother with her. He did not like window shopping—and according to his ideas that was all women did anyway when they went to town. True, that's all Ma would have done, because she had not the purchasing "power"—it was all in the dark recesses of the bank—but she enjoyed looking, nevertheless. Neither had she been inside the little chapel where she was always in attendance on Sunday mornings before her marriage and a few Sundays after, in all those long years.

Pa never enjoyed church, and finally decided it was too hard on the horses that had worked hard during the week, to drive those few unnecessary miles. And there was too much money to be put in the collection. He didn't like the preacher anyway. He could read the Book at home when he felt the need of it—and Addie could do as she pleased about it. So here again she had to resign her will to his stubborn and selfish one. But God knew she couldn't walk to church, and He knew she had no other way to go, and perhaps He might forgive her.

Now, as April and Spring were here, she longed to sit in her pew and sing the dear, old Gospel songs she used to sing. The thought thrilled her. As she washed the buckets lined with frothy milk, she tried to sing that one-time favorite of hers:

"Oh, I want to see Him—
Look upon His face;
There to sing forever of His saving grace.
On the streets of glory let me lift my voice;
Cares all past, home at last,
Ever to rejoice."

But her voice sounded so strange to her. It was squeaky, like an old rusty hinge on a door that had been closed and after long years was again pulled ajar.

Isaiah Pendleton stumbled in the door, almost intoxicated with excitement, sniffing the savory dinner cooking on the stove. Addie was bending over it, stirring here and there. It had to be faultless or Pa would not eat it. And again she paid no heed. Perhaps a selfish deal he had made caused so much ado—at any rate it was nothing to her, so why should she share the excitement?

"Any mail, Ma?"

"Yes, a letter from Grace. I haven't had time to open it yet."

"Gracie, huh?" he chuckled. "Now it wonders me what she has to say. I suppose she wants to give us some more of her advice, as she calls it." Pa picked up the letter, tore it open, and read eagerly.

"Dear Ma and Pa,

"Why don't you come to Cleveland for a few weeks' visit? Charles, your neighbor's boy, can do your chores. It will do you both good to get away for a while. You could come up on the train, and we can meet you at the station. We have been married twelve years, and you haven't been in our home once. Please send us a favorable reply.

"Love,
"Grace, Jim, and Family."

Pa read it aloud—but still Ma showed no signs of interest. But suddenly she did start as if she were really seeing things. There was Pa, spreading out a roll of bills on the table before her.

"The egg money, Ma; a lot, isn't it? Gracie **would** get the same ideas as her old Pa. I've had this planned for several days."

"But why didn't you bank it, Pa? You are always afraid someone will steal it if you let it in the house," she stared at it—she hadn't seen so much money in years.

"We are going to Cleveland tomorrow, Ma."

"How?" cried the stunned one.

"In the Ford, what other way would we go?"

"But Gracie said to come on the train," reminded Ma.

"Too much money—besides the Ford will get us there."

"But, Pa, on Sunday the traffic is bad—and you don't know how to drive in cities," begged Ma.

"I'm going to Cleveland in the Ford; you can go or stay as you like."

"All right, Pa, I'll go." She was almost past caring if she went or not.

"We'll start about six o'clock. Charlie is coming over about five. I'll show him how to do the chores. But we'll only stay two days."

Ma thought of the large amount of money that must be in the bank, and they had to go to the city in the dangerous Ford.

"Have you had the car greased lately, Pa? It rattles terribly, and the tires are old."

"Costs too much, I tell you—if you don't want to go—stay at home."

* * *

Sunday morning found them rattling along the highway toward Cleveland. Ma tried to erase the danger and Pa's nervous driving from her mind, and to enjoy the Spring scenery.

The first village they came to Ma looked up, "What's that funny light up there, Pa; it was green, now it's red?"

"I don't know—some of their new fangled decorations, I guess."

So town after town they traveled through, crashing red lights in their ignorance, for their home village never boasted any such modern contrivances. But they got through without any mishaps.

At last they reached Cleveland. Ma was almost sick from fear. Cars seemed to come from every direction. Pa became frantic. It was different from the little crossroads town at home. The Ford couldn't keep pace with the other cars. The brake was hard to hold, and the car didn't stop as quickly as the other cars. Pa stopped when the others stopped, scarcely knowing why. His mind was in a whirl. They didn't even know how to find their daughter's home, so they kept on driving.

Finally, something went wrong—no one ever knew what. A car came; the Ford was in its path; there was a crash. When it was over Ma had laid aside the toils of the day—she was at rest for the first time in many long years. Pa lived long enough to regret the past and his hard, selfish ways.

"Oh! to live it all over again!" he cried. "Ma, I've killed you. I never knew how much you meant to me till now. I've robbed you of all the happiness and love which rightfully belonged to you. It's too late now—too late! I can't call you back—I can't live it all over again. Oh, for another life—another chance! The only one I have or ever will have here is gone! My money won't do me any good now. I must leave it all behind. I can't take it with me, and I have nothing in the storehouse in heaven. 'Oh, wretched fool that I am.'" Barberton, O.

THE DOCTRINES OF SIN, SALVATION, AND SANCTIFICATION AS HELD BY THE EARLY MENNONITES

By John Horsch

In this article Bro. Horsch shows how firmly and zealously the early Mennonites stood for the fundamentals of the Christian faith as taught in the Holy Scriptures. May we just as loyally follow their footsteps in standing for the faith "once delivered unto the saints."

On the doctrine of original sin the early Mennonites agreed with the leading Protestant theologians. They taught that the descendants of Adam inherited a sinful nature, but that through the atoning sacrifice of Christ all infants are within the covenant of divine grace and are saved, notwithstanding original sin. Rejecting the view that the act of baptism annuls the guilt of original sin, they attributed to the blood of Christ which was shed for all men what in Catholic and Lutheran theology is ascribed to the act of baptism.

"We believe that all children who cannot yet distinguish between good and evil are assuredly saved through the sufferings of Christ, the second Adam," says Conrad Grebel. And again: "As concerns the argument that faith is required of all [for salvation] we hold that infants are excepted, and believe that they are saved without faith." In the disputation of Berne, in 1538, the spokesman of the Brethren said: "The infants are saved and are heirs of eternal life through the death of Christ . . . although they have inherited the sinful nature from Adam. But as they have inherited it without any fault of their own, so also they are saved without faith."

Menno Simons wrote on the salvation of the infants:

"And although infants have neither faith nor baptism, think not therefore that they are lost. O no! they are saved, for they have the Lord's own promise of the kingdom of God. They are saved not indeed through any element, ceremony or external rites, but only by grace through Jesus Christ" (Menno Simons' Complete Works, Part I, p. 36a).

Dirck Philips wrote: "Hence we conclude with the apostles and with the entire Holy Scriptures that inherited sin has been atoned for and taken away by Christ to this extent: The infants may not be judged and condemned for the sin of Adam. That the nature of the children is inclined toward evil does not condemn them; it is through the grace of God not accounted as sin to them, but as long as they are childlike and without the knowledge of good and evil, they are pleasing and acceptable to God through Jesus Christ."

The supposition that the Swiss Brethren did not accept the doctrine of justification by faith, or salvation through the blood of Christ, is another unfounded insinuation of their opponents. George Blaurock, in a brief confession of faith which he addressed to the Council of Zurich, wrote:

"Christ Jesus came to bring again what was lost through the fall of Adam, through which we all would be **dead** in sin if God had not sent His Son and given Him all power in heaven and on earth, that every one who would call upon His name and trust in Him should have eternal life. Through His death all who call upon His name shall have forgiveness of sins."

The Confession of Schleitheim has, in the article on baptism, the following to the point:

"Baptism shall be administered to all who have been instructed, who show repentance and newness of life, and who of a truth believe that their sins were taken away by Christ, and are willing to walk in the resurrection of Jesus Christ and to be buried into His death, that they may rise with Him, and who of their own accord desire to be baptized by us."

Wolfgang Capito, one of the Zwinglian reformers of Strasburg wrote in 1527 about the Swiss Brethren: "Their most prominent point of teaching is that we should hear Christ, the Son of God, and that whoever believes in Him has everlasting life." Martin Weniger, the principal spokesman of the Brethren in the debate of Zofingen, in 1532, said: "As the people of Israel were delivered from raging Pharaoh by the blood of the Passover lamb, so also we are delivered from the fetters of Satan by the blood of Christ." Again, in the debate of 1538, at Bern, the Brethren said: "Christ is the new and living way. . . . As through one man—Adam—death came into the world, so also through one—Christ—it was taken away. All who believe in Him have eternal life through His blood."

Pilgram Marpeck says on justification by faith:

"The apostles have preached the Gospel as they were bidden, namely that Christ died for the sins of the whole world, that He has reconciled the Father, has atoned for unrighteousness by His blood, and saves from eternal death, so that henceforth every believer, being a temple of God the Father, Son, and Holy Spirit, has become partaker of the new, eternal life and is to live blamelessly."

Menno Simons wrote:

"There will in eternity be found no other remedy for our sins, neither in heaven nor upon earth, neither works, merits nor ordinances (even though they are observed according to the Scriptures), neither enduring persecution and tribulation, neither the innocent blood of the saints, nor any other means, but alone the immaculate blood of the Lamb which out of pure grace, mercy, and love was shed once for all for the remission of our sins" (Works, I:155b).

"Those who trust in their works or ceremonies for salvation deny thereby the grace and merits of Christ. For if our reconciliation consisted in works and ceremonies, grace would come to naught and the merits and virtue of the blood of Christ would all be void. O no! it is grace and will be grace in all eternity, all that the merciful Father through His dear Son and Holy Spirit has done for us grievous sinners" (Works, I:158a).

"The Scriptures know of only one remedy, which is Christ with His merits, death and blood. Hence, he who seeks the remission of his sins through baptism, rejects the blood of the Lord and makes water his idol. Therefore let every one have a care, lest he ascribe the honor and glory due to Christ, to the outward ceremonies and visible elements" (Works, I:32a).

"All those, therefore, that seek other remedies for their sins, however great and holy they may appear, than the remedy provided by God alone, deny the Lord's death, which He suffered for us, and His innocent blood which He shed for us" (Works, I:52a).

"We point therefore alone to Jesus Christ who is our only and eternal righteousness, reconciliation and propitiation with the Father, and know of no trust in our own works" (Works, II:25a).

"Behold, kind reader, we do not seek our salvation in works, formulas or sacraments, as do the theologians [of the state churches], although they ascribe this to us, but we seek it alone in Jesus Christ, and through no other means in heaven or on earth. In this only means we comfort ourselves and in no other. We hope by the grace of God to abide in it unto death."

The fact that regeneration was ascribed to baptism was a point of offence to the evangelical Anabaptists. Martin Butzer, having had a number of conferences with Michael Sattler, said that "his principal objection to infant baptism was the general belief that man is christened, or saved, through it, when in fact it is faith that saves."

Pilgram Marpeck says: "To believe that baptism cleanses the infant from original sin and through it the child is christened, or made a Christian, as is the general belief of the people, is terrible idolatry and an abomination before God; it is, as said above, a derision and mockery of the blood of Christ. For only the blood of the spotless lamb, Jesus Christ, through every one's personal faith and renewing of the heart, cleanses from sin."

It has been generally supposed that among the reformers of the sixteenth century Martin Luther in particular emphasized the doctrine of salvation through faith in Christ and His atoning sacrifice. In plain fact, however, Menno Simons stressed this doctrine as much as any other of the reformers, and he was more consistent than Luther and others in his teaching on this point. The Mennonites rejected the doctrines of regeneration through baptism and of forgiveness of sin through partaking of the communion. While they indeed recognized the fact that the Lord, in the institution of the latter ordinance, stated that His blood was to be shed for the remission of sin, but pointed out that the thought of the communion being observed for remission of sin is foreign to Scripture teaching.

The writers of the early Mennonites placed particular emphasis on the imperative need of consistent Christian living. They insisted on recognizing the outstanding fact of "the exceeding sinfulness of sin," that the nature of sin is enmity against God. They believed that striving after holiness is the necessary fruit of saving faith. The true Christian life, according to their teaching, is a holy life of separation from sin and the world, a witness to the saving and keeping power of Christ, and such a life alone is consistent with the Christian profession. They consistently taught the doctrine of salvation by faith, they placed equal emphasis on the truth that saving faith is unfailingly fruitful of true Christian living. They differed from state church Protestantism by emphasizing the fact that in Scripture justification by faith is inseparably connected with conversion and newness of life. They denounce as unscriptural the idea largely prevailing in state church Protestantism that one may be a Christian (being justified by faith) without scriptural repentance and without taking the Christian profession seriously and walking in newness of life. The Brethren were of the opinion, according to a statement of Bullinger, that in the national church the preaching of grace was "much too superficial" (**ringfertig**).

In their booklet **Vindication** the Brethren protested against the opinion "that it is possible for no one to live according to the Gospel and be obedient to the divine commands and to keep them, or to believe in Christ and die to sin according to the requirements and doctrine of the Gospel." "In our time," says Conrad Grebel, "every one hopes to be saved by a faith which consists of outward appearance, without the fruits of faith . . . and while remaining in the old life of sin."

Scottdale, Pa.

(To be continued)

EARLY BIRDS

By Samuel Scoville, Jr.

The time of the singing of birds has come. The first one of the singers is the song sparrow, a little brown chap with a black blotch in the middle of his streaked breast, who in southern Pennsylvania spends the winter with us. Early in March he begins to sing, a little hoarse and wheezy at first, but by the end of the month he is in good voice. He is never the equal, though, of his little brother, the field sparrow, who has a voice like a tiny silver flute. One year I first saw this sparrow on March 27, and once on March 16. He has a pink beak and an unmarked breast. Even before his song the winter is not entirely a silent season, for there is never a day without some bird notes. There is always the faraway caw of the crow from the frozen sky, the grunt of the nuthatch, the twitter of the downy woodpecker, the sharp click of the junco, while now and then the Carolina wren can't wait another minute for spring. Then he darts up to a low bough and from the heart of the thicket rings out a wild song that can be heard a quarter of a mile away. "Whee-oodle, whee-oodle, whee-oodle, wheu, wheu," he whistles. He has a white line over his eye, and is the largest of our five wrens.

The Bluebird, a Harbinger of Spring

Sometimes, too, on a sunny winter morning another singer is heard. Blood-red against the white snow, the cardinal raises his crest and whistles, "Whit! whit! teu! teu! teu-u-u!" He will answer a good imitation of this call, flitting up nearer and nearer each time. One false note, however, and he is contemptuously silent and cannot be persuaded to speak again.

The first bird back from the South is the one with the sky-color on his back and the earth-color on his breast, the dear bluebird, with his sweet, gentle call, and little warbling song. Once I saw and heard him on February 22, and once on January 30.

Next comes the grackle, a great purple bird with yellow eyes, that comes in creaking flocks. In 1914 I saw my first flock on March 1 in the middle of a snow storm, and, for a wonder, perfectly silent.

The robin is a close third, followed by the red-winged blackbird, the bird who wears the splendid crimson epaulettes and says, "O-ca-vee" in all the wet meadows. The female is a speckled brown bird who would hardly be recognized away from her mate. One year I saw the robin on February 22, but overlooked the red-wing until March 16. Soon after the red-wing there steals in a disreputable relative with a brown neck and head, who usually perches alone on the top twigs of some tree and sings a song of one long-drawn-out note, followed by two shorter ones. Sometimes he is accompanied by several of his wives, for the cow blackbird, or lazy-bird, as he is called, is a bad one, and his wives are worse. When the nesting season comes, instead of making a nest as other birds do, they sneak around until they find some other bird away from her nest for a minute. Then the lazy-bird drops one of her eggs in to be hatched and raised by the little foster mother at the cost of the lives of her own children, which the fledgling will at last roll out. Out of four chipping sparrows' nests found on my place one year, three contained one or more cowbird's eggs, and I also found one in the nest of a red-eyed vireo. One year I first saw this cradle robber on March 25, the year before on March 27.

Just before the cowbird slinks back, the big, bright, cheerful flicker or high-hole arrives. Except for the rare pileated woodpecker of our Northern woods and the almost extinct ivory-billed woodpecker of the far Southern forests, the flicker is the largest of our woodpeckers. He wears a crimson bar across his back, has a spotted buffy breast, black-and-gold wings, and a white patch just above his tail. Along with him comes another long-billed bird who has a golden breast with a black crescent in the center of it and snowy outer tail feathers. He glides like an airplane over our meadows and has a honey-sweet song. One of the loveliest of the sounds of spring are these drawling, liquid notes of the meadow lark. One year I saw him on February 22 and the flicker on March 19.

In late March or early April comes a strange wild call from the spring sky, and a long, narrow-winged bird with snowy breast barred with black skims by. It is the killdeer, one of the plovers, who haunts upland fields.

One of the most regular birds in its return is the little Quakeress phoebe, who makes a nest of green moss. She comes north on almost the same day each year. March 29, 30, and 27 are my arrival dates for three consecutive years.

Another bird that is found by the end of March along rivers and large streams is the big, gray-blue and white kingfisher with its call like the roll of a watchman's rattle. Some morning in March, too, you will hear the low, sorrowful, "Coo-coo, coo-coo" of the mourning dove. One year I found its nest, a little platform of sticks, with two white eggs on the last day of March. In southern Pennsylvania the grim black buzzard with its great fanged wings wheels through the sky in early spring. Once I first saw him on March 14; another year on February 23.

Two more names, and the list of early-comers is about complete. One year I first saw the fox sparrow, the largest of all the sparrows, on February 23. Tawny brown in color, with a spotted breast, he is often taken by a novice for a hermit thrush. The size of the two is about the same, but the fox can be told by the tawny color of its back and the heavily marked breast. The hermit also has a habit of slowly and stiffly raising its tail, while the fox sparrow scratches among the leaves like a little hen. Sometimes on a sunny day a flock of fox sparrows will break out all together into a rare burst of tinkling, rippling song that is to be long remembered.

Last, but not least, is the little, gentle chipping sparrow, with his chestnut-colored topknot and little subdued song, from which he gets his name. It is not a very loud or beautiful one, but he always sings with all his might, and the hermit thrush himself can do no more.

In May the warblers come back, more than a score of different kinds of bright-colored, flashing, jewel-like birds, and the wood thrush and the great-crested fly-catcher and the scarlet tanager—but that's another story.—Christian Youth.

LET US MAKE A GARDEN

By Luciana Snyder

Now that spring has come let us make a garden. Let's see—we will need a hoe, a rake, a spade and, oh, yes, we will need some seeds. Suppose we find a catalog—one with those nice colored pictures of flowers and vegetables—and see what we will need.

Of the three necessities of life, food, clothing and shelter, food is the more important. One often hears it said, "If we just didn't have to eat we could save money." We must have a nourishing diet and we can go to the garden for that. Even in the cities, ground can be found for gardens. With conditions as they have been, high prices for food and low wages, a garden spot would help wonderfully. In America, Mother Nature has provided bountifully but she needs help in her work.

The gardener should find a garden spot and break the ground and rake it fine and add what food the soil needs. It takes patient toil to make a garden. One must keep the soil in good condition and it always seems that weeds make a special effort to grow. If the garden is small it must be spaded quite deep and raked frequently. If it is large then one can plow and harrow it. The plant food, potash, nitrogen, and phosphoric acid should be added and this may be done by using wood-ash and fertilizers.

Now that the ground is ready you must decide what you want in the garden. Will it be all vegetables, all flowers, or some of both? Suppose we have both. I'm sure the vegetables will thrive better if we have a few beautiful flowers in it.

Experienced gardeners go according to fruit calendars. When peach and pear trees are in bloom, plant hardy vegetables such as onions, lettuce, radishes, beets, and others of this kind. Later, in apple blossom time, plant beans, corn and peas. I'm sure we shall want to include those that are rich in vitamins. There is no excuse for buying lettuce during the summer season. Even in the tiniest garden you can find space for this vegetable. It is easy to raise. Rarely is it bothered by worms or insects when it is once started, and what a help it is for salads and tempting lunches in hot weather. Along with peas, beans, celery, to say nothing of carrots, we can have a profitable garden all summer long and perhaps there might be enough to can for the winter months.

A garden can be made a work of art. Well kept, clean, with straight rows of nourishing vegetables and some bright flowers—what a joy a garden spot can be. What shall we plant to brighten this garden? In the background let us have some tall flowers. I think I should like some dahlias there, for they are so pretty with their bright flowers in the fall. Then, perhaps, some delphinium and larkspur. I'm sure I should try to find a place for salvia for it blooms until frost comes and its scarlet spikes stand out after other flowers are gone. Asters, snapdragons, false dragonhead, verbena and petunias give a riot of color to a garden and furnish you with flowers for the house all summer long. Straight rows of marigolds and zinnias add to the color scheme with pretty low borders of ageratum, portulaca and other bright, dainty flowers.

If you are interested in a rock garden or lily pond there are so many interesting plants to use there. What is more beautiful than water lilies, some large and some small, of all colors? Among the rocks and crevices you might use ivy. There are a number of varieties. Goldentuft, harebell, moss, snow-in-summer, rock cress violets, Iceland poppy, alyssum and candytuft. There are so many kinds one may find to make an attractive rock garden.

In the fall one may make beds of tulips and hyacinth and in early spring it is so interesting to watch the first tiny blade push through the ground. We do not want to forget the daffodil and its cousin the jonquil as early spring flowers. We will surely want to plan a nice bed of daffy-down-dilly for our early flower bed. These bulbs should be planted in September or October. They should be placed where you are sure you want them to stay, for they should not be moved for years. They should be covered over in the fall with straw and in early spring this should be raked off. The same method may be used for tulips, hyacinths and narcissus.

Flowers are like human children; they bring joy, peace and happiness into the world. Each has a language of its own. The rose says, "I love you;" the lily speaks of purity; the daisy, simplicity; pansy, of thoughts; violet, of modesty; tulip, of boldness; and so it goes, each one having an individuality of its own. They bring God's great out-of-doors within; they bring comfort to shut-ins, they speak to those bereft of loved ones. Come, let us make a garden!—The Watchword.

CHRISTIAN MONITOR PULPIT

THE CHRISTIAN'S ATTITUDE TOWARD THE ERRING

By J. J. Hostetler

TEXT: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Galatians 6:1.

Introductory Remarks. The Apostle Paul addresses brethren in this text. It therefore contains a message for Christians. However, we hope the attitude of the Christian in keeping the sentiment expressed in the text, together with the beauty of the message, will appeal to the unbelievers and challenge them to accept the Christ of this gospel, the "author and finisher of our faith." The theme we wish to follow is, "the erring brother may be restored, if we as Christians do our part," and to show the duty which rests upon each one of us.

Altogether too often we hear discrediting remarks and gossip about our erring brethren and sisters. They are looked upon with disdain and chagrin as a hopeless case; and we are apt to lose our patience with them, but none of these things will help our erring brother. Rather, they will discourage him, or even antagonize him, and cause him to give up all hope of restoration, at least of returning to the same fellowship where he formerly held his membership. As you reflect on past experiences you will no doubt recall such conditions that you have witnessed yourself.

Perhaps we too often take the attitude of the Priest and Levite on the Jericho road. We don't have time to help, neither can we be bothered, nor do we want to get involved in the matter. If that man wants to fall among thieves and get hurt, let him look out for himself now. What a hopeless case! Then along comes one who is "least esteemed among you," and without training or official appointment, stoops to the needs of the fallen one, and with the spirit of our text helps to restore him.

There are four important parts to this text, each one beginning with the letter "R" which will help us to remember the teaching it contains:

I. A Relapse Is Possible. The text suggests that it is possible for a Christian to be overcome with faults (also translated "transgressions"), or to fall back in the condition he was once in before having been a brother in Christ. The Apostle John also indicates the possibility of the Christian's having a relapse into sin in I John 2:1: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Notice the words, "and if." Yes, with other scriptures we could prove that it is possible for Christians to sin, to be overtaken.

Satan is constantly busy trying to overcome the saints of God. In Acts 5:3, when Satan "filled" the hearts of Ananias and Sapphira to lie, he certainly overcame them. In I Peter 5:8 we are admonished to be on our guard because the devil is constantly busy as our adversary, seeking for individuals that he might overcome them. He surely put forth his best efforts on Job, and Jesus, respectively. And who knows, you and I might be next? That is one reason why Jesus told His disciples to watch and pray, lest they enter into temptation, and so find themselves in a state of relapse.

It would be well to note some contributing factors that cause Christians to have a relapse. One of the greatest of these is **neglect.** It is a little thing that gnaws at our spiritual life, like the mouse on the lion's net, until it breaks. Neglecting our daily devotions of Bible reading and prayer, neglecting our fellowship with the saints, are illustrations. Heb. 10:25 says that we should not forsake "the assembling of ourselves together, as the manner of some is." Yes, these **small** neglected things soon will overtake us, and we will have transgressed. Another neglected thing is service, doing our part in church, in the home, in the community, in a spiritual way for the Lord. A lack of physical exercise soon incapacitates the individual. This is also true spiritually. Another contributing factor that causes a spiritual relapse is **misguided leadership.** By this we mean taking up with false doctrines, erroneous teachings, interdenominational or nondenominational transitory preachers, and all the "isms" and sects that come and go in our communities, who omit parts of the scriptural teachings, or overemphasize others. Then a third factor is the **world.** How many folks start out all right, but have a relapse on account of nonseparation, or because they lust again after the things of the world, like the proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:22).

II. Restorers Are to Be Qualified. God has two instruments that He uses in the performance of His will here on earth—one the Spirit-given Bible, and the second the Spirit-filled believer. Our text states that the spiritual folks are the ones who can render the proper service in helping the fallen and erring brethren. Perhaps we had better define what is meant by the spiritual. In the first place, they are those who have been born again of the Spirit and have been regenerated, and are new creatures. Next, they are free from sin and the world, they live on a higher plane, and with their trust in God they abide in Christ, and He gives them victory over sin. I John 3:9. In the third place, we mean those who are filled with the Spirit according to Ephesians 5:18, and as we read of the apostles on different occasions in the Book of Acts. And then, fourthly, those who have the mind and spirit of Christ, who are compassionate, full of sympathy and love, willing to do anything, even to giving their lives that they might help others, especially those in sin. What the Christian Church needs today, along with many other things, is more spiritual restorers. Each of us can be one. Why not accept this challenge and allow God to use us?

III. The Restoration Is to Be in the Spirit of Meekness. Sin mars our fellowship with Christ and the Church; it separates us, and must be forgiven before restoration can be completed. God is always willing to forgive, and invites sinners and the fallen to return unto Him, and so we ought also to be willing to forgive and help restore. In the Lord's prayer we pray (some **say**) "Forgive us our debts, as we forgive our debtors." I am afraid some folks are going to find out some day that this is true. Mr. Corey, formerly a missionary to China, relates that they had one of the most pestiferous Chinamen he ever saw for a neighbor. He would pull up the vegetables in the garden, throw stones at their house and break windows, let out their chickens, torment and tease their children, etc. His name was Ding Seng. While at prayer Mr. Corey would offer himself to the Lord and say he was willing to die for China, and that the Lord should bless him in his missionary efforts. Then the Spirit of God would say to him, "Are you willing to die for Ding Seng?" Sometimes we also are willing to have the Lord use us, and to serve Him anywhere, at least so we say; but then the Lord points out to us some fallen brother, some Ding Seng, and we shrink.

If we would restore our brother, re-establish him in the Word and way of the Lord, we must do it in the spirit of meekness, according to our text. Meekness means to place ourselves in the other person's shoes, to take the place of the despised Samaritan on the Jericho road, to come to the erring brother like Nathan came to David when he had a relapse. We have no trouble getting people to be vainglorious, but oh, the difficulty of getting them to be meek! It takes the real spirit of Christ. At one time Paul had a dispute or disagreement as to the value of the ministry of John Mark, but later he paid the highest respect to him. II Tim. 4:11.

IV. A Reminder for the Faithful. We should all remember that we are not above temptation, not one of us. As long as we are in the world and in the flesh we are subject

(Continued on page 105)

Editorials

"Jesus Wept"

This is a very familiar Scriptural expression, popularized not so much because people have studied it or thought much about it, but because it is the shortest verse in the Bible and therefore easily remembered and quoted both by children and others. It is significant that there are only three scriptures which definitely refer to the tears or weeping of Jesus. But we do not want to give the impression that therefore these statements are irrelevant and inconsequential. On the other hand, we believe that the inspired writers gave us these glimpses of the emotions of our Lord to give us as His followers, as well as those outside of the fold of Christ, certain definite impressions concerning both His character and His attitude toward a needy world.

The first of these statements is quoted above and is found in John 11:35. The incident occurred at Bethany as the Master sympathized with Mary and Martha and their friends because of the death of Lazarus, even though He knew that He would in a short time restore him to life. In this short verse we find expressed the tender sympathy of our Lord when His people are engulfed in sorrow. It shows His humanity and His susceptibility to the impressions of grief, even as at other places He entered into the joys of the people with whom He associated. This glimpse of His humanity is a very beautiful one as we connect it with His Deity, which was manifested on the same occasion when He raised Lazarus from the dead.

The second mention of the tears of Jesus which we want to refer to is found in Hebrews 5:7, where we are told that Christ "in the days of his flesh, . . . offered up prayers and supplications with strong crying and tears." Here He is again shown in His humanity as He struggled with the burdens which came upon Him in His flesh as the Saviour of mankind. He had His periods of great grief, as you and I, but He found relief through prayer, through which we too may find surcease from sorrow.

The third mention of Jesus' weeping is found in Luke 19:41. It was the occasion of the Triumphal Entry, when Jesus received the greatest ovation that ever was accorded to Him during His earth life. The Gospel writers tell us how the people turned out in great numbers, scattering their outer garments and branches of palm in the way, as the Master rode across the Mount of Olives on His way from Bethany to Jerusalem. Shouts of praise rang through the air, until the Jewish leaders became alarmed at His popularity with the people. Strange to say, it was in the midst of all this enthusiastic demonstration that Jesus found occasion for weeping. Luke tells us as He descended from the summit of the mountain and "beheld the city," He "wept over it." Why did He weep? The Gospel writer explains that also. He wept because of the spiritual blindness and corruption of the people of the city. He knew the fate that awaited them because of their sins, and consequently was moved to tears. But His was not a shallow emotionalism that moved Him now, but which would be forgotten with the next striking thing that came to His attention. No; He was not only moved to tears, but He was moved to action, for a few days later He gave His life as a ransom for these same people, as well as all the people of the world, if they would but accept Him as their Saviour.

A lesson from the tears of Jesus which we as Christian people should learn is that we also should become stirred by the appalling spiritual condition of the people of our cities and all over our land. Thousands are blinded and hardened in sin, and we should have compassion upon them. We too should weep for the lost and the dying, but that expression of emotion should cause us to do more than weep; it should lead us to give our lives to the cause of winning the lost for Christ. May our study of the events connected with the passion and resurrection of our Lord move us mightily to give of our time and talents and treasures for the great work of bringing the Gospel of salvation to a lost world.

A Call for Financial Help

The above title sounds rather trite, for no doubt most of our readers have had calls for material help from various sources during recent times. There were probably people in our home communities whom we were led to help because of their need. Our home churches have had to be kept up in order that the work there could adequately be taken care of, and we have responded to calls to keep our local treasuries in good financial condition. Our district work also has to be taken care of, and we should give liberally of our means to ensure that the spiritual activities sponsored by districts or conferences are not only maintained but enlarged as new fields open up.

It is encouraging to note the progress that has been made by our district conferences in promoting greater missionary activity and launching new projects in fields capable of being reached by individual congregations, or a number of congregations working together, or a conference district. It is certainly a fine thing when our people look out for the spiritually needy in Judea and Samaria.

But let us remember that we have responsibilities toward extending the work to more distant places, both at home and abroad. It is here that our Mennonite Board of Missions and Charities comes into the picture as the agency of the Church to carry the Gospel of our Lord Jesus Christ to those who would not otherwise receive it. This general board directs and supports the work of nine city missions, the Mexican work in Texas, two children's homes, two old people's homes, one hospital, and the extensive mission work in India and South America, in which 59 missionaries are engaged. Bro. E. C. Bender, treasurer of the General Board, in his article on "Christian Giving" in this issue gives more detailed information along the lines of which we have been writing. Be sure to read his timely message.

From the treasurer's office, early in March, a letter was sent throughout the Church setting forth an urgent need for finances if the present work of the Board is not to be curtailed. The fiscal year closes on the last day of March. When the books were closed on March 31, 1939, there were overchecked funds amounting to nearly $16,000.00. The treasurer estimated that unless a large number of special gifts came in during March, 1940, this amount would be increased by about $8,000.00. At this writing we have no way of knowing how many people responded to this special appeal for financial help. We trust that many opened their hearts and their purses and that the deficit was much reduced if not entirely wiped out. The burden of this editorial is that we should remember the financial needs of the general board in our allocation of financial gifts, both as individuals and congregations. Let it never be said that the Mennonite Church has to retrench her established mission work because of lack of funds. Whatever the record of the past fiscal year has been cannot be changed materially after this message appears in public. But let us look forward to another year, when the Church as a whole will in a larger and more liberal measure support the work of our general mission board.

To Our Subscribers

We want to call attention to a few features in the Monitor that we trust you will not overlook as it comes into your home each month. First, we mention the Sunday-school department. A reader recently expressed his appreciation for the helpful notes on the Sunday-school lessons. Have you been using them as supplementary material to your other lesson helps? If so, we feel sure you have found them stimulating and inspiring. If you have not used them, you have something helpful at hand, of which you have not availed yourself. Notice the special article for Sunday-school teachers in this issue.

Do not forget the practical helps for Christian workers in our Young People's Bible Meeting department and in the Bible Study section. People have expressed a fine interest in Our Home Circle, a new feature of our paper. We are trying to make the Monitor increasingly helpful, and especially appreciate the many new readers who have recently come into our reading circle. Our total gain for the past five months has been over four hundred. Thank you very much for this fine spirit.

Christian Life

MY EXPERIENCES DURING THE WORLD WAR

VI. Farm Furlough

By Elam R. Hernley

Have you been following this interesting series of articles? If so, we believe you have been helped and strengthened in living the nonresistant life as taught by our Lord and His apostles. If not, we suggest that you go back over the past numbers and thus still enjoy these helpful messages.

It was while we were living in tents and awaiting our farm furloughs that C. B. Shoemaker of Scottdale arrived in camp and was assigned to the 34th Co. I had known that he was coming to the camp, and, being a close associate of mine, I was anxious for him to be brought into our detachment. He remained in the 34th Co. until Monday, Aug. 5, when he was brought to the Casual Detachment, C. O., and moved into the tent next to mine. However, the next day I was among a group sent out to work on farms, so we were together only a short time.

On the first day of August we had our farm furloughs extended to Nov. 15, and the next day was begun the task of sending us out by groups. On Aug. 6 two groups traveled to adjoining farms near Norfolk, Va. One group of four went to Millner's farm, but after spending the night in insect-infested quarters that were anything but comfortable according to their report, they returned to camp and later were sent elsewhere. I was in the other group who went to Holly Dairy Farm, operated by E. J. Birtcherd. We fared better than the others and decided to remain there. There were five in the group, one of whom was Harry Hershey of Lititz, Pa., an acquaintance of mine. Our quarters was a vacant house which we gave a thorough cleaning. Harry and I occupied a room together on the first floor, while the others used an upstairs room.

I shall never forget our first day on the farm, which was spent in the hayfield. It was one of the hottest days of the summer, the thermometer registering over 100 degrees. Not being used to farm work, I had to lie down for a short rest. However, it took only a few days until I began to get used to that kind of work. I learned later that when Mr. Birtcherd first saw me he decided to keep me a week, then send me back to camp. But when he saw that I was willing to put forth an effort he decided to let me stay. We received $30 per month and our board, the same as the soldiers in camp received. Mr. Birtcherd offered us $40 per month, but since we were supposed to get only $30 he gave the extra $10 to the Red Cross.

Holly Farm was a farm of about 200 acres and there was plenty of work to do. A number of other employees lived on the farm. We got our meals at the home of a family by the name of Connock and we enjoyed their association during our stay there. Mr. Connock was driver of the milk wagon, taking the milk to the city every day.

While the folks who lived at Holly Farm were not of the same faith as ours, we learned that Fentress, a Mennonite community, was not far away, and Harry and I often spent our Sundays there, and had the privilege of hearing sermons by Bro. A. D. Wenger. We also made a few trips to Denbigh, where there was another Mennonite community. These visits among our church people were helpful and a real pleasure to us.

The middle of September I had the happy privilege of enjoying a visit with my mother and my brother Ivan. They arrived at the farm on Saturday noon and stayed until Monday morning, making part of the journey by boat on the Chesapeake Bay. We spent Sunday at Fentress. Leaving Norfolk Saturday evening, it took us all night to reach our destination, because of a railroad wreck. Our train was rerouted by way of Edenton, N. C., and we arrived at Fentress after 5 o'clock Sunday morning. We had an enjoyable visit with friends there and returned to the farm in the evening. Their visit with me seemed rather short and I wished I could have gone along home with them, but, of course, that was out of the question.

The following Thursday I received a telegram to go to Camp Lee as a witness in Lieut. Kennedy's court-martial trial. I left for camp Friday morning and upon my arrival there I learned the trial was postponed until the following Tuesday. So I remained with the C. O.'s in camp during that time, with the exception of Sunday night which I spent with the boys on the Seward farm near Petersburg, Va. The trial began at 9 o'clock Tuesday morning and lasted until 4 P. M. The next day Capt. Quinn, to whom the witnesses had reported at the School of Arms, took us to the Quartermaster Dept. to get our money, after which I returned to Holly Farm. I never learned the outcome of the trial.

Mr. Birtcherd took sick with malaria fever the latter part of August and spent more than a month in the hospital. A few days after he was brought home, one of the boys went in with me to see him. He told us he was pleased with our work and said he would try to arrange for us to stay there. The farm owners for whom the C. O.'s worked were required to send a report to camp at the end of each month on the status of each one who was working for him. In case anyone's work or conduct proved unsatisfactory he was to be sent back to camp.

On Nov. 15, the day our furloughs were supposed to expire, we received notice they were extended to May 15, 1919. This was shortly after the armistice was signed. Later we were given the opportunity to return to camp to be mustered out. In discussing with the other boys the matter of leaving the farm, my first plan was to go home for a visit after I received my discharge, then return to the farm. We had received fine treatment there and therefore hesitated to leave. However, since we had no desire to remain there permanently, I later decided to leave at a time when there was not so much work to do. So we worked on until early in January when, farm work being somewhat slack, Harry Hershey and I returned to camp.

Scottdale, Pa.

THE CHRISTIAN'S ATTITUDE

(Continued from page 103)

to temptation. This truth is made manifest by our Lord, in that He made provision for us in the hour of temptation and warned us concerning the tempter. I believe that the reason the Lord had this reminder placed in this text is because men often fail in their strongest points, perhaps because they least expect it at this place. Paul also warned the Corinthians along this line in his first epistle, chapter 10, verse 12: "Let him that thinketh he standeth take heed lest he fall."

In helping the erring and fallen brother over the difficulty that has befallen him, it is natural for us to think that surely we will not fail on that point. Then again, self rises so quickly, to think I am able to help one here out of his trouble. I am somebody,—**vain-glorious, proud!** I am afraid the Lord would have to say, "Get behind me, Satan." It was along this line that the Pharisees were at fault. Recall how one stood up in the Temple and prayed with himself one day, thanking God that he was such a fine fellow, better than others, and even pointed out a poor publican as not being worthy of serving God. Say, folks, our beloved church is not free from the sect of the Pharisees. And some of us who think we are free from their characteristics, had better examine ourselves. Yes, we must be careful that we look upon our fallen brother in the right spirit and not with contempt, lest we bring a reproach upon us and Christ.

Concluding Remarks. May we realize that God has provided for the restoration of the saints who have suffered a relapse. He has done His part. And now it is up to each one of us to be restorers, being reminded of our own weaknesses and shortcomings. This is the Lord's work and should be undertaken with prayer and a right attitude. Again, God will hold each one of us responsible for his interest in others, especially those who have been overtaken in a fault. May we close with the illustration of Jesus and Peter. When Peter denied his Lord, he went out and wept. He had been warned of his sin, he did a number of things he should not have done, such as following afar off, warming at the sinners' fire, and lying. But how did Jesus treat him on that early morning after Peter had toiled all night without fish, and while in the presence of the others? May we have the spirit of the Master in our labors among our brethren.

Canton, Ohio.

"Obey them that have the rule over you."

PRAYER

By the Late R. A. Torrey

I bring you this afternoon seven words—a message from God, and I hope those seven words will sink so deeply into your hearts that you cannot forget them. You will find those seven words in James 4:2—"Ye have not, because ye ask not." Those seven words contain the secret of the poverty and powerlessness of the average Christian and the average church.

A great many Christian workers, Sunday-school teachers, and ministers are asking, nowadays, "Why do I make so little progress in my Christian life? Why do I see so little fruit for my labors? Why are there so few conversions under my ministry? Why are there so few accessions to my church?" And God answers in the seven words of the text—"Ye have not, because ye ask not."

Now when we turn to the only inspired church history that was ever written, the history of the Apostolic Church as found in the Acts of the Apostles, we read a story of perpetual triumph. We read, "And the Lord added to the church daily." "And believers were the more added to the Lord, multitudes both of men and women." "And many of them which heard the word believed." "And the number of disciples multiplied greatly." And so on throughout the twenty-eight chapters there is the same note of victory, with the church going straight ahead, beating down all opposition from Jerusalem to Rome.

And opposition in those days was most bitterly determined and relentless, opposition in comparison with which that which you and I meet today is but as child's play. Yet the church went right on; nothing could stand against it. Why? Turn to the book from which I have quoted, and you get your answer: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "But we will give ourselves continually to prayer."

That is the picture of the apostolic ministry—a praying church and a praying ministry. I believe that there is nothing from which the church of Christ in your day and mine has departed so notably and so lamentably from apostolic precedent as in the matter of prayer. You and I are living in a day of the multiplication of man's machinery and the diminution of God's power sought and obtained by earnest, persistent, believing prayer that will not take "No" for an answer.

I believe there never has been a time in the whole history of the church of Christ upon earth when it was so magnificently organized as it is today—the machinery of the church in this twentieth century is simply perfect. But the trouble is it is machinery without God. What we want is not new machinery, but the power of God in the machinery we have, sought and obtained by persistent prayer. Prayer can accomplish just as much today as it did in the days of the apostles. Prayer can do anything that God can do, and as God is omnipotent, prayer can do anything.

Specifically, what can prayer do?

First of all, prayer will promote the individual strength and health and growth of the believer more than anything else in the world except Bible study, and true prayer and true Bible study always go hand in hand. You all remember the Old Testament story of how Moses went up into the mountain and spent forty days in prayer, and how that when he came down again they had to put a veil over his face to hide its bright glory from the people. It is just the same with you and me; when we go up into the mount of prayer, alone with God, we catch the glory of God, not in our faces, but what is more important, in our characters, and our life reflects this glory out upon the world. And when I think how little time the average twentieth century Christian puts into prayer, the thing that astonishes me is not that they are so little like their Lord; the thing that astonishes me is that they are so much like Him.

In the second place, prayer will bring power into our work. Are you a father or mother? Do you want power to bring up your children in the nurture and admonition of the Lord? Ask for it. I remember in my first pastorate, a lady member of my church came to me at her wits' end to know what to do with her incorrigible son; he was only about six years old, but he was a perfect terror. I said, "Have you ever tried prayer?" She said, "Why, of course I pray." I said, "Did you ever ask God definitely to regenerate your boy?" "No," she said, "I have never been as definite as that." I said, "You go right home and be just as definite as that." She went home, and was just as definite as that, and from that week there was a transformation in that little fellow, and he grew up into noble Christian manhood.

Are you a Sunday-school teacher? Do you want power to bring your class to Christ? Ask for it. One day in Sydney, Australia, there came into our meeting eighteen young women who sat on my left in a long row. When I gave out the invitation the whole eighteen arose, walked down front, accepted Christ, and publicly confessed Him. I said to myself, "There's a Sunday-school class with a faithful praying, working teacher." And so it proved. Their teacher, a young woman, had prayed and worked for the definite conversion of each one, and everyone was converted.

Do you want power? Ask for it. The great need of today is prayer, prayer, prayer! What we need in the church is prayer. What we need in our individual lives is prayer. What we need in our work for Christ is prayer. "Ye have not, because ye ask not." Let us see to it, each one of us, that we may be able to say, "I have, because I ask."—Selected.

THE MISAPPREHENDED GARDENER

By J. A. Huffman

It was many, many Easters ago that lingering love was rewarded by a very unexpected manifestation—the appearance of the Risen Lord. The multitudes had withdrawn and the apostles were content to allow His body to lie in the tomb where the two secret disciples, Joseph and Nicodemus, had placed it, in Joseph's own sepulcher; but Mary Magdalene and the other Mary came early in the morning to anoint His body afresh with the spices which they had prepared. Two apostles ran breathlessly to examine the empty tomb when it was rumored that His body was gone, and then returned to their own homes; but Mary lingered, unwilling to leave, and stood without the tomb, weeping.

A Misdirected Hope. In common with the other disciples and even the apostles, this woman had entertained a false hope. It was that Jesus should redeem Israel from national bondage, instead of sin which was slavery of the worst kind. They had rosy dreams of a kingdom which Christ should at some time in the near future set up, in which His friends would participate. They failed to grasp the full significance of His first coming. Of course there were spiritual blessings which would attend such a **regime,** but the framework of that false hope was largely material and political. Now, that hope was shattered, and the Christ of that hope lay in the tomb, dead.

A Beclouded Faith. Because of this misdirected hope, faith suffered to a smaller or larger degree, just as faith today is beclouded in the measure that material things are permitted to substitute the spiritual. When the bodily presence was gone, gladness gave way to despondency, cheer to gloom. This faith could not see beyond the tomb, but found its highest and most satisfying expression in perfuming the lifeless body of its cherished object of love. Its world was small, for it could not see beyond. So as Mary stood outside the tomb she stood outside the wonderful world of truth and glory which that empty tomb betokened.

A Crushed Spirit. With hope shattered and faith beclouded, the spirit could not but be crushed. To Mary there had been only One worthy of her love and deepest affection, and to stand outside of the tomb where He had once lain afforded a measure of relief and comfort. Though the tomb was empty, its nearness was precious, when no other step could bring her nearer to Him. So full was she of her sorrow that when she addressed the supposed gardener she did not speak of Him by name, but simply said: "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away!" No name was necessary; there was none other to think about. Thus crushed and broken in spirit, she stood without at the tomb, weeping. Even the word of angels seemed as idle tales, though they had said that **He was risen.**

The Word of Recognition. But hope is not always gone when it so seems. Faith still persists, though sometimes beclouded. A crushed spirit is a prerequisite to greater and holier appreciation.

"Mary!" There was a familiarity in that voice which seemed at once to recall her to herself and to commend the speaker as a personal Friend. What the tear-veiled sense of sight failed in accomplishing, the quickened sense of hearing did—brought back her cherished Lord.

But He was not less to her because He was across the grave from her. He was more now than He had ever been before. Disappointing as it must have been to her, and mysterious as it still is to us, she might not touch Him; yet He was, beyond any shadow of a doubt, her Lord, for at once she addressed Him in her own tongue: "Rabboni" which in the Hebrew is to say "My teacher!" or "My Lord!"

The Word of Sympathy. With a tenderness which only lips that are more than mortal could approach, He said, "Woman, why weepest thou"? Immediately the spell was lifted, and all occasion of weeping was gone! Both the matter and the manner of the inquiry were such as to miraculously heal the broken heart and dry the scalding tear.

The Word of Joy. But such words as these from such lips as His could not fail to quicken joy in such a heart as hers. The past few days now seemed as nothing, as far as hardship was concerned, compared to the joy of knowing that He was risen, and that He had spoken to her.

But joy is not full unless it is shared with another. That which can be self-contained is not worthy of being called "joy." No heart is big enough to contain such a thing as joy, alone, neither does it desire to do so. So Mary made haste to share her joy with the disciples, and was honored by Him as the first messenger of the Risen Christ.

He was the misapprehended gardener to Mary. She supposed Him to be the custodian of the garden, the conservator of its beauty. The supposed dresser of the shrubbery was infinitely more than that: He was the Keeper of the garden of her own heart, when she properly apprehended Him.

Shall we not, like Mary, at this Easter time make the Risen Christ the Gardener of our own souls; commit to Him the custodianship of the garden of our own hearts; permit Him to keep its fruit? If so, this Easter time will be one of all times most blessed.—God's Revivalist and Bible Advocate.

PEOPLE OF IMPORTANCE

By Grenville Kleiser

A wag, observing a man walking down the street with a very pompous air, approached him and said, "Excuse me, Sir, but are you anyone in particular?"

When it is said, "He's a very important man," one generally understands either that he is one in a position of authority, or that he has powerful social connections, or that he is immensely rich.

In that case, an "unimportant person" would be one who had no special responsibility, no particular social status, and a limited income. And it generally is taken to mean just that. When one hears, "Oh, X! He's quite unimportant," one knows that X has little wealth and no influence.

A "really unimportant" person is one who matters little to anybody—a person who could very well be discarded. Who, then, is really unimportant? Which is the more important—the wealthy society lady, who dabbles in politics, or the working mother of a large family who looks to her for the necessities, physical and moral, of life?

Which could be better spared? Has money, or social position, or political influence, anything to do with real **importance**—with being necessary to others?

* * * *

Anyone can make himself important. It isn't a question of genius, money, birth; it's a question of self-development. The whole object of life is development, physical, mental, and moral. The important person is the one who has so developed his faculties, talents, intelligence, health, courage, sympathies, that he has made himself necessary, not only to his immediate circle, but to life as a whole. He has "made the torch to burn more brightly." And this development is equally possible to the obviously successful and to the apparently unsuccessful, to the man in the public eye and to the man who is quite unknown.

We must know much about a person before we can tell whether he is really important in life. Let it never be forgotten that the most important Person in the history of the world appeared, in His own lifetime, as an uninfluential vagrant who died a criminal's death. True importance is not to be measured in the scale of worldly success.

In every successful business the constant demand is for men of importance in the sense of being productive. Here personality counts greatly. Business executives, and those who hold similarly responsible positions, are invariably men of distinction.

* * * *

Macaulay said of Horace Walpole, "His mind was a bundle of inconsistent whims and affections." Prejudice has been the besetting sin of many masterly minds.

Humanity abounds with strange contradictions. One of the most curious is this—that no man knows himself. He has made for himself an image of himself as he thinks he is. In many respects he is right. He knows—or should know—most of his own thoughts, characteristics, tastes, virtues, and faults.

Yet he does not truly know himself; for everyone of us—you and I and the man next door—has what sportsmen call a "blind spot" which prevents us from seeing every part of ourselves and that "blind spot" is Prejudice.

No man is entirely free from this failing—and yet hardly any of us will admit it. Tell a man he is proud, ill-tempered, self-centered, and he will, if he is humble and honest enough, probably admit that you are right.

Tell him he is prejudiced, and ninety-nine times out of a hundred he will deny it hotly. And yet he is prejudiced; for just as no man is quite perfect, as surely is no man quite free from bias.

Successful men and great men alike have owed their achievements particularly to oneness of aim. An arrow shot from the bow does not wander here and there, but speeds straight to its object.

Today many things well may be a sign of mediocrity. Versatility may prove a curse to a man who relentlessly flits from one thing to another.

The single eye—with one clear aim constantly in view—bending all the energies toward a definite object—it is this that makes work worthwhile.

BUT WHERE ARE THE NINE?

Where are the nine? the Master asked,
Of His beloved friends;
Were there not ten, who heard the Word,
And as they went were cleansed?
But none have come to praise the Lord,
Save this poor stranger here,
So soon have they forgotten Me,
Who to their prayer gave ear?

And thus today it is as yore
When Jesus was on earth;
The ones who now are blessed of God
Count Him of little worth;
So few there are that praise His Name,
And give Him of their time;
Dear friend, are you just like the one,
Or are you like the nine?

—Selected.

THAT LITTLE CIGARETTE

Here are two little cigarette stubs that made the first page of a Chicago daily of August 3:

"Ignited by the cigarette of a careless motorist... a prairie fire destroyed eleven buildings on the farm of John C. Kuch... and burned through 80 acres of timber dry land and pasturage. A crew of more than a hundred volunteers extinguished the flames last night after a five-hour fight."

"Forty persons made a terrifying descent from the top of Mount Beacon [N. Y.] today when the cable car of the Mount Beacon Incline Railway in which they were riding became enveloped in flames that later destroyed a section of the steep road, causing a loss estimated at $50,000.... The fire started about half-way along its length, presumably from a discarded cigarette."

Daily the little cigarette is doing its great work for mankind. It reaches far beyond the man who smokes it and destroys much property.—Gospel Messenger.

SIMPLE AND SINCERE

Cultivate the graces of goodness and gentleness. Simplicity is the best and truest kind of greatness. The simple life is strong, useful, and productive. It combines confidence with lofty purpose.

Nature is simple in all her ways. The greatest things in life,—beauty, love, truth, nobility, and righteousness—are simple in character. Begin each day with **a sincere desire to be strong and simple.** Make simplicity the keynote of your aims and achievements. Beware of pride, selfishness, and inordinate ambition. Liberality and serenity of mind come largely from a sincere desire to be simple.

As you grow in simplicity, **your life will become full and beautiful,** and you will be a constant inspiration to your fellow men.—Grenville Kleiser.

Our Home Circle

THE SON IN THE HOME

By Irvin B. Horst

We trust that this message, written by a young man, may help the youth of the Mennonite Church to take the sane and Scriptural attitude which it upholds toward their homes. No home is complete without childhood and youth, and the latter can do much to bring either joy and happiness or pain and anguish to their parents.

"The Revolt of Youth" is a caption frequently used to designate the defiant attitude of young people toward time-honored customs and institutions. It is inaccurate to apply this expression exclusively to our particular age, for youth has ever kicked against the pricks of duty and responsibility in making the adjustments of life. We, also, as Christian youth, with the perspective of Bible truth, find ourselves confronted with many problems of adjustment. One of these problems which we face in common is the difficulty of obtaining satisfactory relationships in the home. These relationships are important because of their far-reaching implications.

Youth's problem of adjustment in home life is brought on by the disturbing changes of adolescence. The boy getting up some bright morning discovers (thinks) that he is a man. His blood is tingling with life, his muscles with energy, his mind with ideas! A thousand voices are calling for his attention! The lad who always depended upon his parents can now think and do things for himself. He observes that his parents are human and fallible. The father discovers that his boy can reason in logical sequences. The prestige of parental prerogative is no longer able to prevail and at the same time secure admiration and confidence. This spirit of premature freedom and this widening horizon of interests have a tendency to withdraw the youth from the finer elements of home life.

How may we then as glowing, energetic youth fit ourselves into the home? What responsibilities and opportunities do we have? What will the home contribute to our lives? In the divisions that follow I will endeavor to partially answer these questions.

The Son in Relation to His Father

The Scriptural injunction to the son is "Honour thy father." Not only has this commandment been divinely given but it has been recognized in all ages and among all civilized peoples as integral for the well-being of society.

But the son-father obligation should possess a higher conception than that of duty. A very lofty conception was given to this relation when the relation in the Trinity between God and Jesus Christ was disclosed as "Father and Son." By this revelation the earthly son-father relationship is thrown into the glorious light of the great, divine relation. And as the name "father," applied to God, brings to our mind the most joyful and tender associations, so the mention of our earthly father's name should awaken the finer chords in our breast. The earthly father in his attitude toward his son is to reflect the "holy firmness and the inexhaustible tenderness of God," and the earthly son in his attitude toward his father, the obedience and submission of Jesus Christ. This conception of the son-father relationship resolves itself into an attitude of deepest love and most sincere devotion.

We want to make this department as helpful and serviceable to our readers as possible. To this end we invite you to write to us and tell what subjects, problems, or projects you would like to see discussed in these pages. We shall also be glad to make room for questions that are sent in for discussion. We ask your prayerful co-operation in making this department a worth-while addition to the service rendered to our reading constituency.

We ought to love our fathers. This statement embraces all the succeeding duties in this discussion. Most of us never have the faintest conception of what a parent naturally feels toward a child. Consequently we do not respond to the parental affection. This feeling is often employed in the Scripture as a figure of God's love for His children. "Like as a father pitieth his children, so the Lord pitieth them that fear him." A touching picture of fatherly love is given to us in the story of David's concern for his son Absalom. When he had learned that Absalom was dead he staggered between the posts of the gate crying, "O my son Absalom, my son, my son Absalom! would God I had died for thee!"

Affection for father should be possible at all times. The basis for this affection, however, must be more than attractiveness of character. It must be found in the realization that the father is the one who gave us life. This true nature of love is not found in the emotions or feelings, but as Whittier aptly remarks, sincere love is "the fruit and flower of the will." Even if a father may prove himself unworthy of love, the Christian love, the unselfish love, loves the unworthy. It "gives, hoping for nothing again." This love will reveal itself in filial respect, confidence, and obedience.

The son should respect the father. It is father's duty to direct the affairs of the household, and the son should respect this authority and never interfere with the parental prerogative unless his counsel is solicited by the father. This discipline is quite fundamental in life. The son who cannot respect the authority of the home will likely rebel against authority beyond the home. The school will suffer, next the church, and finally the state.

Respect also implies the use of good names. Slang like "old man" is highly disrespectful. Even such diminutives as "pop" and "dad" are not the best.

The son should place confidence in his father. Fathers really know more than young folks often realize. They should always be made to feel by our attitude that we have a deep respect for their knowledge and advice, even if we have gone to high school and college and they have not. Father should always be a partner in our plans. He should know who our friends are (girl as well as boy) and where we go on "off" nights. When we need advice he should be our first counsellor. He has a very positive right to know what we are doing and what we are planning to do, for the family's honor is at stake, and he is guardian of that honor. We should always remember that we carry the family name.

The son should obey the father. Usually, the greatest problems of son-father relationships arise out of this duty. Father's viewpoint should be seen. He has a different background; he belongs to another generation. Maybe he never had the educational opportunities we have had. Maybe he cannot see why brown should never be worn with blue. A friend of mine told me recently that his father insists on trousers without cuffs. What should be our attitude as dutiful Christian sons? The first step is to respect father's view—get his perspective. Next, a confidential, heart-to-heart chat with father may help him to see your viewpoint, or you to see his. And, finally, if there is no meeting ground you should concede. It would be better to give up some of your ideas and plans than to cause offense in the home.

The Son in Relation to His Mother

In the Bible the duties of the son to his mother are taught conjointly with the duties to father. This is as it should be, for according to God's order to be obedient to father is to be obedient to mother. Nevertheless, mother wields a different influence in the life of her son than that of the father. Mother to him represents tenderness and affection, while father represents strength and authority.

We owe more to our mother than to any other person. A realization of this should sanctify every relation and prompt the most sincere devotion. The supreme example of filial devotion of a son to his mother is seen on Calvary. In the anguish of the crucifixion hour when the sin and misery of a world were not only wracking His nerves and tissues but His very soul, Christ was mindful of His mother's sorrow and provided for her need. What an example of self-forgetfulness and filial love! And from the lips of the dying Christ, the command has come to every son, "Behold thy mother!"

As dutiful sons we should love our mothers. Happy is the son who has entered into the sanctuary of a loving, Christian mother's heart. It will be an anchorage that will guide him safely through the storms of adolescence. Such a friendship will help him to regard later friendships on a pure and holy basis. Regardless of what the "fellows" say it is not "sissyish" to be tied to your mother's apron strings.

Our mothers will always want to point to us in the presence of neighbors and acquaintances with just and laudable pride, and a great deal of happiness will be taken out of their lives if we do something that will make them blush with shame to say, "My son!"

The Son in Relation to His Brothers and Sisters

The first society we move in is that of the home, and our first experiences of adaptation are those in relation to our brothers and sisters. These brotherly and sisterly relations are an anticipation of the broader relations of the world beyond the home. Whether or not we will be able to adapt ourselves in the home determines to a large extent our adaptability beyond the home.

We should discover early in life that true life is to be found in union with others. Since this is true we must discover the laws of social communion. The home should afford this discipline, which consists in regarding the rights of others; making concession in viewpoints and wishes for the common happiness of which each member shares.

As brothers we should be the incarnation of consideration, sympathy, and manliness to our sisters. They will feel safe in our protection. Our brothers will expect us to be good chums which will involve interest in a thousand and one knickknacks. Guidance in the reading of good books will be greatly appreciated by brothers and sisters.

* * *

Ideal family relations will not always be attained, but nevertheless, the standards should be set high. In home life, rules and ideals are not as stiff and mechanical as in other societies, for love pervades all authority and sublimates every submission. When love prompts, is there anything too high to strive for? Affection, then, is fundamental in all home relations. Home has well been defined as the "institute of the affections, the society in which the affectional nature of man obtains adequate recognition and finds scope for development."

The challenge, then, left with us sons in the Christian home, is to be loving, respectful, obedient to father and mother; and to be kind, considerate, and forgiving to our brothers and sisters, thus paying tribute to the power and beauty of a Christian home.

Harrisonburg, Va.

WHEN SORROW TOUCHES THE HOME

By Anna Weaver Yoder

Sorrow inevitably will come into every home and every life. May we, as the poet expresses it, "let sorrow do its work" as a messenger of Christ to lead us to love Him better.

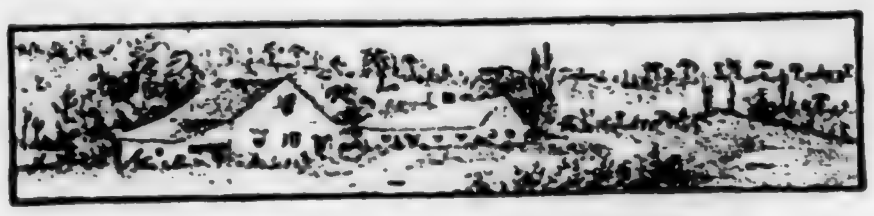
I think that there is no home that is beyond the reaches of sorrow. There are homes that we know of that seem never to have experienced any of the griefs that touch so many other homes; and yet, sooner or later, sorrow will be sure to lay her cold, cheerless hand upon such a home.

Just last week we called at the house of some very dear friends. As we approached on their street, we saw several other cars parked in the driveway, and then, as we parked our own car, we beheld, to our dismay, a beautiful wreath of white lilies and carnations tied with a large white bow, hung on the door. In a few moments we learned the story. Sorrow had come into the home of the young couple who lived upstairs. Our friend told us the story that wrung our hearts in sympathy for the young parents who had so suddenly been bereft of their very precious baby. She had been playing with her bedclothes and had smothered in them, while the mother thought she was happy at play. And now that new and happy home has been reached by death, and sorrow has laid a heavy hand upon them.

In our community not so long ago, there was a family who had lived together a very long time (there were already a number of grandchildren in it), and death had never once visited them. But one night death did stop there, and took from their midst their wisest and most loved counsellor, and left the whole family prostrate with grief as sorrow, an almost unknown visitor, wrenched their hearts.

Methinks there are some homes that know so much of sorrow's touch. Some are even broken up because she visits them so often, until there are not enough hearts to keep the home together anymore, or else the founders of the home are taken and the little ones must find another nest.

Death is not the only one who admits sorrow, however. I know of homes that have suffered mercilessly because some wayward son or daughter has allowed himself to be tangled in the meshes of Satan's seductiveness, and fathers and mothers and brothers and sisters have gone through trials worse than the death of a saved one! And you can perhaps think of a dozen other ways in which sorrow finds an open door into our homes.



"WHOM THE LORD LOVETH"

I had never known the beauty
Of my Master's lovely face
Till He drew me from the rush of earth
To a lonely desert place.

I had never known the sweetness
Of the sunshine of His smile,
Till He bade me walk alone with Him
In the darkness for awhile.

I had never known the comfort
Of the Saviour's tender voice,
Till in sorrow's hour He whispered low
And made my heart rejoice.

I had never known the wonder
Of the music He could give
Till the sweetest songs of earth grew dim
And He made His carols live.

I had never known the glory
Of the Cross so wondrous fair,
Till my broken heart had yielded all,
And my Saviour met me there.

—E. Margaret Clarkson.

Now, what shall we do when sorrow does touch our homes? Is there any way she can be overcome?

Some years ago, in a pensive mood one wrote these lines:

"If sorrow comes to me tomorrow,
And grief that crushes on me,
Shall I tell of the Comforter matchless
My Saviour has proven to be?"

And before another year had passed that is just exactly what happened. After all, to the souls that are anchored in Jesus, sorrow comes as a sweet harbinger of His matchless love and comfort. I truly pity the souls who must face sorrow alone, who have not the comfort and love of Christ Jesus to sustain them through the griefs that must come into everyone's life sooner or later.

J. B. Hunley, in his precious little book, "Beyond Sorrow," says this:

"It is the belief of many devout souls that the angels of God still minister to His people. And it may be that these unseen messengers come and go upon ladders set between heaven and the sorrowing hearts of this broken world, who can sing in the darkest night:

"'There let the way appear
Steps unto heav'n;
All that Thou sendest me
In mercy giv'n:
Angels to beckon me,
Nearer, my God, to Thee.'

"But there is a surer ministry than that of the angels. It is the ministry of the Son of God Himself, who is so much greater than the angels that He has inherited a more excellent name than they. Heb. 1:4. He suffered that He might comfort all who mourn, and wipe away every tear."

And so, when sorrow does touch our homes, let us turn simply to the One who was a Man of Sorrows, and acquainted with grief. Because there has been no sorrow like His sorrow—"Is it nothing to you, all ye that pass by! behold and see if there be any sorrow like unto my sorrow" (Lam. 1:12)—because He has gone to the very limit of human and divine sorrow, He can comfort as no one ever could.

"O Blessed Saviour! Be Thou ever mine in joy, in trouble, in distress, and in sorrow, and I shall not faint nor fall, neither shall I be dismayed; but I shall look up to Thee and smile through my tears!"

"Alas for him who never sees
The stars shine through his cypress trees!
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned in hours of faith
This truth to sense and flesh unknown;
That Life is ever lord of Death,
And Love can never lose its own!"

—John G. Whittier.

Oyster Point, Va.

Sympathy and love go together as naturally as the perfume and the blossom; and just as the blossom under the influence of nature's forces ripens into fruit, so the love and sympathy of a Christian life develop into fruit for the blessing of humanity and the glory of God.—A. S. Gumbart, D.D.

Educational

PILGRAM MARPECK, TIROLESE ENGINEER AND ANABAPTIST LEADER

II

By John C. Wenger

This concludes this interesting sketch of the life of one of the prominent leaders in the early Mennonite Church, who is not well known by our people of the present day. Bro. Wenger performs a good service in getting us better acquainted with the fathers of our church who took their stand for the faith "in spite of dungeon, fire, and sword."

The Conflict with Caspar Schwenckfeld

In the year 1542 Marpeck and Schwenckfeld became involved in theological controversy. The occasion for the dispute was the publication of a 200-page book on baptism and the Lord's Supper entitled **Vermanung,** which Marpeck and several collaborators issued in the early part of 1542. The Vermanung was reprinted in 1925 from one of two known copies. Schwenckfeld immediately wrote a criticism of this Marpeck book, stating his views in good, sixteenth century polemical style. Whereupon Marpeck wrote Schwenckfeld a spirited letter, accusing him of perverting his ideas and of making unjust criticisms. Schwenckfeld replied, suggesting that Marpeck set forth in writing all those criticisms which he considers unjust. This task Marpeck and his collaborators reluctantly undertook. The result of this undertaking was the production of the **Verantwortung,** a "Vindication" of the Anabaptist point of view. This lengthy manuscript of almost 300,000 words, and of which three copies are known to be extant, was published for the first time in 1929.

The "Vindication" is a veritable mine of Anabaptist theological lore. In this manuscript Marpeck writes replies to one hundred statements which Schwenckfeld had made in his criticism of the "Vermanung." In the first place Marpeck asserts that the Anabaptists do not condemn as non-Christians those who are not in the Anabaptist fellowship; the Anabaptists themselves try to follow faithfully the Word of God and those outside of their communion they leave in the hands of God. Yet Marpeck did strongly condemn Schwenckfeld's policy of waiting for a more favorable day in which to set up a church organization and to observe the ordinances of the New Testament. As to original sin Marpeck held that God does not reckon the depraved nature of children as sin before they have a knowledge of good and evil. As to participation in the governments of this world Marpeck stated that the kingdom of Christ is not of this world, and Christians cannot rule in the offices of government, for in such offices force is necessarily employed in the preservation of law and order. Yet Marpeck did recognize the institution of government as a divine institution, and he thanked God for it. Marpeck's treatment of the incarnation makes clear that the Anabaptists held a high view of the person and work of Christ. Jesus Christ was for them primarily the Divine Redeemer. The "Vindication" also makes clear that Marpeck and his collaborators were not given to millenarianism.

Marpeck also participated in the production of a sort of annotated Bible concordance, the **Testamenterleütterung,** or Testament Explanation. This volume, printed about 1544 and containing over 800 pages, has never been reprinted and is excessively rare. Only two copies are known to be extant, one in Zürich and one in Berlin. The "Testament Explanation" is cited by name ninety-two times in the second part of the "Vindication." In brief, the thesis of the "Testament Explanation" is that the Old Covenant was one of mere shadows, with no real forgiveness for sin, no genuine spiritual blessings, and no full possession of the Holy Spirit. God simply did not balance the books until after Christ had made a real atonement for sin. Springing from this doctrinal thesis are certain ethical contrasts with the Old Testament. These contrasts involve such questions as the permissibility of Christians participating in warfare or in the swearing of oaths, the matter of religious toleration, and the like.

In Augsburg

By the year 1544 Marpeck was residing in Augsburg, for his name appears in the tax books and the building records of the city from 1544 until 1556. His first assignments in Augsburg were the improvement of the city aqueducts, and the building of waterways to float "Pilgerholz." On May 12, 1545, the city contractors were instructed to approach Marpeck in regard to an appointment for several years. On July 18 of that year the city paid him sixty-five florins for the work done to date and hired him for the next year. From the year 1546 his annual income was 150 florins. Though Marpeck was appreciated as an engineer, his Anabaptist activities were a continual source of annoyance in Augsburg. Burgomaster George Herwart sent him a warning on July 16, 1545. On May 6, 1550, the council decided that Marpeck should give an account of an Anabaptist book which had been ascribed to him. (If this book really was Marpeck's it was certainly the "Testament Explanation.") Marpeck received still another warning on September 26, 1553. And a year later the council ruled that, since they learn that he is still propagating his error, he shall earn his shekels elsewhere. Nevertheless he managed to retain his position for another two years.

Marpeck's Augsburg salary was delivered in four annual payments, and it is the record of these payments which furnishes us with his approximate death date. The four annual payments were made on the so-called Ember days. The first three payments for the year 1556 are recorded in the city books in the usual manner. But under the record of the payment of December 16 is written in German, "Ist toodt." Marpeck had found rest at last.

Augsburg had been the Anabaptist center of South Germany from about 1525 to 1530. Ludwig Haetzer, Jacob Gross, Hans Hut, Eitelhans Langenmantel, and Sigmund Salminger labored there for greater or lesser periods of time. From Augsburg as a center the movement had spread out in all directions. But by 1535 persecution unto death had reduced the Augsburg Anabaptists almost to the point of extinction. Even after Marpeck came to Augsburg there appears to have been no open revival of Anabaptism. This is accounted for by the fact that after a few decades of bitter persecution, during which time almost all the original leaders were martyred, the Anabaptists tended to abandon their earlier missionary program and to maintain an almost secret ecclesiastical life. Thus Pilgram Marpeck was at one and the same time Augsburg **Stadt-Werkmeister** and Anabaptist elder.

Marpeck's Theology

The Anabaptists differed from the leading reformers on two points of doctrine. Otherwise there was agreement on the cardinal doctrines of Scripture. One difference involved the relation of the Old Testament to the New, particularly as to their contrasting ethical standards. The second divergence between the reformers and the Anabaptists concerned the nature of the Christian Church. Luther, Zwingli, and Calvin were largely in agreement in holding that the two covenants were essentially one. They insisted that the Biblical ethic is a unit. War was divinely approved under the Old Covenant, said the reformers, and it is also legitimate for the Christian of today. The Old Covenant involved a theocracy and today the state-church system shall be maintained, declared the reformers. With these views the Anabaptists were in sharp disagreement. Let us look at these two questions in order.

The first Anabaptist divergence from state-church Protestantism concerned the relation of the Old Testament to the New. The Anabaptists held that the books of both Testaments are God's inspired Word. But they thought that the books of the Old Testament bear the relation to those of the new Testament which a shadow bears to reality, or which the groundwork of a building bears to the building itself. In brief, it is the relation of promise to fulfilment. It will be recalled that in the Sermon on the Mount Jesus set His word over against that which Moses had written at a lower stage of revelation, which lower stage was necessary because of the hardness of heart of the Israelites. The rule of faith and life for Marpeck and his brethren was not therefore the Bible; it was the New Testament. Whatever from the Old Testament is still valid for the Christian is also found in the New Testament.

As noted above it was in this understanding of the fulfilment of the Old Testament by the New that the Anabaptists grounded their distinctive ethical standards. God may indeed have tolerated war, oaths, and polygamy in the Old Testament times, but Marpeck was certain that the New Testament upholds a higher ethic for the Christian. The cross of Christ has now displaced the sword of the Old Testament. And Marpeck saw in the disregard of this distinction such awful consequences as the Münster excesses, the Peasants' Revolt, and Zwingli's death on the Cappel battlefield. But the state churchmen of that day thought it a service to God to exterminate all heretics holding such views of the Old Testament.

On the doctrine of the church Marpeck was a frank dissenter from the Protestantism of that day. He emphasized first of all the proclamation of the Word of God. Through this proclamation the church is created. Apostolic succession is of no moment. The important matter is to pattern the church after that of the New Testament. It shall therefore consist of believers on Christ, who have been baptized upon a personal confession of faith, and who are kept free of flagrant and open sin by church discipline. Marpeck thus rejected not only infant baptism; he was done with the whole state-church system. And he conceived of the Christian's calling as essentially a nonpolitical one. The magistracy was left to the "world"; so was military service. Believers shall not Christianize the world order by entering into it, but by winning converts into the church. Marpeck could not have participated in using violence on anyone. Much less could he have thought of helping in a religious persecution. But he did expect to participate in the tribulation of those who are members of the kingdom of God. Marpeck believed in a **leidende** not a **regierende Gemeinde.** He was willing to bear his cross of suffering, and his Anabaptist flock was ready to live as sheep in the midst of wolves.

In forming an evaluation of Pilgram Marpeck we may say that he was undoubtedly the greatest leader among the south-German and Swiss Anabaptists from about 1531, when he began to officiate as an elder or bishop, until his death in 1556. And he was so recognized by his contemporaries. In 1536 when Sebastian Franck listed the religious leaders of that day he included "Billgram" on his list. William Reublin, who had participated in the first Anabaptist disputation with Zwingli, held in Zürich on January 17, 1525, had a warm, fraternal feeling for Marpeck. Reublin wrote to Pilgram under date of January 26, 1531, reciting his troubles to his friend Marpeck and addressing him as "Beloved-from-the heart Brother Pilgram." T. W. Röhrich, historian of the Strasbourg reformation, regarded Marpeck as "the most significant figure among the Strasbourg Anabaptists." The Zürich manuscript of the "Vindication" contains annotations of the year 1571, which state that seven elders collaborated in the preparation of the "Vindication." Heading the list is "Pilgram Marpeckh,"—which is the usual way he wrote his name. This annotation attests both to Marpeck's leadership and to the fact in the "Vindication" we have a true statement of Anabaptist doctrine, for the note adds that the elders had the support of "the whole church and brotherhood."

Of all the early Anabaptist leaders of significance in the south only Marpeck was permitted a full lifetime of service, and only Marpeck left writings of any length. Only in recent decades have these writings become available to church historians. To these writings, therefore, historians must now turn if they wish to paint a true picture of the Anabaptism of the sixteenth century. In that period the Anabaptists were a misunderstood and abused people, but in their high view of the church and of the New Testament ethic for the Christian they upheld a torch whose light is sorely needed in this twentieth-century world.

Goshen, Ind.

HISTORY OF THE BETHEL MENNONITE CHURCH, WADSWORTH, OHIO

By Charles Kreider

This sketch was read at the dedicatory services of the new church at Wadsworth, Ohio, last October.

I. Historical Background of the Mennonites of Medina County

The group of Mennonites whose beginning goes back to the Canton of Zurich, Switzerland was organized by Conrad Grebel, Felix Manz, and George Blaurock in 1525. Due to severe persecution, many of this group migrated to the Palatinate and Alsace in southwestern Germany after the period of the Reformation. About a quarter of a century later these people sought liberty for their religion in America. Between 1709 and 1739 over 500 families emigrated from the Palatinate and from Switzerland to Lancaster, Bucks, and Lehigh Counties, Pennsylvania, and probably later to Washington County, Maryland.

In June, 1829, Martin Overholt of Bucks County bought land deeded by the government to him in Medina County, Ohio. He was followed by Jacob Gish of Lancaster County. The next ten years saw twelve families of Mennonite origin settle in Medina County. Of this group, several have descendants in the present Bethel congregation. Abraham Rohrer came from Washington County, Md., in 1832. He was the great-grandfather of Samuel and Clayton Rohrer. He was also the second Mennonite bishop in Ohio. William Overholt migrated to Medina County in 1832 from Bucks County, Pennsylvania. He was the great-grandfather of Lloyd S. Kreider and Mrs. Ira Newcomer, members of the present congregation.

Feeling the need for organization into a church, Abraham Rohrer, William Overholt, and Jacob Koppes were appointed by the group as the first church officers. In 1832 the first Mennonite church took form in this community, being built on the present site of the Wissler Church. About eight families composed its congregation, which was the third to organize in Ohio.

This original church building soon proved to be too small for the growing church. By 1880 the present Wissler Church building was erected on the same site as the original building. The congregation worshiped on alternate Sundays in the building constructed in Guilford Township in 1855. All sermons and music at these services were conducted in the German language. By 1870 this congregation was the strongest Mennonite church in Ohio.

II. The Beginnings of the Bethel Congregation

After existing for fifty years, this growing church witnessed the Wissler schism, which had its origin in Indiana. The local church was naturally affected, and, as a result, the Bethel Church had its origin as a group of twenty members which left the established church in 1872. The only ordained officer among this new group was Jacob Kreider, a deacon. In its beginning this group was given the name "Funkites," after J. F. Funk, a leader of similar groups of Mennonites elsewhere in America at this time.

Handicaps confronted this new church. During the first eight years it existed as a group of about twenty-five members with no resident pastor. Visiting ministers from neighboring counties frequently filled the pulpit. For the first twenty-five years it had no regular building for worship. For some time it held its services only every two weeks at the Guilford Church, about six miles northwest of Wadsworth. Later it arranged to have meetings in a rural schoolhouse one mile east of the Wissler Church. By 1880 this small group had grown through the efforts of several church evangelists, namely, C. B. Brenneman and J. S. Coffman. On October 2, 1880, Martin Leatherman became, by ordination, the first minister of the congregation. C. C. Beery moved into the community in 1882 and served the congregation until 1885. By this date the membership was about thirty.

During the years before a permanent church was erected, a strong Sunday school was organized at the Guilford Church, about 1885. This school's first director was Jacob Lind, and classes met in the afternoon on alternate Sundays. The school attracted a large number of people of the surrounding community, about fifty per cent of whom were not members of the church congregation. The classes were conducted in the English language, except for several classes in German for the older members. This Sunday School's first superintendent, Jacob Lind, was a member of the congregation for forty-six years, and among the original workers in this school, he probably outlived the rest by many years.

Through the efforts of this early Sunday school, several of the oldest members of the present congregation were baptized. Henry R. Newcomer, our elder deacon, joined the Church in 1887. He has been a member of the Bethel Church longer than any other living person. Mrs. Levi Stover joined the church one year later, and Mary Leatherman joined in 1891.

III. The Erection of the Bethel Church

The congregation which existed prior to the building of a regular meetinghouse felt the influence of several successful evangelists. In 1891, C. B. Brenneman held evangelistic meetings in a near-by schoolhouse. Several members were added through his efforts. Two years later, J. S. Coffman held similar meetings, and eight more members were added. By this time the congregation numbered fifty-eight. While in the community, Coffman aroused interest in the building of a permanent place for worship. This small group, then, in the summer of 1893, constructed the original building on this site. It was a 35 by 50 feet wood structure. Until it was dismantled in the spring of 1939, this structure served the Bethel congregation for forty-six years.

IV. Growth and Institutional Work

The years following the erection of the building witnessed many changes. During the first ten years in this building, fifty members joined the congregation. An "evergreen Sunday school" was instituted at the new church and was directed by J. M. Kreider and Henry Stouffer, the first superintendents. For twenty-seven years church worship and Sunday school were held on alternate Sundays at the Bethel and Guilford churches. The strength of this congregation can be realized when one considers that 232 new members were received within these twenty-seven years.

The Sunday school was not the only factor in building a strong congregation. Among the seventeen evangelists who visited the congregation between 1893 and 1930, the following won at least nine converts each: M. S. Steiner, 1895; S. G. Shetler, 1904; I. J. Buchwalter, 1905; and J. D. Mininger, 1924.

Young people's Bible meetings were begun when the church was built. At first they were held on alternate Sunday evenings. After about twenty years, they came to be held every Sunday evening at the Bethel Church. This local church was a part of a movement throughout the Mennonite Church in favor of young people's Bible meetings.

Sewing circle work had its beginning in the local church about 1918. Among its earliest activities was the supplying of clothing for the World War orphans. Its present work is carried on through its monthly meetings.

V. The Ministry

As stated before, the Bethel congregation had no resident minister for the first eight years of its existence. Martin Leatherman was ordained in 1880, and later, C. C. Beery moved into the community to assist the ministry until 1885. In 1886 William Kindig was ordained. Thus, at the time of the building of Bethel Church, in 1893, Martin Leatherman and William Kindig were ministers, while Henry Newcomer and Jacob Kreider were deacons. One year after the building of the church Jonas Kreider was ordained as the third minister. His period of service to this church lasted for thirty-nine years, and ended with his death in 1933.

The deaths of Martin Leatherman in 1901 and William Kindig, in 1905, left Norman Lind (ordained in 1903) and Jonas Kreider in charge of a congregation of 75 members. In 1918 Norman Lind moved to Oregon, after fifteen years of service in the local church. Samuel D. Rohrer, pastor, and Elias Kreider, deacon, (who died in 1931) were ordained November 4, 1917. Bro. Rohrer filled the office vacated by Bro. Lind, and Elias Kreider assisted Henry Newcomer who had, by this time, served the congregation as its only deacon for sixteen years. Since the ordination of Bro. Rohrer, present pastor, exactly one hundred members have been received into the congregation. Clayton Rohrer was ordained deacon on July 27, 1930.

Through the sixty-five years of her existence, the Bethel Church has nurtured a total of three hundred and forty-two members. She has been guided by six ministers and four deacons of staunch Christian character. The present membership is one hundred fourteen. The present officers are as follows: Samuel D. Rohrer, pastor, who has served for twenty-two years; Henry R. Newcomer, deacon, for forty-six years; and Clayton Rohrer, deacon, for nine years.

By the faithful unselfish service of these men the congregation has been led up to the present time. They have not spared themselves in diligently teaching, and prayerfully warning the flock. By their example this small congregation has kept alive the Christian principles which were responsible for her inception.

Wadsworth, Ohio.

ALCOHOL AND THE INDIVIDUAL

By Fred J. Wampler

As Christians we need to keep up a constant testimony against the evil of strong drink which is bringing physical and spiritual ruin to thousands in our land today.

Alcohol is a narcotic. By a narcotic we mean a drug that produces sleep or stupor and at the same time relieves pain.

From the above definition, it is evident that alcohol is a depressant. The apparent stimulating effect is produced by the drug suppressing the higher centers and allowing the lower impulses to go unchecked. The individual becomes unconscious of fatigue because his senses have been made less acute. Alcohol slows mental processes and makes co-ordinative muscular movements more clumsy.

Alcohol is a habit-forming drug. A habit-forming drug is one that requires a larger dosage to produce a certain measured effect as the tissues of the body become used to the drug. This is well illustrated by morphine, ¼ grain of which will put an average adult to sleep, while several grains would be fatal to most individuals. People who become morphine addicts have been known to take very large quantities, as much as sixty grains at one time, and still appear normal. Contrast this with the ¼ grain that would put the average person to sleep. The man or woman beginning to drink alcohol will become drunk on a much smaller dose than that required by a person who has been drinking for years regularly.

Anyone who has become an addict to a drug can abandon its use only after prolonged and almost intolerable suffering. An addict is a victim of chronic poisoning. It has been estimated that 30% of those who begin to use alcohol regularly as a beverage become alcohol addicts.

Alcohol shortens life. While it is now thought that alcohol may not decrease the resistance of the tissues to infectious diseases it is known that heavy drinkers are bad health risks. Cirrhosis of the liver, hardening of the arteries, heart and kidney conditions are sometimes produced by drinking alcoholic beverages. Cirrhosis of the liver deaths always increase when the drinking of alcoholic beverages increases.

Alcohol helps to produce insanity. People with unstable nervous systems are liable to be thrown into violent insanity by a drinking spree. Statistics bear this out in that the number of cases of insanity increases with the increased per capita consumption of alcohol and decreases with its decreased consumption. As evidence of this, the increase in admissions to the psychiatric clinic in the University of Leipzig increased from twenty-two in 1919 to 210 in 1926. In the meantime, the alcoholic beverages consumed had increased several hundred per cent.

Alcohol increases suicides. Strange it is that the drug that is taken to provide escape from reality and suppress sorrows is actually associated with an increased number of suicides. We will take our statistics from Denmark this time and there we find that the increase or decrease in suicides runs parallel with the increase and decrease in alcohol consumption. Death from alcoholism of seventy-six per 100,000 population, shows ninety-eight deaths from suicide. During the war the strict rationing cut down the use of alcoholic beverages very much and with a death rate of one per 100,000 from alcoholism, we have a suicide rate of twenty-eight for the same unit. Later, with alcoholic consumption doubled, suicide rates were increased to fifty-six per 100,000 population. The same general findings could be reported in American statistics, but accurate statistics in America have not been kept on these subjects for as long a time.

Alcohol increases accidents. Long ago the railroads required nondrinking men in their train crews and most industries will not use a man who shows any evidence of drinking. The best place at present to see the relationship between drinking and accidents is in the automobile accident register. Dr. Heise of Columbia hospital, Milwaukee, reports a survey of 119 automobile accidents involving injury or death to 216 cases. This revealed that sixty per cent of the accidents and seventy-five per cent of the people injured or killed were in alcoholic accidents.

Near my home city in the early morning of May 30, 1936, eight young people returning home from a roadhouse dance were in a collision, running into the rear of a truck trailer loaded with lumber. The sedan struck the trailer so hard that the top of the sedan above the hood was practically cut off from the rest of the car. Seven of the eight died as a result of the accident, a horrible price to pay for an evening of "fun."

Not only do those actually drunk produce the alcoholic accidents, but a person who has had a couple of bottles of beer or two drinks of whisky will have his reaction time reduced to half or one-third that of normal. By this, we mean that it takes a dangerous situation two or three times as long to make an impression on one's mind as were he not drinking. This reaction time is that period which elapses between the time when a danger signal is seen and when an appropriate action is taken to protect against that danger. The slowing of this reaction time often means death.

To illustrate, suppose one is driving along a street at twenty-five miles per hour, and a child runs out from behind a parked car, just twenty-five feet ahead. The car is traveling at forty feet per second, and in the one-fifth of a second normally required to start to apply the brake, it will have moved eight feet nearer the child. The car, with efficient four-wheel brakes, can be stopped in sixteen feet, or one foot before striking the child. But if the driver has drunk two ounces of whisky or two pints of 3.2 per cent beer, and his reaction time has thus been doubled or trebled, the car will have traveled from sixteen to twenty-four feet before the brake will have been applied, and a distressing accident or perhaps a fatal tragedy will have been the result. The greatest menace on the highway is the drinking but undrunken driver.

Alcohol causes people to do that which they would not ordinarily do. Many crimes of all descriptions are committed by men under the influence of alcohol when the same men without drink are law-abiding citizens. Let one illustration suffice. In the state of Michigan recently, an eighteen-year-old boy ran down, with a car, a girl waiting in a safety zone for a streetcar. When he came to the next morning, he had to be told what had happened. He had killed his pal. She was a girl who had lived next door ever since they had played tag together.

Alcohol inhibits the sex inhibitions and makes for loose morals. Sex promiscuity is more frequent among intoxicated persons. As a result, the venereal diseases are much increased with the increase in drinking of alcoholic beverages. It is true that alcohol has a more deleterious effect on the sex emotion control in women than in men and most scientific observers agree that it positively increases the urgency of these impulses.

The infections with venereal disease come most largely from illicit sex relations and the individual under the influence of alcohol is not only more promiscuous in sex matters, but is more likely to be diseased in his illicit sex roamings than the person not under the influence of alcohol. Here you have diseases that are near the top in causes of death and disability much increased by indulgence in alcohol. These diseases cause untold suffering to innocent men, women and children, and even unborn generations.

I will quote Dr. Haven Emerson's words on this subject. "The increase in the tendency to sex offences which alcohol induces has been noted from time immemorial, and profane love has naturally been a prominent theme in the songs of Bacchus. The close association between the brothel and the bar gives practical recognition of the psychological connection between inebriation and sex expression. When alcohol is circulating freely in the nervous system, the censor, whose responsibility it is to restrain or divert inappropriate sexual impulses, is off guard. Under these conditions, sex thoughts that would ordinarily claim but little attention or be quickly put aside easily arouse emotions and emotional expression."

"Alcohol and Man" says that "the peculiar charm of alcohol lies in the sense of careless well-being and bodily and mental comfort which it creates. It unburdens the individual of his cares and his fears; relieves him of his feelings of inferiority and weakness. The inhibitions and self-criticisms which ordinarily cramp his feelings tend after alcohol to be put aside. Remote objectives requiring immediate self-denial are forgotten; present bodily experience is intensely enjoyed and highly valued. Natural ease becomes primary, business and a successful career secondary. The fundamental animal drives of the organism have free reign; the intellectual self-critic makes no strong pulls to the right, for he is dozing. Under such conditions it is easy to laugh or to weep, to love or to hate, not wisely but too well. Warmth of friendship may be expressed in ways seemingly appropriate but actually absurd. On the other hand, slight irritations, real or imaginary, cause outbursts of anger and may lead even to acts of physical violence."

People who drink are often insistent that they are not under the influence of alcohol unless they are actually drunk.

I should like to quote Doctor George Haggard of Yale Medical School. He says: "Alcohol fools folks. It fools folks about themselves. The exhaustive experiments made in the Swedish army with its soldiers, who had been given 'diatetic' or 'permissible' rations of alcohol, proved this point. While the alcohol slowed their speed and reduced their accuracy, the soldiers believed that it had stimulated them and that they were shooting faster and straighter, even when speed had been reduced to a third and accuracy a half. Kraepelin, the German scientist, found the same effect, and stated that the actual facts were exactly opposite to the belief of the drinkers. The Bible says wine is a deceiver, and that whoever is fooled by this old fooler is not very smart, and science backs it up."—The Gospel Messenger.

PEARL MAKING

We are told that the oyster, with its hard, rough shell, and soft flabby body, is anything but pretty, and yet we derive one of the most beautiful jewels from it; for from the ugly oyster comes the pearl. If we inquired how the oyster could possibly make a jewel we should find that, when the oyster is a tiny little thing, it floats on top of the sea, just like a piece of jelly. As the shell begins to grow, it sinks to the bottom and fastens itself on the rocks, and opens its shell to let in the sea waters, which serve as food. But sometimes particles of sand enter, too, and press against the little body. The poor oyster cannot get it out, and neither does it like to be irritated by the obstruction, so it does a wonderful thing; it sets to work to cover it up with part of itself. From the oyster's body comes a fluid which covers the speck. This fluid hardens, and finally the little irritant is changed into a lovely pearl, to be admired by all.

If the source of the irritation were removed, there would be no pearls; so we find pearls are merely victories over irritating things. We can therefore be pearl makers in the moral and spiritual world, for we can cover the irritations of life with the fluid of God's love.

Most of us rebel against the hard things of life—trials, temptations, back-biting tongues, and financial losses, and count heavy loss the things which should be counted rich gain. The little oyster can teach the human beings a great lesson, as he covers these irritations with the precious fluid, and makes them pearls. We need to thus welcome the trials and tribulations of life, as opportunities for pearl culture. In First Peter 1:6 we read these words: "Greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

There is another form of pearl made by the oyster, which is just as wonderful. This is the mother-of-pearl, used in various forms of ornamentation, and in reality is the lining of the shell. The shell of the oyster is very rough outside, but nevertheless he needs a smooth bed to lie on, and so sends out his fluid, and coats the inside of the shell with it, making it as the finest enamel, only better.

We are told there is a collection of shells in the Natural History Museum, in South Kensington, into which the Chinese put some figures of small idols. These idols are now entirely coated with mother-of-pearl.

The outside of the oyster in time wears away, thus the inside becomes the outside, making a complete shell of the finest pearl. What a lesson here for us. We have all some idol in life—maybe money, or ambition, people, or lands. Could we not take a pattern from the oyster, and send out the fluid of yieldedness, and self-sacrificing love, that in due time our idols will be transformed into jewels, fit for the Master's crown?

(Continued on page 117)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

HOSEA TELLS OF GOD'S FORGIVING LOVE.—Hosea Chapters 6, 11, 14

Lesson for April 14, 1940

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John 1:9.

In the prophecy of Hosea, Israel is depicted as a faithless wife, ever giving her loves to strangers, but to the God who had espoused her she had only contempt. But in spite of it all, God loved her. What made God love her? There was and is something in the nature of God that makes Him love fallen mankind; and perhaps there is, deep under all the filth and general vileness of humanity, something that God sees that is lovable. We do know that occasionally a man turns to the Lord and becomes a child of God in truth; and that such a one lives to the glory of His grace. A saintly man is the noblest handiwork of God. But Hosea looks beyond the earthly Israel. In them he sees a general unworthiness that will compel the Lord to destroy them. But he sees among all nations a remnant that will seek Him, and they who had not obtained mercy shall have mercy, and they who had not been His people shall be called the people of God.

Hosea 5:15-6:1. The mercies of the Lord are commonly used of the sons of Adam as an excuse for continuance in their course of evil-doing. It is because of that mercy that we are not consumed. But there comes a time when the mercy of God must show itself in wrath. It was so here. Instead of continuing His lovingkindness He hid His face from them and allowed afflictions to fall. When all else fails, afflictions will cause men to seek the Lord; if they will not, nothing will. But what good will it do to turn to the Lord in our afflictions? Will the Lord have mercy upon such heart-hardened and stiffnecked sinners? He certainly will. Having smitten us for our rebellings, He will bind up the wounds, and He will heal us. But the sooner we turn to Him the better. There is nothing but loss in departing from the living God.

Verse 2. In this verse we have an undoubted reference to the resurrection of our Lord, who died for our sins and rose for our justification, and therefore we shall live in His sight. Because He lives we shall live also.

Verse 3 with Chap. 5:4. When the spirit of whoredom is in the heart there can be no faithfulness in the life. It is only the heart that is true to the Lord that can keep the whole man steadily following on to know the Lord. And such are blessed with the abundant showers of heaven to a life of prolific fruitfulness.

Verses 4-7. What had God done that caused Israel's love to disappear as suddenly and completely as the morning mist? The same thing that causes 70% of all professing converts to Christ to backslide within a year of their confession. But what does God do that makes them forsake Him so soon or at all? No evil at all, but He does do everything that a loving husband (chap. 2:15) can do to show his love and providence. The fault is not in God, but in the unfaithful heart of His bride. In the Hebrew the word "men" of verse seven is "Adam." It was not God's lack of love that caused Adam and Eve to fall in the Garden. And all their progeny have done as they did. We are not cursed for Adam's sin, but we bring the curse upon ourselves by walking in his footsteps. Two things God delights to see in the sons of men: i. e., an acquaintance with Him which will bring peace (Job 22:21), and mercy towards our fellows; for he who shows judgment without mercy shall have judgment without mercy.

Chapter 14:1-3. In these verses the prophet teaches the children of Israel how to pray in order that they might receive pardon and restoration. Yet words, if they are to have power, must come from a heart filled with a godly sorrow so great that it will turn away from the evil to which it had formerly clung. Then—

Verses 4-8. When the contrite sinner comes as a suppliant to the Lord, then the Lord will speak words of mercy and forgiveness. His anger will turn from such, He will heal their backslidings, and will love them without restraint. He will refresh them with the dews of heaven, so that their lives shall become beautiful as the lily. When they become rooted in Him they shall be rooted as firm as the cedars of Lebanon. Though the soil be rocky, yet they shall be beautiful as the olive, fragrant as the cedar, blossom as the vine, and delicious as the fruit of the vine. Only as we are in Christ is such fruit found in us. Be therefore wise and prudent, that ye may understand and know these things; and walk in the ways that are right, the ways of the Lord.

MICAH'S VISION OF PEACE.—Micah.

Lesson for April 21, 1940

Golden Text.—And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Micah 4:3.

Chapter 1. When sin is in the high places it will not be long until it is found in the low. Vs. 5. Proximity or nearness to evil is the beginning of evil in your own life. Lachish was on the border of the northern tribes, so was near to the idolatry of Bethel. It was the first of the towns of Judah to take up with idolatrous worship as a community. Not only that; it spread from there throughout Judah as though it had been carried by swift beasts. Vs. 13. But though sin may temporarily overwhelm the land, the Redeemer shall yet come to His own and possess it. Vs. 15.

Chapter 2. Ahab, the son of Omri, was a man guilty of conduct such as is described in the beginning of this chapter. His successors followed in his footsteps until the land was filled with violence. No wonder the woes of God were pronounced. You cannot sow evil and reap good.

The prophets of truth were imprisoned and slain, while the prophets of falsehood were acclaimed and honored. For this they were to go into exile with their king at their head (Vs. 13), but the Lord promises that He will gather the faithful remnant as a flock.

Chapter 4. The leaders of Israel, both political and ecclesiastical, acted as would cannibals towards the common people. Professing faith in the Lord, they did everything that God's people should not do. As a consequence, Jerusalem was to be plowed as a field. This was actually done after the destruction of the city.

Verse 13. A figure such as this was a common one among the sacred writers forecasting calamity to cities and nations. Isa. 13:10; Ezek. 32:7, 8; Amos 8:9.

Chapter 4. As a result of present sins Judah shall suffer the pangs of travail as many nations gathered against her, and overcame her, and carried her to Babylon. Vs. 9-11. But the Lord had good thoughts towards His people. Though they were scattered He would gather them as sheaves into the threshing floor. Vs. 12. The house of the Lord was to be exalted above the hills and mountains; and as many nations had come to the natural Jerusalem and took it for the spoil of gold and silver, even so all nations were to come to the spiritual Zion to worship the Lord and to learn of His ways. This would be to them a far richer treasure than the spoils of military conquest. Vs. 1, 2. The conquests by the sword are short-lived. They bring gain to the few at the price of suffering to the many. They can not bring peace, for there is no peace to the wicked. Conquerors hold their sway over the nations by the might of the armed forces. Their subjects hate them. But the conquests of the Cross are to the gain of the many and to the injury of none. They convert the sinner to paths of righteousness, and the effect of righteousness is quietness and confidence forever. Peace and prosperity, without hate or fear, are the lot of all that walk in the name of the Lord our God. The instruments of war can in such cases be converted into implements of peace. This is the heritage of those people whose God is the Lord.

Psalm 144. Instead of destroying the weak, the lame and the halt and those who had been cast afar off shall be gathered into the fold of the Lord. They shall become a strong nation with the Redeemer as their King forever. Instead of living in the meditation of future glories for His people, let us make use of our present privileges as sons and daughters of that kingdom of peace. May we live now as believers as though we were the heirs of the Golden Age.

Chapter 5. In this chapter we have a remarkable prophecy concerning the Messiah. In verse one the Judge of Israel was smitten on the cheek. This was fulfilled at His trial. In verse two we have the birthplace of the Eternal Son. In verse three we have the statement that after the birth of the Son by the virgin the remnant should be gathered unto Him. In verse four we have the saints abiding in Him who will feed them, and His greatness shall be acknowledged to the ends of the earth. In verse seven we have that same remnant a blessing as of showers of rain upon the grass in the midst of many nations.

Chapter 6. Verses six to eight are still principles of reconciliation that dare not be ignored on the part of those who seek the Lord.

Chapter 7. Verses 8 and 9 are words of encouragement to all who have fallen by the way and are waiting for the salvation of God. Read also Verse 18.

ISAIAH COMFORTS AN AFFLICTED PEOPLE.—Isaiah 40

Lesson for April 28, 1940

Golden Text.—God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

In chapters 36 to 39 we have a history of the experiences of Hezekiah and his people with the Assyrians and the messengers of Babylon. In the Assyrians we have a people who see in the Jehovah God of Israel just another tribal god as helpless as the gods of subject nations that had been conquered by them. In his association with the messengers from the king of Babylon we do not find Hezekiah extolling the greatness of the God who had delivered him from the Assyrians and later healed him from a sickness that had been unto death. But we find him showing the Babylonians the material treasures of his kingdom, as if the kingdom of God were meat and drink and luxury.

The natural things of earth are but shadows of the realities of the spiritual world; and in the chapter which we are studying for this lesson Jehovah reveals Himself as infinitely greater than all created things which have their existence through Him and their subsistence in Him.

Chapter 40:1, 2. In his message to Hezekiah the prophet had told him that the people of Israel should be carried into exile to Babylon as a punishment for centuries of rebellion and sinning, but here we have him bringing them a message of comfort. If in nature every cloud has a silver lining, it is much more true in the realm of the spiritual. The exile would be a dark day, as it is a dark hour when father takes a naughty son to the woodshed. But the experience was necessary, and the results would be good. After sin comes punishment; after repentance comes absolution; after the battle comes the victory.

Verses 3-8. As Isaiah preached to the Jews before they went into exile, so John the Baptist preached to the Jews before the destruction of the nation. Had the Jews hearkened to Isaiah they could have escaped the exile; had they heeded John the Baptist and accepted the Messiah they could have prevented the destruction of their land and nation. What was their message? Repentance unto salvation and righteousness. The necessity of getting ready for the Lord. God only works for those who co-operate with Him. Though man be as feeble and transitory as grass yet God's grace is sufficient to keep all that put their trust in Him.

Verses 9-11. Not only did John proclaim the Lord. Zion was likewise urged to proclaim to all the land that He was here, and that they were to "behold him." He would be to His people the Great Shepherd of the sheep that would not fail the weakest nor the tenderest.

Verses 12-17. To what will ye liken God? How great is He? This earth has a surface area of approximately 200,000,000 square miles. Three-fourths of it is covered with water. If it were evenly distributed it would cover the whole earth to the depth of one mile. The Lord can hold all that in the hollow of His hand. A human span equals nine inches; the Divine span extends across the heavens. The Hebrew measure (tierce) held 42 gallons, the divine 268,000,000,000 cubic miles. He can weigh the dust of the earth in a balance, but finds its millions of human beings lighter than the small dust thereon. The Creator is greater than all created things.

Verses 18-24. Can the Creator be compared unto idols or unto the great men of the earth? You have the answer here.

Verses 25-27. He is greater than all things earthly; is He as great as the heavens? The answer is found here and in II Chron. 6:18.

Verses 28-31. All things conceivable have dimension, duration, and dynamic, or power. In all of these the Creator is infinitely greater than any possible conception of ours. And it is this infinite Creator who looks upon us as His children and will supply our every need. This is comfort indeed.

He who never faints gives power to us who do; the Infinitely Strong imparts of His strength to the helplessly weak; and the Infinitely Wise teaches the simple and foolish. But does He help all? In a sense, Yes. But to those that wait upon Him (those who in believing faith take hold of Him in prayer) He is able and willing to do far more than we ask or think, more than ear hath heard, nor eye seen, nor hath entered into the heart of man. Into the hands of such a God we will commit ourselves in well-doing, being fully persuaded that He is able to keep all that we commit unto Him against that day. Also in His service we will not faint for "he giveth more grace."

ISAIAH GIVES GOD'S INVITATION

Isaiah 55

Lesson for May 5, 1940

Golden Text.—Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. 55:6.

In the chapters from 42 to 54 the prophet tells the story of the Servant of Jehovah who was obedient unto death, and who by His death brought life and immortality to light. He tells us of our safety in Him, and the marvelous heritage of those who are willing to be His servants, even as He was willing to be a servant to the Father and has inherited all things. Those "all things" He is now ready and willing to share with His bride.

Chapter 55:1. Hunger and thirst are tokens of unsatisfied need. With food and drink I can satisfy the physical needs of my person; with converse with the wise, and through books, and the observation of nature, I can satisfy my mental hunger and thirst; but the hunger and thirst of the soul can only be satisfied by coming to Him and partaking of Him whose flesh is meat indeed, and whose blood is drink indeed. To satisfy the earthly requires effort or its equivalent in money. But parents provide for the children, so that it does not cost the children anything. All they need to do is just to partake of that which the parents provide. Even so the heavenly Father has made abundant provision for the spiritual needs of my being as His child.

Verse 2. Not everything you eat and drink meets the needs of your body and mind. If it is the wrong kind of stuff it will leave you as hungry as ever or may even poison you. Perverted appetites call for much that can only be harmful. Strange, too, that such things cost us more than those things that we should have. More money is spent in America for tobacco than for bread. Make a list of the things for which you spend your money that you could not afford to use even if you got them for nothing. It will surprise any thinking person.

Verse 3. The sure mercies of David was the unconditional promise of the Messiah who was to be of the seed of David and was to sit upon the throne of the kingdom forever. As God made an unalterable covenant with David, so will He do with those who will hearken diligently unto Him and come unto Him and live for Him.

Verse 4. This seed of David has been given of the Father for a witness, a leader, and a commander to the people. Not to the Jews only but to nations that had not known Him shall come the call, and a holy nation shall be formed to show forth His praises. I Pet. 2:9.

Verses 6, 7. There is a time in every man's life when the Lord passes by. At that time He seeks us as He did Matthew the publican. Then He may be found. There may be times when He could not be found. How can we find Him? By forsaking our wicked ways, unrighteous thoughts, and turning unto the Lord. Such will receive mercy and abundant pardon. We cannot redeem ourselves from the sins of our past life. For them we must have the mercy and pardon of a loving Saviour.

Verses 8-13. The thoughts, affections, and ideals of man are as much below the standards of God as the earth is lower than the heavens. Before we can think the thoughts of God after Him we must have a renewed mind, the mind of Christ. The Word of God is a revelation of the mind of God. God sends the sunshine and rain to make the earth fruitful to meet the needs of physical beings. Should He withhold them even for a season the animal and plant world would die.

To supply the food for the soul God has sent His Word upon the earth. All the reasonings and philosophies of men; all their imaginings which have brought forth many religions have been alike as darkness and drought to souls groping in darkness, and seeking food. They all will end in nothing but death.

But the Word is a lamp unto our feet and a light to our path. Yea, the glorious Son shines into our lives with a brighter effulgence than any noonday sun. His Word is as rain to my thirsty soul. It never fails to accomplish its purpose wherever it is allowed to fall. I can shelter myself from its benefits to the sterilization of my spiritual life; but let my heart long for the Word as the thirsty earth longs for the rain; and the Lord will send it, and my desert shall rejoice and blossom as the rose. Again and again have I seen the leaves of trees fluttering in anticipation of the coming rain until it seemed as if they clapped their hands. And no wonder, for it is their life! But so few of the sons of men seem to be glad at the thought that the Lord is going to send a shower of blessing in the spoken Word. Nature puts us to shame.

FAITHFULNESS TO GIVEN TASKS IN SUNDAY SCHOOL WORK

By Katie Saltzman

As Sunday-school workers we are "stewards of the manifold grace of God." Let us remember then, that "it is required in stewards, that a man be found faithful."

This topic affects everyone in Christian service; may it be applied to ourselves. Why be faithful? We would not try to spend any time on anything unless we knew the why, and have good reason for what we say and do.

We want to be faithful because this life is a gleam between two eternities. Once lost, it can never be regained. We have heard many testimonies of misspent lives, and they leave no sweet memories. We are never sorry for the good we do, but on the other hand we are sorry for the evil. The path of life can never be retraced. We can never undo the past, nor do what we should have done. This not only affects our own lives, but also the lives of others. We hold our fate in our own hands, and seal our own destinies. An old man came to a small town to mend umbrellas. He was asked why he fixed them so well, since he would never come back. This is what he said, "I will never pass this way again, and if I don't do my work well it will make it hard for the next man." How important then that we live wisely, seriously, and faithfully in the sight of God, to whom we must give an account! "How careful, then, ought I to live, with such religious fears; for I a strict account must give, for my behavior here."

We shall give three reasons why we should be faithful. The first is: We have one life to spend. The second: We are responsible for our relationship with our fellow men. The third: Let us remember our final reckoning with God. Faithfulness depends on a purpose. He who thinks most makes most of it. In the building of the wall of Jerusalem we read, "For the people had a mind to work." Just so our attitude toward our duties will determine our success. This mind is not governed by reason or emotion, but by righteousness and a purpose like that of Daniel—to be true and faithful to God. A useful life must have a high and noble aim.

Since the main object of the Sunday school is to rescue men, women, and children from sin unto salvation, we have an aim worthy of consideration, which should determine whether or not to be faithful to assigned duties. In any other line of business we get out of it according to what we put into it. We do not enter business aimlessly, but with a determination to succeed. When secular things are worthy of this, how much more necessary when dealing with eternal souls!

We must be faithful at heart. It takes sacrifice on our part many times. We are not made good by nature. The qualities that make for faithfulness do not come naturally, but will take thought, time, toil and talent on our part. And this comes only through the consciousness of our relationship to God. When God is enthroned, our love for Him will grow deep and strong, and will become the dominating power in our lives. We think of the young man who left his country home and came to a large city, and who often was tempted to do wrong, but the face of his praying mother flashed before him, and it seemed that he heard her voice. So the voice of God should keep us diligent in His service. May we be diligent in performing our tasks faithfully, as "a workman that needeth not to be ashamed, rightly dividing the word of truth." May we then in our Sunday-school work have an object in view and be skilled like the seven hundred men of Benjamin (Judges 20:16) who knew how to use the sling. They learned to fix their eyes on an object they wished to hit, and kept them there until the stone went straight to the mark. May we notice that they learned. This skill did not come of itself. **So we must learn to be faithful.** By hard work and effort it will come about. We would say, then, that the true definition for faithfulness would be, "Charge your mind with your duty." When our batteries in our cars run low we have them charged so that the cars will run again. So our minds, unless we keep them charged with the Word of God, will run low and stop the whole machine from working. Unfaithfulness can often be traced to wrong thinking. "As he thinketh in his heart, so is he."

We will liken the Sunday school to a large family. God is the head of this family. We can compare it to all well-ordered families. Each member of the family has an assigned duty. In the house one goes upstairs, one works downstairs; one bakes, and another does something else. The boys work in the fields and do repair work. When the father comes in the evening he may find that someone has shirked his task. How hard it makes it for the father of the household when duties are neglected! We will liken the father to the pastor of a church. Under him the Sunday-school officers, teachers, and pupils work. Have we ever tried to put ourselves in his place, and considered how hard we make it when we are not faithful to our duties? This was true in Moses' time, when his father-in-law (Ex. 8) told him that the load was too heavy—"Thou wilt surely wear away." And also he said, "Thou art not able to perform it thyself."

Do we realize how many leaders of churches become discouraged or fail because their arms are not upheld like Moses' arms were upheld by Aaron and Hur? His arms grew heavy, and when he let them down the enemy prevailed. Because of the faithfulness of his helpers the battle was won. How well we can apply this to ourselves and see the need of faithful support to our leaders! Do we realize that the battle depends upon you and me? When we should be praying and performing our duties many times we resort to criticism instead. May each one of us apply this lesson to our own lives and support the arms of those who may be near the breaking point.

The members of this Sunday-school family are the superintendents, teachers, home department workers, secretary, chorister, etc. The superintendent has the oversight of the school. He sees that teachers are selected and appointed for the classes. Some Sunday morning he finds some teachers missing. We will liken this to a hostess who invites guests and goes out for the day. When she returns the cook is gone and no meal is prepared. What an undesirable meal it would be, indeed, if prepared in ten minutes; it would be tough eating. And just so it is with the teacher who must prepare her food for her class in ten minutes. But this is the case many times. Do we realize how hard we make it for the superintendent when we do not appear and have not notified him? How often have we seen a superintendent pacing back and forth to get teachers on Sunday morning. **We will say then, that faithfulness is the connecting link between employer and employee; between pastor and Sunday school; between superintendent and teachers; between teachers and pupils.** Without it there can be no success. It is the key that unlocks the door. Sometimes people say they just cannot teach. The greatest accomplishments have been made by those who said, "I can." We learn by doing. Many times we are like the frogs which fell in the cream bowl; we give up and drown.

"Two frogs fell into a deep cream bowl;
One was an optimistic soul,
But the other took the gloomy view,
'We shall drown,' he said without more ado.
So, with a last, despairing cry
He flung up his legs and said, 'Good-bye!'

Quoth the other frog with a merry grin,
'I can't get out, but I won't give in.
I'll keep swimming round till my strength is
spent,
Then I will die the more content!'
Bravely he swam till it would seem
His struggles began to churn the cream.
On top of the butter at last he stopped,
And out of the bowl he gaily hopped.
What is the moral? 'Tis easily found,
If you can't hop out, keep swimming around."

How many times we could churn the cream, but instead we give up and drown in it!

The teacher is a very important factor in the Sunday school. His presence is required first; but besides that he must live a life that is shining for Christ. A flagman was asked why the train was derailed. He said that he was there with the lantern, but it wasn't lit. So many times the Sunday-school teacher's light is out, and children very readily see why. A certain little boy told his father one Sunday that the teacher who taught his sister's class had short sleeves. We don't realize how observant little folks are. Since we think of youth in Sunday-school work, and the training and development of mind and heart we can't afford to be unfaithful. We can't teach self-control, cheerfulness, courtesy, reverence, patience, and contentment unless we possess these qualities ourselves.

We think of teaching in a threefold way. To bring, to build, and to send forth for Christ. By choice the pupil accepts these through the efforts of the faithful teacher. Many have confessed that they are what they are because of a faithful Sunday-school teacher. A certain girl who was converted in Kansas City gave a testimony that she was saved through the consistent life of her teacher. We can't realize how far-reaching this is. Two promising young lads were schoolmates. One went to Sunday school and became a pastor; the other became a murderer. Maybe someone was unfaithful in this that he failed to bring him to Sunday school. A successful Sunday-school teacher said that prayer was the secret of it all. We are working with immortal souls, and have only a short time in the Sunday-school class, twenty-six hours a year. The Jews are said to give 335 hours and the Catholics 225 hours to teaching their youth. We have no time to lose. Robert Moffat was the only convert in a church for a year. The pastor was chided for having only one convert, but we can see what one little boy accomplished. It pays to be faithful in teaching our children.

The need of the nation in our day should arouse us to greater faithfulness to our tasks. We see the decline in home teaching in our visitation work in the city. We see how, in a few generations there has been a change, and because of this we have a greater responsibility, and make a greater plea for faithful workers in our Sunday school. Robert Raikes, through whose influence came the great Sunday-school movement in 1780, said, "Childhood is the hope of the world." There are nearly two million Sunday-school officers and teachers. What a tremendous influence this would be if all were truly dedicated to God! Seventy-five per cent of our youth are converted before the age of twenty-one.

The Home Department has a great opportunity in the Sunday school. A sister said that because her Home Department teacher was faithful in visiting her she was converted, and her husband died a saved man. Does it pay to be faithful, and are we concerned about the lost?

We may be asked to clean, wash windows, etc., for the Sunday school. If this is our assigned duty we want to be just as faithful as in teaching a class. Life is a unit, an unbroken wheel. We can't be unfaithful in one phase of life without its affecting the other side. If one spoke is broken, the wheel is not complete. If we grow lax in our natural affairs, it will tell on our spiritual. The two cannot be separated. **Faithfulness does not ask, How much must I do? but, What can I contribute?** Faithfulness will be just as diligent when working in a mission without pay as when drawing a large salary. If pay is dominating our faithfulness it will not be far-reaching. It is said that a schoolteacher, whose wages were cut to fifty dollars, remarked that she would give them fifty dollars worth of teaching. This statement found its way to the school board, and we all know what happened. Two boys were looking for employment. The one asked, "Must I do this and that?" The other said, "What can I do?" We know which boy made a success in life. A certain maid in a home made the expression, "I don't fool with my people!" Listen, if we don't fool with people, they won't fool with us. The rebellious spirit will leak out when it is in the heart. It not only affects natural but also spiritual things in life. The spirit of today is to say, "It's my affair; no one else has any business to meddle." Real faithfulness has the spirit of sacrifice like the wounded soldier who handed his glass of water to the dying soldier; it reaches out to others. It is an everyday deep-settled faithfulness, and is enthroned in our everyday life. **When duties become privileges we have evidence of genuine faithfulness.**

We can say, then, that the spirit of unfaithfulness can be traced to lack of interest, sympathy, consideration, consecration, system, and foresight. It does not put itself in the other person's place. It is the absence of a mental picture of the great need before us. Each one has to be faithful for himself, because we cannot substitute faithfulness. In our study of God's Word faithfulness is always connected with a crown. Can we afford not to be faithful to anything that is in our charge? On which side are we? Unfaithfulness to duties assigned in Sunday-school tasks means unfaithfulness to the church, and to God, who is over all. So may we all remember that it is to God that we have to give an account. "Be thou faithful unto death, and I will give thee a crown of life."

Kansas City, Mo.

Into each life comes a Calvary
That can only be climbed by prayer
But the cross He asks us to carry
Has been weighed with infinite care.
And after the cross and the climbing,
If we bend to His will in our need,
Will dawn in our lives Easter morning
And with Christ we'll be risen indeed.

—Maude Atherton Saunders.

PEARL MAKING

(Continued from page 113)

The pearl is only a grain of sand, transformed; and we as human beings are only dust of the earth, transformed and made beautiful by the love of God. Only as we are willing to bring each irritation within the influence of the God of love, and overcome evil with good, shall we be able to make jewels for His service.

We are told in the Book of Malachi (3:16, 17), that God has written a book of remembrance for them that fear Him, and think upon His Name. He will remember every time that we have overcome, every time His love has been poured out, every time that we have made a pearl for Him, and in that day when He shall make up His jewels, we shall be able to go to Him with our pearls, that His crown might be the more glorious, and we might hear His "Well done." Revelation 21:21 gives a description of the gates of Heaven in these words: "The twelve gates were twelve pearls; every several gate was of one pearl." And again in Revelation 7:14 we are reminded of the pearl makers as we read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb." Let us be busy overcoming by the Blood of the Lamb, that we might be builders for eternity.

"When He cometh, when He cometh,
To make up His jewels;
All His jewels, precious jewels,
His loved and His own;

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

—Selected.

WHAT SHALL IT PROFIT A MAN?

(Continued from page 98)

God in His mercy led me to Himself. He has given me such a peace and joy, and real happiness in serving Him—such as I never had while earning my thousands and seeing with physical eyes the wonders of this world. While sightless, I have seen with spiritual eyes the glorious truths of the Word of God and known the blessings of a life fully consecrated to Him."

Allen Robinson did not yield that night, but went out of the church in great distress of heart. His was a sleepless rest—for over and over again he pondered, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" So great was his agony of spirit that he could no longer resist, and when the morning dawned he had fully surrendered. And oh! the joy that flooded his soul as he experienced sins forgiven and the abiding presence of Christ.

The Robin's Nest is no longer open on Sundays, and now Allen Robinson is a deacon in the little Rock Hill Church. But more than that, he is a soul-winner. He says, "I sell gas and oil, that I might come in contact with men and women, and tell them of Christ. For 'What shall it profit a man, if he shall gain the whole world, and lose his own soul'?"
—The Missionary Worker.

BIBLE STUDY

CHRISTIAN DOCTRINE

X. Doctrines Concerning Jesus Christ (Continued)

By the Bible Study Editor

Who is Jesus Christ of Whom the Church Bears Witness?

The fact of the church is based upon the fact of Jesus Christ, and she bears the name Christian because of her faith and testimony concerning Him. But who is He that she should have a faith and testimony for Him? Various Christian denominations bear the name of some organizer or leader of a particular Christian testimony. Such are the Lutheran Church, the followers of Menno Simons, the Wesleyan, the Swedenborgian. There are also those that bear testimony of particular Christian organization or practices. The Baptist, Congregational, Methodist, Presbyterian, Episcopalian, Catholic—Roman and Greek, etc. Some reject special titles and assume the general terms which describe the believers in Christ—Disciple, various kinds of Brethren, Christian, etc. While there are varieties of titles of significance, all these bodies hold to a faith that is directly associated with and dependent upon Jesus Christ. He is the assumed head of all Christian bodies and organizations, and the object of devotion and worship. He is acknowledged to be the author of each one's faith, and the hope of their salvation. They all presume to teach and to follow the Word of the Gospel of Jesus Christ.

"What Think Ye of Christ?"

There was a day when Jesus lived and moved among men. They, with John and the other disciples, saw Him, heard Him, and touched Him. He was not an angel descended from heaven for a brief sojourn and a brief message for certain individuals. He lived among men for the space of thirty years. He was known as the Son of the carpenter, and His brothers and sisters were also well known. He differed from the other members of the family on account of His public testimony and certain demonstrations of authority in speech and power in His works, such as no other man had manifested. After a time of such teaching and such manifest power, He asked the question, "Whom do men say that I the Son of man am."

It is evident that men today have as great a variety of opinions, as did men in those days. Some said, "He is a prophet;" others said, "John the Baptist is risen from the dead;" or, "He is Elijah come again." One close observer, who had been constantly in fellowship with Jesus, and heard His testimony and saw the miracles which He performed, said, "Thou art the Christ, the Son of the living God." Because of the records of the life of Jesus, and the recorded teachings of Jesus, it is possible for men today to form their opinions concerning Jesus Christ, even as it was in those days. Strange to say, opinions differ now as then. But the Christ of yesterday and today must be one and the same. "Jesus Christ the same yesterday, and today, and forever."

It is not enough that the Church of Christ should have a faith concerning Jesus Christ, and centered in Him. There are even political bodies that bear His name, and philosophies that attach to them the title of Christ, because of some peculiar phase of their beliefs or character. Jesus was anxious that those who believe in Christ (the anointed One) should have a definite conviction concerning His being and character. It was for that reason that He asked the Pharisees, "What think ye of Christ?"

The question of Jesus to the Pharisees was not one concerning what they thought of Himself. His inquiry was intended to bring forth their scriptural appreciation of Him whom God would send forth to be the Messiah, the Saviour of His people. It is important that those who believe in Jesus Christ should attach the same important opinion to Him who is called Jesus, the Christ, for there can be, and is, but One "Anointed One," only one "Messiah." To have a Christian faith, or Christian philosophy, or Christian principle, must be to possess that which the Scriptures teach and associate with the scriptural Christ and Messiah. The Scriptures, both Old and New, have been given to man for the sole purpose of presenting to the world the Christ and Messiah of God. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). John also writes concerning the testimony of the New Testament, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:31).

There is, then, a particular emphasis which the church and all others must attach to Jesus Christ in order that the faith and testimony which they give is true to Himself, to the Scriptures, and to God, who gave the Scriptures and Christ to the world.

That which is called Christian should be Christian, as in perfect agreement with the scriptural Christ. The church bearing the name Christian should give the scriptural testimony concerning Him and His teachings. Every teaching which Christ has given to the world should be given as from Him whom God gave to the church and to the world. There is but one Christ.

Christ laid stress upon the testimony of the Scriptures. His question to the Pharisees brought forth the further inquiry, "Whose son is he?" and the reply of the Pharisees was according to the Scripture, "The Son of David." Matt. 22:42. But the Scriptures were not fully explained by this reply, for Jesus at once asked the Pharisees, "Why, then, does David call him Lord?" It is this implication which brings forth the true significance of the questions and the true character and being of Jesus Christ. If David's son is called by David "My Lord," then Jesus, the Son of David, is divine in His being and nature.

The Christ, the Son of God

The outstanding testimony of the Christian church has always been, that Jesus Christ, who is the Head of the church, and the object of her devotion and the hope of her salvation, is and was and ever shall be, the only begotten Son of God. There is a marked difference between a son of God, and "the Son of God." Paul was careful to make this distinction in speaking to the Athenians. All men may claim to be the offspring of God by creation, for even the heathen poets are aware of such a source of our being. Acts 17:28, 29. But Jesus Christ is much more the Son of God, declared to be such by the appointment of God to be judge of the world concerning righteousness and raised from the dead in proof of that appointment. Acts 17:31.

It is possible to know the nature of Paul's presentation of Christ by referring to the letters written to the churches which he established while on his journey to Athens and after he had departed from that center. To the Colossians he wrote, "Giving thanks unto the Father,... who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:... who is the image of the invisible God, the firstborn of every creature: for by him were all things created that are in heaven, and that are in earth,... and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:12-18). There is no doubt concerning Paul's belief that Jesus was divine and the Son of God, but not as man, by creation. Likewise, Paul, in writing to the first church which was established on the journey to Athens, wrote as follows concerning Jesus Christ, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

To the Corinthians Jesus Christ was presented in the character of the final judge, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). He also presents Christ as He who forgives sins. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;... For he hath made him to be sin for us, **who knew no sin;** that we might be made the righteousness of God in him" (II Cor. 5:19-21).

The above passages have been used only to show that the message of Paul to the Athenians in which he ascribed sonship of God to men, does not refer to that divine relationship which Jesus Christ had with the Father. No son of God, either by creation, or adoption through faith, could have ascribed to him the honors, dignity, and power which are constantly ascribed to Jesus Christ in the Gospels and in the Epistles of the apostles of Christ. It is but reasonable that we should expect the testimony of the present Christian church and all present believers in Jesus Christ to continue the testimony of the peculiar Sonship relations of Jesus Christ with His Father, God.

Some may answer the question, "What think ye of Christ?" with the statement that He was God's Son because the Spirit of God was upon Him, as the Spirit of God is upon all believers. And, that as the Spirit from heaven came upon Him at baptism, so the Spirit comes upon us at baptism, and all we are sons of God together. It becomes necessary to prove the nature of Him and of us by the life subsequent to that baptism. Jesus went to be tempted of the devil for forty days and was victorious. He began His ministry of miracles and teaching. He finished His work of redemption on the cross and rose from the dead. He then ascended to the right hand of God and gave the gift of the Holy Spirit. How far have the other sons of God, by faith and by adoption progressed in the proofs of their divine sonship? All such, like Paul, are required to say, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, **even we have believed in Jesus Christ,** that we might be justified by the faith of Christ, and not by the works of the law" (Gal. 2:16). If the adopted sons of God must be justified by Jesus Christ, then He who justifies them is greater and better, and, only by His divine nature is He able to justify believers. He is more than the Son of God through the Spirit. "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1:33, 34).

Should all be equally, with Christ, the sons of God because they have received the Holy Spirit from God, then there would be many Christs. Then Jesus would have differed nothing from us, and of all of us, who would be, or would have been the Saviour of the world? The Scripture warns us that the day will come when there will be many so-called Christs, and during the course of time there have been many such claims made for individuals who seemed to have some more than ordinary power, either of mind or spirit. There have been many that have claimed to be workers of miracles, healers, and teachers of peculiar doctrines. Shall all of these, or any of them, be called Christ?

The Word also says that these so-called Messiahs will deceive many, and there have been many followers of those strange claimants to Messiahship. But if these followers have been deceived, they cannot be saved. Jesus has come to save men, not to deceive them. It is certain that men are not, and never have been, saved because of their devotion to a doctrine, their zeal in a cause, or their sincerity of faith in believing and following a leader. "He that believeth on the Son hath life." It is evident that Christ was more than any man could ever become, or ever has become in order that He should be made the Saviour of all men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ received the Holy Spirit as the token of His divine Sonship, and not to enable Him to become the Son of God. Those who acknowledge His divine Sonship and accept redemption from sin and reconciliation to God through faith in Him become the sons of God through Christ's gift of the Holy Spirit, and thus are men adopted as sons of God. Eph. 1:5; John 1:12. In the grace of our adoption we are dependent on the mediation of Jesus Christ, the Son of God, and are not His equals. The day will come when we shall share in His glory, in the glory which he resigned when He came to be the Saviour of men. John 17:8, 24.

The greatest among men who have known the Word of God, and have known Jesus Christ in person and in special revelation, have never claimed to be His equals. They neither have claimed His origin to be only human, and His exaltation the consequence of special spiritual attainments, or the development of human qualities of mind or soul. John the Baptist proclaimed the coming of Jesus. He said, "I am the voice of one crying in the wilderness;" "I am not the Christ;" "He that hath the bride is the bridegroom;" "Behold the Lamb of God that taketh away the sin of the world." Of John the Baptist Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt 11:11). The exalted character and mission of John the Baptist did not compare with the being of Jesus, whom he introduced to the world.

Paul would not accept the homage of men, when they would have offered sacrifice to him and Barnabas. Acts 14:15. He had preached Christ and exalted Christ as the Saviour of men; but could never account himself an equal with the Saviour whom he acknowledged to be the Son of God. Even the angel of the revelation of Jesus Christ to John on the Isle of Patmos refused the honor of divinity. Rev. 22:8, 9. He said to John, "I am... of them which keep the sayings of this book: worship God." Jesus Christ was more than man. He is worthy of the worship of every creature. He is divine—the Son of God.

HAIL TO THE LORD'S ANOINTED!

Hail to the Lord's anointed,
  Great David's greater Son!
Hail, in the time appointed,
  His reign on earth begun!
He comes to break oppression,
  To set the captive free,
To take away transgression,
  And rule in equity.

He comes, with succor speedy,
  To those who suffer wrong;
To help the poor and needy,
  And bid the weak be strong;
To give them songs for sighing,
  Their darkness turn to light,
Whose souls, condemned and dying,
  Were precious in His sight.

He shall come down like showers
  Upon the fruitful earth,
And love, and joy, like flowers,
  Spring in His path to birth;
Before Him, on the mountains,
  Shall peace, the herald go,
And righteousness in fountains
  From hill to valley flow.

Arabia's desert-ranger
  To Hiim shall bow the knee;
The Ethiopian stranger
  His glory come to see:
With offerings of devotion,
  Ships from the isles shall meet,
To pour the wealth of ocean,
  In tribute at His feet.

Kings shall fall down before Him,
  And gold and incense bring:
All nations shall adore Him;
  His praise all people sing;
For He shall have dominion
  O'er river, sea, and shore,
Far as the eagle's pinion
  Or dove's light wing can soar.

For Him shall prayer unceasing
  And daily vows ascend;
His kingdom still increasing,
  A kingdom without end.
The heavenly dew shall nourish
  A seed in weakness sown,
Whose fruit shall spread and flourish,
  And shake like Lebanon.

O'er every foe victorious,
  He on His throne shall rest;
From age to age more glorious,
  All-blessing and all-blessed.
The tide of time shall never
  His covenant remove;
His name shall stand for ever;
  His great, best name of Love!

—James Montgomery.

A man that studieth revenge keeps his own wounds green, which otherwise would heal and do well.—Bacon.

MISSIONS

CHRISTIAN GIVING

By Ezra C. Bender

One of the graces of the Christian life is that of giving. We believe that people who have never learned to exercise that grace are missing a great blessing. In this connection our brother's article is quite timely. There are many needs in the Lord's work. If the Lord's people give systematically and proportionately as the Lord prospers them all these needs will be supplied.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41-44).

The Creator of all things chose to live in this world without claiming any earthly possessions. Using His own words: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Yet, Jesus taught much about possessions and stewardship. He taught much about money. If we follow His teaching about the use of money, and couple with that Paul's enlargements, we will turn over to Him not only our possessions but also ourselves. Then our question of giving will be solved.

Jesus not only taught about giving, but He also watched how people gave. In connection with that particular case where Jesus commented about the givers, He gave a teaching which is comforting to the poor and challenging to the rich. It is not how much we give but what proportion we give. How much are we keeping for ourselves?

Today Jesus is in heaven and we are occupying for Him on earth until He comes again. He still is beholding how we cast money into the treasury. How we give is still dependent upon our spiritual life. In II Cor. 8 and 9—two great chapters for Christians on giving—we notice that it is the grace of God that guides us in our giving. The grace of God teaches us to give liberally and joyfully. The more we are able to comprehend and appreciate God's grace in bringing salvation to man so much more does giving become a part of our spiritual life.

Giving was exceptionally manifested in the early church. As we follow church history from then until now we notice the upward and downward trends of this grace,—comparing to fluctuations in her spirituality.

The Mennonite Church has been developing this grace more and more. This is manifested by her missionary enterprises and charitable institutions. Today we have 36 missionaries in India, 23 in South America, and 23 in Africa. These three projects represent vast territories and millions of heathens who will never know that there is a Christ unless they are told by the Mennonites. Many thousands of dollars are required yearly to support these projects. There are oceans between us. All our foreign missionaries are full-time workers and require full-time support for themselves and their families. Much money was required to erect the many buildings necessary to carry on this foreign mission work. Practically all of this was supplied by the Mennonites in the homeland.

Under various Mennonite Boards and Conferences there are 48 regularly organized city missions and 9 charitable institutions. Besides this, many rural projects are supported and carried on by local congregations. From time to time as there are calls for relief on account of wars or catastrophes the Mennonite people respond liberally.

There are three colleges under the control of our church. Of course, these are not self-supporting. The constituencies of these institutions are to be commended for the way in which they have made it possible for these schools to continue to operate. Besides these regular schools, there are a number of winter Bible schools which need contributions so that they may operate from year to year.

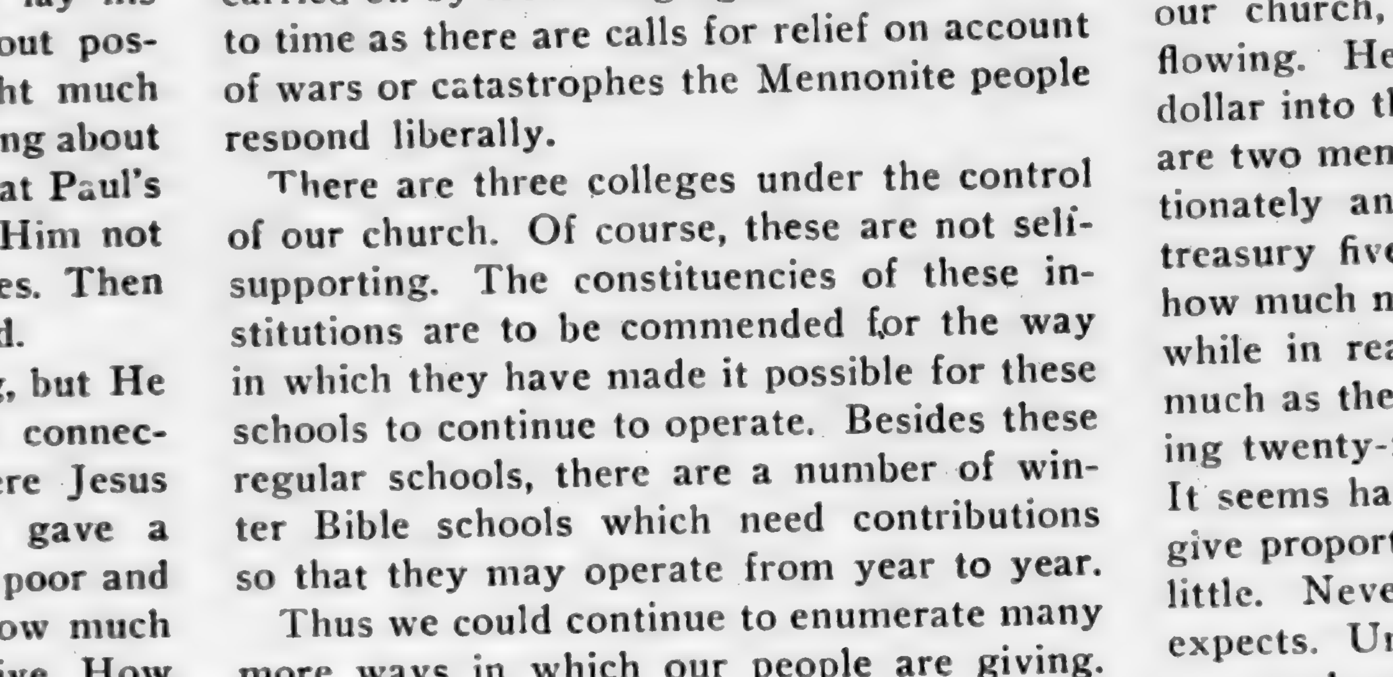
Thus we could continue to enumerate many more ways in which our people are giving. Then, it is also gratifying to note how many congregations have discovered their missionary opportunities by conducting mission Sunday schools within reach of their own homes, by way of the auto. In most cases work of this type is carried on without calling for funds from other people. Each individual worker bears his own expense and gladly gives his own time.

As a youth in my study of the Acts of the Apostles I had a conviction that our missionary work in general had not been as progressive as it should have been. In my observation and experience in the last twenty years this conviction has not changed. My conviction is that a mission station in the homeland ought not to continue year after year as a mission station, dependent almost entirely upon outside support. Normally these stations should grow into self-supporting congregations, and these new congregations should be missionary minded and in turn help to start other new stations. I know there will be many objecting voices against such a thought, but I feel that mission boards and missionaries ought to think seriously on such things. Would it be unreasonable to say to a ten-year-old mission congregation, "Here is your church building and equipment, and there is a home for your pastor all free of debt? Occupy! Grow! Help us to start another station, for there are millions yet that have not heard of the Christ." I would at least like to see such a thing tried.

Resuming our thought on giving, it is indeed gratifying to see how the Mennonite Church has been growing in this grace. This has been exceptionally marked in some congregations. It might be said of such, "Beyond their power they were willing." On the other hand, if we compare our total giving with our total membership, we will have to confess that we are falling far short of what we could and should do as Christians. If there would be proportionate giving throughout our church, our treasuries would be overflowing. Here is a member who casts one dollar into the treasury, while near him there are two members who are not giving proportionately and are possibly casting into the treasury five dollars each, and we say, "See how much more they give than the first one," while in reality if they would be giving as much as the first they would possibly be giving twenty-five, fifty or one hundred dollars. It seems harder for those who have much to give proportionately than for those who have little. Nevertheless, that is what the Lord expects. Unless we do this we can never expect to hear the Master's, "Well done, thou good and faithful servant."

Then, too, we hear many of our young folks say, "I would like to give to this cause and to that one, but I just came out of college and I want to pay my school debts first, and then I want to begin to give proportionately." Their concern about their debts is commendable, especially when we see so many self-deceived Christians so unconcerned, but such a principle is unscriptural. If such young Christians would only know that by giving the Lord His share of their first pay check and by continuing such a practice their debts would be paid just as soon and they would be enjoying a spiritual blessing and the cause of Christ would be enhanced! This may sound like a paradox, but it is a proved fact. The Lord still works miracles, even as He did when He multiplied the loaves and fishes.

We feel quite free in urging young people to give, because we are doing them a great favor. That Christian who is liberal towards the Lord and gives out of a right motive is usually pros-



The Tithe is A Reasonable and Helpful Means to Proportionate Giving

perous in this world and is certainly laying up treasures in heaven.

Our parents and spiritual teachers in many cases have failed to give us proper teaching concerning the grace of giving. They have failed not only by precept but also by example. So, naturally, even though we get true light in later years, it is harder to begin then than if we would have been trained from childhood to give. This is especially true with those who have much of this world's goods.

Another point that should be brought to our attention is the fact that as we see the opening of a new mission field or project we dare not say that our people are giving that much more. In many cases as folks begin to give towards the support of some new project they cease to give for some former project which they have been supporting regularly. In many cases one cause is advanced at the expense of the other.

The starting of the work in Africa was not an indication that there was that much more giving, but it was to some extent the shifting of a certain proportion of the giving to Africa which formerly had been going to India and South America. The opening of the new mission in Johnstown, Pennsylvania, naturally changed the course of contributions in the Southwestern Pennsylvania Conference District. Illustrations such as these could be multiplied. Of course, we do not want to lose sight of the fact that the opening of a new field always opens new pocketbooks which never had been opened before, and thus we must conclude that such moves in most cases are wise, even though some former causes do suffer somewhat.

By keeping this in mind our people can more readily understand why the Mission Board is facing the serious problem of getting enough funds to continue her former program and at the same time launch out on new projects. It behooves your Board to consider these matters seriously and to definitely study the possibility of cutting down some expenses without having the cause to suffer. At the same time, our people need to grow in this grace of giving. With the co-operation of the pastors, mission-board members, and the Sunday-school leaders, we hope to bring such food as will be conducive to Christian growth.

Elkhart, Ind.

THE CHRISTIAN CONQUEST OF INDIA

IV. India at the Dawn of the Twentieth Century

By Geo. J. Lapp

Our Mission in India had its beginning during 1899. Brother J. A. Ressler and Brother (Dr.) and Sister W. B. Page arrived in India earlier in the year and by autumn had decided to make Dhamtari, in the Central Provinces, the headquarters of our Mission. A devastating famine raged in 1897, when George Lambert took a shipload of corn to India for distribution among the famine sufferers of different parts of the country. His book, "India the Horror-stricken Empire," describing the untold sufferings of the starving millions, aroused church-wide interest in opening mission work in India. The church in the United States and Canada had sent aid for physical relief. Why should it not send its workers for spiritual relief?

What did our brethren Ressler and Page find upon arrival in that country? They found that about three thousand missionaries of the different churches of America, Europe, Australia, New Zealand, and England were laboring in different parts of the country. The pioneers of some of these missions had come to India nearly a century previous. A few had had great ingatherings of souls, while others were struggling to gain a foothold among the people. The Christian ministry to the needy in times of famine and pestilence had gained a response on the part of the people as they the more readily listened to the Gospel message. In other areas, especially in native states where thousands of poverty-stricken people were suppressed and had no recourse to relief, the outcaste untouchables and depressed classes responded to the Christian appeal, and group movements toward Christianity had begun.

Our pioneers also found that the respective Christian missions throughout India had, by a gentleman's agreement, settled in fields of their own, and that the boundary lines between them and their neighboring missions were mutually decided upon. No missions territorially overlapped any others. There were, and are yet, a few churches and mission organizations which refused to exercise what is termed comity, and irrespective of whether any other Christian organization was occupying the territory or not, extended their work wherever they so desired. In many cases such organizations sought to gain proselytes from other missions and churches and did very little to bring the unevangelized to a knowledge of the truth. We need not enlarge upon the damage done by such agencies. At the present time there are such organizations which try to wedge themselves into fields already being worked, thinking that the people will be more responsive. They greatly advertise their work and very often grossly misrepresent it. We would warn the reader against supporting such agencies. Many of them are independent, nonsectarian, and unattached as far as organized boards are concerned. So our pioneers found those who worked their own fields and minded their own affairs and those who did not.

Our Mission Board advised our pioneers to choose a field where the headquarters would be located at least thirty-five or forty miles distant from any other mission station. Dhamtari was forty-eight miles distant from the nearest neighboring mission. The field thus taken over is, of course, in British territory. It then included a small Indian state known as Kanker, which was ruled by an Indian prince, and also a large estate known as the Bindra-Nawagarh Zamindari.

Politically two thirds of India was directly under British administration and was known as British Territory. This had been divided into a number of provinces, of which the Central Provinces was one division. Most of the higher officials such as the Viceroy, governors, chief magistrates, etc., were British, while many local officials were Indian or Anglo Indian. The Anglo-Indian was of both British and Indian descent. The Indian states enjoyed the protection of the British Government, while their rulers administered the internal affairs. In some of the states it was found necessary by the British Government to supervise affairs closely, and in some cases it was found necessary to appoint special agents who would manage the state for the ruler until such a time as all affairs were on a satisfactory basis and the rulers had in their counsels those whose assistance was satisfactory.

There was little of the spirit of nationalism present forty years ago. Upon our arrival on the field, in 1905, here and there might be found murmurings in favor of home manufacture and consumption of goods, especially cotton and woolen goods. The most of these were manufactured abroad from cotton and wool which had been exported from India. The cry of home production and home consumption and the boycott of foreign goods went up from different quarters, and local organizations were formed for the purpose of stimulating home production, either through cottage industries or the establishment of weaving industries in India. Foreign capital had been used to develop the tea, coffee, cocoanut, iron, and other industries in India, but there was feeling expressed by patriotic Indians that the profits from business and industry should stay in the country and be utilized to develop India. Up to this time comparatively little Indian capital was used for industrial or other development. For the most part the wealthy of India hoarded their riches or loaned of their wealth at exorbitant rates of interest.

WILL YOU?

Hark, beyond the waters calling,
Do you hear the piteous cry?
Do you know that souls are dying
While no arm to save is nigh?

There in darkest night they wander,
Far from hope and truth and God;
Countless millions grope in sorrow,
In the path their fathers trod.

There are souls with heavy burdens,
Hearts that break beneath the load;
Courage fails and all hopes perish
In that dark and thorny road.

God in tenderest love beholds them,
And His heart in pity cries;
For He gave His Son a ransom
For every captive soul that dies.

Will you not, my brother, sister,
Lend to them a helping hand?
Will you not the precious Gospel
Send to that benighted land?

Help some soul that now must perish
If this help you do not send;
Help some sad heart find the Saviour,
Find in Him our precious Friend.

—Selected.

This still obtains in the country. A business acquaintance of the writer had borrowed a large sum of money from a wealthy Indian friend, and in less than four years his debt had doubled as a result of high compounded interest. Very slowly Indian wealth began to be released for investment in industry, such as mining, weaving, iron, etc. Any industry actually managed by Indians is usually in the hands of families rather than syndicates.

Our pioneers found the Indian people of the Central Provinces peaceable and ready to tolerate the foreigners who had come among them. They had little time to really test the attitudes of the Indian people before the devastating famine of 1900 broke over their heads. The people had hardly recovered from the famine of 1897 when the shortage of rain ruined all prospects of plenty in 1900 and the poor village people, who were merely eking out an existence were very soon in a starving condition. Dhamtari was the official headquarters for that section of the Raipur District. The Government soon began operations for the relief of the starving people, and knowing the interest of the missionaries in them, requested that they take over the responsibility of famine relief in this area. As a result large amounts of government relief money were placed into their hands to finance the organization and operation of relief measures. Famine camps were established, road, tank, and well construction works were begun, and very soon the missionaries who were new in the country found themselves overburdened with the details and overwhelming responsibility of relieving the suffering of thousands of people. They came streaming into the relief centers from every direction. Some of them came from points thirty or more miles distant.

In some large village centers the landlords very kindly opened their large granaries and systematically distributed grain as long as it lasted. In other centers, where the landlords and wealthy proprietors were reluctant to open their granaries, government officials requisitioned the grain and organized its distribution. But this was not sufficient to tide the people over until another crop could be harvested. Grain was shipped in from other provinces by merchants who sought to gain great profits from the business deals. Some had to be legally dealt with by the officials to keep them from profiteering.

It is impossible to give the reader a picture of these terrible times. Bro. Ressler told us that these few years of terrible strain took the best out of his life. But he had the lifelong gratitude of those whom he helped to rescue.

We close this discussion with two illustrations. Two little girls, starving, wandered through the streets of Dhamtari begging for food. They saw the cattle poking their noses into the grain sacks and helping themselves without any protests from the merchants. So they poked their little hands into the bags and took out some food for themselves. One merchant saw this and kicked one of the little girls so mercilessly that she had running sores on her limbs for years after she came into the girls' orphanage and became one of our most trusted inmates.

The story of Parasaram is perhaps one of the most challenging. He with his family lived a number of miles northwest of Dhamtari, and when the famine of 1900 broke out he took down his household gods, worshiped them and prayed to them for food. They failed to respond. He worshiped them again, but threatened them with punishment if they did not bring his starving family food. When they failed he threw them into a pond to soak and think it over. After a few days he took them out of the water, set them up, and again worshiped them. This time he threatened them with destruction if they did not respond. They were as mute and unresponsive as before. True to his threat he broke them to pieces, bound up the few belongings of the family, and, with his wife and little ones, started from their home in quest of food and of another religion. They finally came to Dhamtari where they were rescued from starvation and where they heard of Christ the Saviour. They accepted Him and later were baptized and received into the church.

Parasaram was one of our first Christian colporteurs. He learned to read the Bible after his conversion. As his children came to years of understanding they also accepted Christ and united with the church. His one son is a deacon in the Balodgahan congregation and another is a teacher and evangelist. The writer often heard Brother Parasaram tell the story of the rescue of their family and of their finding Christ. When he would come to the point of their finding Christ he would invariably break down in tears of gratitude. For many years he was a living witness of the grace of God. He left this earth for his heavenly home in 1939, ripe in years and Christian experience.

Manheim, Pa.

NOTES FROM THE DIARY OF A RELIEF WORKER

By M. C. Lehman

Bro. Lehman is one of the commissioners sent by the Mennonite Central Committee to investigate relief needs in European countries. He has succeeded in getting permission to open work in Poland, where there is evidently much need among the victims of the recent war in that land.

These notes are written from a cabin of the Italian Liner, Saturnia, now in the British harbor just north of the Rock of Gibraltar. The steamer left New York at four thirty P. M. on Sunday, November 19, and had no rough weather with the exception of Tuesday, the third day out. The morning of that day was rough enough to make two-thirds of the passengers in tourist class be absent from breakfast. A stroll on deck after breakfast revealed many passengers huddled in steamer chairs **looking** very seasick. On return to my cabin the occupant of the cabin next to mine was "sounding" the same way.

On the steamer are people of many nationalities, most of whom are traveling to Europe via Mediterranean ports and by the Italian Line to avoid the dangers of submarine attack to ships of belligerent nations destined to North Atlantic ports. German, Italian, Spanish, Greek, French, and English are the languages mainly spoken on board. Concentration of travel on the Italian Line due to the war brings together people speaking more different languages than usually is the case on one boat.

I have been busy trying to improve my weak German by reading and practice in conversation with German-knowing passengers. For obvious reasons I have now begun to concentrate on two old ladies who speak only German and who lay down their knitting and smile when they see me coming for some explanation about irregularities in German grammar. I am not so conscience smitten about this, for there are at least six passengers on board who have concluded that I would be "easy" enough to help them in English conversation.

There are on board eight German midgets returning to Germany from the World's Fair in New York. They seem to have the run of the boat and are allowed to wander in all classes of the ship, although they have third class accommodations. Our captain used these for a practical joke when we arrived at Lisbon, Portugal. These German midgets remained on board at our first stop at the Azores, where all German male passengers of military age disembarked rather than be taken over by British Admiralty officers at Lisbon. When these officers came on board at Lisbon and asked for German subjects the captain replied that he had eight German men of military age. The British officers called for them and these midgets marched before them from behind a partition in military formation. The tallest was three feet four inches. The three or more hundred assembled passengers applauded, and the British officer was sportsman enough to laugh and allow them to remain on board.

Yesterday morning at four thirty o'clock as our boat was entering the straits at Gibraltar a British destroyer hovered alongside from the darkness with all lights extinguished until within about fifty yards from our boat. He signaled to the officer on the bridge of our boat to stop when a British cruiser would intercept him in front of the Rock of Gibraltar. This happened a half hour later, and a British officer came on board and inspected this ship's bill of lading. He discovered one hundred tons of copper, some cotton, and some gluten, all of which are consigned to firms in Switzerland and which are contraband of war.

The British officers sent a trawler alongside and took off five hundred bags of German mail for censoring before allowing it to go farther by another steamer. The other contraband cargo was reported to the British Admiralty in London and a bulletin was issued to the passengers that we could not expect to proceed by this boat until the Italian and British Governments at Rome and London had decided by negotiation what action the Italian Government would take to prevent the re-exportation of the contraband goods from Switzerland to Germany. We now learn that this boat had a similar experience on

(Continued on page 128)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Mission Topic for April 14 is **"Helping in Prayer—South America."** Our thoughts have lately been touched by the experiences of the missionaries in South America, since the first one to pass to her eternal reward, who was sent from this land, passed away in December. So a life in its prime has been spent in the service of the Lord in behalf of the people of that land. As we prav and think of the ranks being thinned by death, we can also petition that God may abundantly bless the seed sown long after the sowers pass on, so that the ranks may be filled and enlarged and that the seed may continue to be scattered and bring forth an abundant harvest. I refer to Sister Emma Shank (Mrs. J. W. Shank, wife of my brother in the flesh). These experiences come close home to us because of family ties. Yet when I think of all that is involved, I remember that every worker is some one's sister or brother and that the souls sought are as near to the Lord as any earthly tie can be to us. Many times would we rather that they spend their life, even though shortened by intense service in a foreign land, in the service of Christ, than to have them spend it in ease and earthly pleasure in the home land. Let us pray for the work in South America, and in praying, give also our hearts in devotion to the Lord.

Forgiveness is the trait of character given as the Junior topic of April 21. It is an old topic which we have been hearing from childhood, and which we are endeavoring to teach to childhood in our day. It is one, too, which we may well continue to cherish and to practice when we grow old. We anticipate a splendid uplifting service which, in the power of the Spirit, may bring blessings into many hearts.

Another Christian Life topic, for April 28, is entitled **"Cross-bearing."** In this we find a secret of a prosperous Christian experience. We surely are anxious to make a success in our Christian life. Then let us sit at the feet of Jesus and learn from His words and from His example the blessings found in taking up our cross and bearing it cheerfully.

The doctrinal theme is **"The Power of the Gospel."** It is an exhaustless theme which we cannot ever complete, but we can enter into the enjoyments of it today and to the end of life and then enter into the endless phase of eternal enjoyment of the eternal power. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20, 21).

A Charge to Keep

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill,
Oh, may it all my powers engage
To do my Master's will!

Arm me with jealous care,
As in Thy sight to live;
And oh, Thy servant, Lord, prepare
A strict account to give.

Help me to watch and pray,
And on Thyself rely,
Assured if I my trust betray,
I shall forever die.

—Charles Wesley.

HELPING IN PRAYER—SOUTH AMERICA MISSION.—I Tim. 2:1-10

Topic for April 14

MOTTO

"Ye also helping together by prayer for us."

MEDITATIONS ON THE TOPIC

I. **Opportunities for Prayer Concerning South America.**—Our Mission Board has sent out missionaries. The missionaries are from our own number and are giving their life for the service of the Lord among the South American people. The Lord has given us thus a very definite touch with the people, and we have the reports which come from the field; besides, we have the returned missionaries who tell us of their experiences. Many of the workers there have said by word of mouth and by written words, "Pray for us." The Spirit of God speaks to our heart and says, "Pray." As we meditate upon the conditions and work in that field there is only one response that we can do before all others—to pray for the Lord's blessing and guidance upon that work.

It is through the missionaries that the Lord works. It is our opportunity to pray for them (1) that they may be kept in a place where He can work in them and bless their labors; (2) that they may have understanding of the message of God; and that (3) they may have wisdom in giving out the message so that it may be rightly understood by the people. We need to pray for the church of that field that it may be so ordered, according to the Word of the Lord, that it may become a soul-saving institution in that needy field, and that it may be accepted of the Lord Jesus when He comes for His saints.

The different phases of the work need our sympathy and prayers. We can pray for the orphans and the poor. We can pray for the native workers. We can remember the different agencies for the spreading of the Gospel. May the Lord lay upon us the burden of prayer for His work.

II. **The Text.—I Tim. 2:1-10.**—Here we have the prayer suggestions of the Apostle Paul to Timothy. There is to be prayer for all men. There is to be prayer for rulers of nations and people. A preparation for prayer is holy hands in men and also in women, manifested in **adorning** corresponding with a modest and holy life, and in consecrating to good works rather than to extravagance and display.

III. **Suggestions for Junior Programs.**—The juniors can best get into the spirit of the service for South America if the various topics assigned to them can be so illuminated that they can see clearly the needs and understand how God's blessing will help those needs. Get them acquainted with the different kinds of work done in behalf of the children. Also interest them in the needs of the missionaries and workers who help especially in this field, including parents and Sunday school teachers.

As each phase of the work is set forth, some time should be set apart for definite prayers while the particular phase is on the minds of the children. It might be helpful to pause after each number on the program setting forth some particular phase, to speak to the Lord in behalf of the work, allowing the boys and girls to express themselves in prayer.

OUTLINE STUDY

I. **The Call to Prayer.**
   1. Review this same heading in the outline of Feb. 11.
   2. Recall the requests of the missionaries.

II. **Phases of Work and Conditions Calling for Prayer.**
   1. Discernment of the spiritual need.
   2. The conditions of the homes.
   3. Childhood in the Argentine.
   4. Opposition to the Gospel.
   5. The orphanage.
   6. The churches.
   7. The printery.
   8. The Bible school.
   9. Evangelism.
   10. Native workers.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. **Memorize a Verse** Relating to Prayer.
2. Praying for the Mission in South America.
   a. The missionaries.
   b. The orphan children.
   c. The school children.
   d. The teachers and keepers of children.
   e. The homes of the people.
   f. The churches and the Christians.

For Seniors.
1. Describe Some Phase of the Work in the Mission.
2. Directing our Prayers for the Mission.

PERSONAL THOUGHT

We are willing, Lord, to help by prayer. Help us to understand the needs and to have a heart of compassion for the needs so that we may enter into the true spirit of prayer and service.

SEED THOUGHTS

Prayerless work will never bring in the kingdom. Prayerless giving will never evangelize the world.—Gordon.

Pray for your minister. You can often get a marked change in your minister without changing your minister.—Sel.

A descending blessing is God's answer to an ascending prayer.—Sel.

The most Christlike prayer is prayer for others.—MacColl.

The praying church is the winning church.
—Sel.

Prayer moves the hand that moves the world.—J. A. Wallace.

Our prayers are ships. We send them to no uncertain port. They are destined for the throne of grace; and while they take a cargo of supplications from us, they come back argosies laden with the riches of divine grace.—Sel.

Whatever we are directed to pray for, we are also exhorted to work for; we are not permitted to mock Jehovah, asking that of Him which we deem not worth our pains to acquire.—E. L. Magoon.

TRAITS OF CHRISTIAN CHARACTER —FORGIVENESS (Jr.).—Matt. 18:15-35

Topic for April 21

MOTTO

"Be ye kind one to another, tenderhearted, forgiving one another."

MEDITATIONS ON THE TOPIC

I. **Forgiveness.**—To forgive is to set one free from the debt he owes for any injury, and to restore him into friendship and love as though he had not sinned. The trait of character which acts in forgiving kindness is a trait that comes by the grace of God in Christ. Such a love finds a way to pardon when it would otherwise be impossible. The pardoning grace of God was in His heart "while we were yet sinners." This moved Him to provide a legal way to absolve us from the guilt of our sins and restore us into fellowship with Himself. This legal way was accomplished in the sacrifice of the Son of God upon the cross as an atonement for the sins of men. Note that it was a forgiving love that sought the just way of pardon before the way of atonement was accomplished. God so loved that He gave.

Forgiveness to be genuine is a forgiveness from the heart. We might demand a ransom and set our debtor free when some one pays it and still not have the forgiving love which moved the mighty God to redeem us. Forgiveness from the heart is a compassion which, while not calling evil good, is willing to make a sacrifice that the guilty one may be reconciled to us. And forgiveness from the heart seeks the guilty one to bring him to a place of pardon by real sorrow for his sin, even before he has any inclination to do so. Having won him by our love, and having sacrificed to forgive, there can be a real reconciliation on the part of both when the guilty one realizes his sin and sincerely appreciates the sacrificial pardon. We can forgive for Christ's sake who has forgiven us.

II. **The Text.—Matthew 18:15-35.**—This message on forgiveness embraces thoughts on our attitude toward a trespassing brother. Even before there is any move on the part of the trespasser, there is a loving move on the part of the one offended to bring about reconciliation. Having cleared the way by the offender **hearing** the grievance, there is a possible and complete reconciliation. But if not, there must be continued effort to bring it about by aid of witnesses and the Church, if need be, so that every possible means may bring wandering and sinful ones back into fellowship. Jesus gives a striking story to illustrate the spirit of forgiveness that should characterize the true Christian.

III. **Suggestions for Junior Programs.**—The subject of forgiveness is an important one to teach the boys and girls. We may teach them by character study, and we may teach them by incidents that touch their own experiences. Those who have been acquainted with the forgiveness of God for their own sins will realize more than others the spirit that should be in their own lives for others who have really injured them. Perhaps the most difficult for carnally minded ones is to understand how we can feel a desire to forgive those who continue to hold ill will toward us and continue to nag and use occasion to irritate us. This can be accomplished through prayer and the power of the Holy Spirit. Show what a heartless attitude one must have who will hold a grudge and then expect the Lord to have compassion and forgive. The longsuffering of God is an example of the longsuffering that should characterize our own lives in dealing with unappreciative fellow men.

OUTLINE STUDY

I. Examples of Forgiveness.
1. Jesus.—Lk. 23:34.
2. Joseph.—Gen. 50:20, 21.
3. David.—I Sam. 24:6, 7; II Sam. 18:5; 19:23.
4. Solomon.—I Kings 1:53.
5. Stephen.—Acts 7:60.
6. Paul.—II Tim. 4:16.

II. The Teaching on Forgiveness.
1. By Jesus.—Mk. 11:25; Matt. 18:22; Lk. 17:4.
2. Jesus illustrates.—Matt. 18:23-35.
3. The motive in forgiveness.—Lk. 6:36; Eph. 4:32; Col. 3:13.
4. Behavior in forgiveness.—Col. 3:13; Rom. 12:20; Matt. 5:44.
5. Promise to the forgiving.—Matt. 6:14; Lk. 6:37.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Forgive."**
2. Relate the Incidents of Forgiveness in the Persons Named in the Outline Study.
3. Injuries Which Others Do That We May Forgive.
4. The Injury We Do Ourselves in Holding a Grudge.
5. Our Forgiveness from God.

For Seniors.
1. The Faithful and Just Forgiveness.
2. The Spirit of Forgiveness.
3. The Blessing in Forgiveness.

PERSONAL THOUGHT

What is the spirit of my life in relation to others? Is it difficult to think kindly of those who have treated me unkindly? Do I know what spirit I am of?

SEED THOUGHTS

For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.
—J. G. Whittier.

Bold affronts and indignities which the world thinks it right never to pardon, the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affronts, which exaggerates everything, and pardons nothing, and, above all, that devilish determination in resenting injuries.—Quesnel.

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature of grace.—Sel.

Never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.—E. H. Chapin.

CROSS-BEARING.—Lk. 14:25-33

Topic for April 28

MOTTO

"He that hateth his life in this world shall keep it unto life eternal."

MEDITATIONS ON THE TOPIC

I. **Cross-bearing.**—"Your cross is something that you take up by choice. You can refuse it or choose it. But it is an instrument of death to many fleshly ambitions, for crosses are to be crucified on—not for ornamentation." Self has been taken in hand and has been given a seat of submission to the end for which we have devoted ourselves. If we are followers of Jesus we count all things but loss for His sake. Whatever the pain that comes in the way of this devotion is a cross to our flesh, but it is borne for His name's sake to whom we have devoted our life. There are pains that come into the lives of men and women for other ends besides. The mother sacrifices for her child and suffers many weary hours because of her mother love. Even the servants of the devil may deprive themselves of many good and comforting things for the sake of the service of sin to which they have become devoted. The most natural thing in the service of any worthy cause is the bearing of the cross attendant to that service. Jesus said, "Whosoever doth not bear his cross, and come after me cannot be my disciple" (Luke 14:27).

Some begin to serve Jesus and when they are brought face to face with the pain of reproach and persecution for His cause they turn back again, because they have not voluntarily accepted the way of suffering for His name. It is well to **count the cost** of what it means to follow Christ. Then the burning heat of opposition to Christ will not seem strange to us, but we can bear it with joy as we look forward to the reward of the faithful.

II. **The Text.**—In a popular wave of followers Jesus laid down the law of self-denial and consequent cross-bearing for all who would be His followers. Many would-be followers desire to carry with them many other devotions which crowd out a supreme service to Christ. Absolute surrender is essential, and with that surrender a willingness to bear all its attendant costs.

III. **Suggestions for Junior Programs.**—Make it clear that the cross which each one is to bear is not the cross of Jesus but a personal cross of our own, resulting from our willingness to suffer for the cause of righteousness for Jesus' sake. It is not always a cross of wood on which a person can be nailed. But it is any suffering for the right, which comes to us when we have given ourselves to Jesus and have received His salvation.

The price of suffering and reproach is not too dear to pay for the sake of fellowship with Jesus. Death itself to the body is to be accepted when it comes as a result of faithfulness to Him. The suggestive assignments for juniors will suggest the crosses of men in which Jesus is included. When these examples have been discussed then our own personal cross may be made clear by concrete illustrations as to what we are to bear for Jesus' sake. Jesus bore His cross without threatening or resentment. He "opened not His mouth" when they reviled Him and brought up false testimony against Him. Our cross may be, to meekly bear false criticism and testimony against our life, and to suffer for evils which we have never done. And to suffer these things without resistance may be painful to the flesh, but is gladly endured as we commit our cause to the righteous Judge.

OUTLINE STUDY

I. What is Cross-bearing?
1. The pain side in self denial.—Phil. 2: 7, 8; Isa. 53:3, 4.
2. Losing life in sacrifice.—Matt. 16:24-26.
3. Gains lost for Christ.—Phil. 3:7, 8.

II. Examples of Cross-bearing.
1. The Disciples.—Lk. 18:28-30.
2. Paul.—Acts 20:22-24; 21:13; II Cor. 11: 23-27.
3. Priscilla and Aquila.—Rom. 16:3, 4.
4. Epaphroditus.—Phil. 2:30.

III. The Gains in Cross-bearing.
1. The glory of the resurrection.—Phil. 3: 8-11.
2. The prize of eternal life.—Jno. 12:25.
3. The winning of souls.—I Cor. 9:18-23.
4. The preserving of a brother's conscience. —I Cor. 8:13.
5. The profit of many.—I Cor. 10:31-33.
6. The glory of eternal possessions.—II Cor. 4:16-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. **Memorize a Verse** Which Expresses Endurance of Hardness or Suffering for Christ and Righteousness.
2. Bearing the Cross for Jesus' Sake.
    - a. The cross of the disciples of Jesus.
    - b. The cross of Paul.
    - c. The cross of Stephen.
    - d. The cross of the martyrs.
    - e. My cross.

For Seniors.
1. The Figure of Cross-bearing.
2. How Godly People Have Borne the Cross.
3. The Nature of Our Present Cross-bearing.

PERSONAL THOUGHT

There is a cross for me. Have I taken it up? Am I willing to bear it to the end? By God's grace I will.

SEED THOUGHTS

Taking up one's cross, my dear, means simply that you are to go the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and as stoutly as you can; without making faces, or calling people to come and look at you. Above all, you are neither to load nor unload yourself, nor cut your cross to your own liking.—Sel.

Losses and crosses are heavy to bear; but when our hearts are right with God, it is wonderful how easy the yoke becomes.—C. H. Spurgeon.

The cross is not only imposed upon the saints as their burden, but bequeathed unto them as their legacy. It is given to them as an honor and a privilege.—Richard Aleine.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.—A. J. Gordon.

The crown-wearer must first be a cross-bearer.—Sel.

The cross that He gave may be heavy,
  But it ne'er outweighs His grace,
The storm that I feared may surround me,
  But it ne'er excludes His face.

The thorns in my path are not sharper
  Than composed His crown for me,
The cup that I drink not more bitter
  Than He drank in Gethsemane.

The light of His love shineth brighter,
  As it falls on paths of woe,
The toil of my work groweth lighter,
  As I stoop to raise the low.

His will I have joy in fulfilling,
  As I'm walking in His sight,
My all to His blood I am bringing,
  It alone can keep me right.

The cross is not greater than His grace,
The storm cannot hide His blessed face;
I am satisfied to know
That with Jesus here below,
I can conquer ev'ry foe.—Booth.

THE POWER OF THE GOSPEL.—Rom. 1:16; I Cor. 1:18; I Thes. 1:2-10

Topic for May 5

MOTTO

"He is able to save them to the uttermost."

MEDITATIONS ON THE TOPIC

I. **A Way of Salvation with Power.**—God did not trifle with men when He prepared salvation through His only begotten Son. No messenger of the Gospel need ever to be ashamed of what he has to offer if he is true to the Gospel message. If we take the various statements of the Word concerning the power of the Gospel we will find that it is exactly suited to the needs of the human family and reaches to the deepest need of the most desperate cases.

"Living water" may be called **unfailing satisfaction.** "Make you free" may be called **deliverance.** "Peace" may be called the **clearing of our case of condemnation.** "Salvation" means all that the other terms imply. **"Righteousness"** settles our account and sets us **right before God.** "Power of God" may be called **dynamite. "Transformed"**—this implies that a powerful change is taking place in which the believer is **becoming like the Lord Himself.** "Deliverance" from a powerful foe is repeated again and again in the terms of the Gospel. "Unsearchable riches" is wealth without measure at the disposal of the human soul for its eternal enjoyment and sustenance. "Manifold wisdom" assures us that there is no flaw in God's ability to plan and carry out the work of salvation. **Gospel armour** is provided to meet all the wiles of the enemy of souls so that it is impossible for those to fail who will put it on and use it according to God's plan.

Many more figures and expressions are found in the Word of God. Search them out and enter into the deep and satisfying meaning of them. Surely there is unfailing power in the Gospel of Christ.

II. **The Text.—Rom. 1:16.**—The Gospel is such a power for saving those who believe that no apologies need to be offered and none need shrink from advocating it.

I Cor. 1:18.—What seems foolish to the perishing is the power of God to the believer—even the cross of Christ.

I Thes. 1:2-10.—The manifest power and its transforming work to the believers of Thessalonica was testified by Paul and by the people in all the regions about them.

III. **Suggestions for Junior Programs.**—Some added Scriptures have been given to clarify the message for juniors. As these are assigned let the juniors search out and seek to explain what each assignment means in the saved person's life. A discussion in the meeting of these passages with others that may be found to illuminate them will be a good plan to carry out in the program. Restate them if necessary to make the subject more vivid:—Forgiveness from sin.

Saved from Satan.
Saved from hell.
Saved from sinning.
Saved from strong foes.
Inheriting heaven.

The vital thought for the meeting is to be brought home to each one whether there is truly the enjoyment of all the blessings which the power of the Gospel affords for us.

OUTLINE STUDY

I. The Manifestation of the Gospel Power.
1. Living water.—Jno. 4:14.
2. Freedom from sin and error.—Jno. 8:32.
3. Peace.—Acts 10:36.
4. Salvation.—Rom. 1:16; Acts 16:17.
5. Righteousness.—Rom. 1:17.
6. Power.—I Cor. 1:18.
7. Transformation.—II Cor. 3:18.
8. Light and deliverance.—Acts 26:18.
9. Mighty for battle.—II Cor. 10:4, 5.
10. Unsearchable riches.—Eph. 3:8.
11. Wisdom.—Eph. 3:10.
12. Victory.—Eph. 6:13-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Gospel."**
2. The Gospel Plan of Power.
    - a. Forgiveness and peace for guilty people. **Rom. 5:1.**
    - b. Deliverance from the power of Satan. **Col. 1:13.**
    - c. Deliverance from the wrath to come. **I Thes. 1:10.**
    - d. Power to put away evil. II Cor. 10:5.
    - e. Power to stand in an evil day. Eph. 6:11-13.
    - f. Right to an inheritance in glory. I Pet. **1:3-5.**

For Seniors.
1. Power to Become the Children of God.
2. Power to Save from Satanic Evils.
3. Deliverance from Wrath.
4. Inheritance in Glory.

PERSONAL THOUGHT

Am I learning to know the power at my hand which God has provided in the Gospel of Christ?

SEED THOUGHTS

Pardon, Peace, and Power

Would we be joyful in the Lord?
  Then count the riches o'er,
Revealed to faith within His Word,
  And note the boundless store.

There is pardon, peace, and power,
  And purity and Paradise;
With all of these in Christ for me
  Let joyful songs of praise to Him arise!

For ev'ry sin by grace divine
  A **pardon** free bestowed;
And with the pardon **peace** is mine,
  The peace in Jesus' blood.

Of grace to break the power of sin,
  He gives a full supply;
The Holy Ghost the heart within,
  From sin doth **purify.**

The power to win a soul to God,
  The Spirit, too, imparts;
And He the gift of Christ our Lord,
  Dwells **now** in all our hearts.

These blessings we by faith receive,
  By simple childlike trust;
In Christ, 'tis God's delight to give;
  He promised and He must.—El. Nathan.

"AN INDISPENSABLE PART"

If Christ is the Door, you are the doorkeeper to open or close it for others.

If **He** is the Light of the World, you are the bearer of that light to the end of the earth.

If **He** is the Vine, you are the fruitbearing branch that draws life from that Vine.

If **He** is the Bread of Life, you are to break it to feed those who hunger.—Publisher Unknown.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE DEATH OF LORD TWEEDSMUIR, GOVERNOR-GENERAL OF CANADA

Honour all men. Love the brotherhood. Fear God. Honour the king.—I Peter 2:17.

The entire British Empire mourns the passing of one whom the Prime Minister of Canada, the Hon. McKenzie King, called a "great and a good man." John Buchan, later called Lord Tweedsmuir, by act of the Crown, was a commoner. By his death, Feb. 11, 1940, one of the best loved governor-generals caused nation-wide sorrow. The purple and black craped train brought the body of the Governor-General from Montreal, where he died, to the capitol at Ottawa, where it lay in state in the center of the Senate Chamber.

He was born in Perth, Scotland, 1875. His father was a Presbyterian minister, John Masterton Buchan. He was a child of the Manse. He spent much of his childhood with nature. His first book, "Scholar Gypsies," was a story of his beloved "Tweedside," a quiet little home.

In the autumn of 1935, Lord Tweedsmuir was appointed to serve in Canada, by King George V. To show how well he accomplished his task the words of tribute by the Premier of Canada will show:

> Lord Tweedsmuir's own career was an inspiration to Canadian youth. His courage, his perseverance, his steadiness of purpose, and his amazing industry seemed to typify the virtues of the Scottish race at their noblest and best.
>
> Within a frame that was never robust was set an indomitable heart. He found time and energy to become a statesman, a historian, a poet, a novelist, an orator and a man of affairs.
>
> Many will recall Lord Tweedsmuir's recent rectorial address to the University of Edinburgh. Taking his title from the Pilgrim's Progress, he called it "The Interpreter's House." In it, at its conclusion, he asked, for the members of his university, the answer to the prayer of Socrates, "Grant to me to become beautiful inwardly, and that all my outward goods may prosper my inner soul."
>
> The late Governor-General was a humble Christian man. Each Sunday in St. Andrew's Presbyterian Church in the city of Ottawa he read the lesson, and on more than one occasion he has expressed his faith in the fundamental things of Christianity. Two years ago, in addressing the Pan-Presbyterian Alliance of Montreal, he gave a ringing challenge to those who heard him. "The essential things of religion," he said, "can never change. There is still for every man the choice of two paths, and '**conversion**' in its plain, evangelical sense, is still the greatest fact in any life."
>
> That, we believe, expressed the faith of Lord Tweedsmuir. He was a son of the manse, his father having been a Presbyterian minister in a little town in the border country of Scotland. The Governor-General was himself an elder in the Presbyterian Church, and in his many writings, as well as in his public utterances, he has indicated how clearly he saw and believed the essential things of our Christian faith. At the gathering referred to above he made the following statement to which we believe every Christian heart will respond with a fervent "Amen."
>
> "What we need is a new and wiser Puritanism. We are offered today many other versions of the Pilgrim's Progress, promises of Utopias in the future where life shall be rationalized, scientific, and padded with material comfort. I cannot find in them much satisfaction for the immortal part of man.
>
> "Those glossy millenniums are infinitely remote from the realities of life. They offer no comfort, no way of escape, to struggling humanity, with its load of sickness and sorrow and sin. They seem to me to be sadly like a new Vanity Fair, with Mr. Talkative as the chief figure on the town council.
>
> "We need a quickened sense of sin; we need a profounder realization of the majesty and purity of God, that realization which was the support of Oliver Cromwell in his difficult life. I cannot but feel that the chaos of the world in recent years is bringing about this revival. . . . We see it in certain popular religious movements, which may be fantastic in many ways, but which sincerely emphasize the meaning of sin. We are less inclined, perhaps, to be at ease in Zion. Our watchword should be those words of Cotton Mather about a famous New England Puritan, 'The character of his daily conversation was a trembling walk with God.'"

It was the writer's privilege to address the "Shepherd's School," and "Ontario Mennonite Bible School," in memorial services of respect. The following points were emphasized, which tell their own story. We honor our departed Governor-General because of: (1) His manhood and character. (2) His behavior in office. (3) His keen interest and delight in the Canadian people. (4) His exemplary home life. (5) His interesting and wholesome books, poems, and essays. (6) His service to the Dominion of Canada. (7) His attitude to God, the Bible, and the Christian Church.

The Governor-General helped to cement the relations of the United States and Canada. His visits to the United States, with Cordell Hull, and the President of the White House, and their return visits were "red letter days."

Too often in the United States, affairs in Canada, the neighbor to the north, are passed over with a few passing comments. The fine attitude of the Canadian Government towards the "Nonresistant" and "Historic Peace Churches" in their stand makes our gratitude for its gracious rule all the more keen. Some excerpts of the service and sermon preached at the memorial service at St. Andrews Church give some insight into the life and service of this much beloved Governor-General. The service was broadcast to the British Empire.

The service in St. Andrew's Church was one of thanksgiving for the life and work of Lord Tweedsmuir, whose passing deprived Canada of a greatly beloved Governor-General and St. Andrew's Church of a regular worshiper and acting elder. The church was filled in every part.

The praise items included the Twenty-third Psalm, "The Lord's My Shepherd" (tune, Wiltshire); the One Hundred and Third Psalm. "Such Pity As a Father Hath" (tune, Kilmarnock); the hymn, "There Is a Land of Pure Delight," and the hymn, "Forever With the Lord." Speaking first to the children, the Rev. Alexander Ferguson, minister of the church, who conducted the service, said:

"I am sure you all feel sorrowful this morning because our beloved Governor-General will come no more among us. It has pleased God to call him away from earth to the larger life of heaven. You who have seen him Sunday by Sunday in this place, you who had come to know his voice, and to look for his presence, have been greatly privileged. I want you to remember all your days that in him you saw a great man, and a Christian."

* * * *

The sermon was from the text, "It is required in stewards that a man be found faithful" (I Cor. 4:2). After exalting the quality of faithfulness and showing how it was an attribute of God and an outstanding quality in the character of Jesus Christ, the minister declared that it was also the quality of qualities in human character that men respected and God loved. Then he continued:

"We are met in common with all our fellow citizens in this land to mourn a Christian Governor-General, and to give thanks to God for a much loved man! There are many things about Lord Tweedsmuir that are most worthy to be remembered. Many beautiful and tender tributes have been paid to him in these last days. But among the qualities that have won for our Governor the respect and affection of this people, perhaps the most outstanding was his undeviating faithfulness to duty! All through his life, the faithful and conscientious doing of his daily work, whether as scholar, writer, or administrator, was a passion with him.

"In the last great task to which he was called, this devotion to duty was plain for all men to see. It seems as though Lord Tweedsmuir, on coming to this country to fill his great office as Governor-General of Canada, had said to himself: 'God has made me the steward of a high tradition, and it is required in stewards that a man be found faithful!' So, from the moment of his arrival, he dedicated his life, and all his shining gifts, to the understanding and the service of the Canadian people.

"His high faithfulness was made possible by his faith in God. That faith was at once most simple and most real. It was a faith that was tended and cared for by daily prayer and daily reading of the Bible, and nourished by his unfailing attendance at divine worship, wherever he might be. His devotion to duty was rooted in his devotion to God!

* * * *

"As a nation, we thank God for his high example!

"As a congregation, we in St. Andrew's thank God for what our Governor meant to us! His presence here was always an inspiration. When he who occupied the most honored position in our land moved among us, at communion, serving the bread and wine, it was with a simple friendliness! He was one with us in the household of the faith! The memory of that is dear and blessed."

* * * *

When, just over four years ago, Lord Tweedsmuir stepped ashore at Quebec, he was to us an official—albeit a distinguished one, come to fill the greatest office in this Dominion. Today we do not think of him as an official. The word is inept. Today all Canada mourns him as a friend!

All Homes Saddened

There is not a home amongst us that is not saddened by his passing, not a heart that does not sorrow with his gracious wife and family because so rare a spirit has fled. From coast to coast, from the Arctic circle to the Great Lakes, our Governor-General was loved by us all, known to us all, as one on whose eager interest we might count, as one who CARED for Canada, and made her life his own. Right royally has he filled his noble office. With dignity, with patience, with humor, and with self-forgetfulness, this greatheart has put all his shining gifts of mind and character unreservedly at the service of the Dominion.

How he has travelled over this vast land! In journeyings often, in watchings often, in weariness often, but always with an upspringing delight, he has searched out every part of Canada to know it! By such undertakings he has bound us more closely to himself, more closely to one another and to our Mother-country across the sea. A king among men, he has followed the kingly tradition of service. His is a great reward—the love of the Canadian people.

There were many excellent qualities in Lord Tweedsmuir's character on which one might dwell—his profound learning, his literary talents, his ability in business, his statesmanship as shown in his distinguished service with the British Cabinet, and later in his remarkable grasp of Canadian affairs. Today I feel I must emphasize one unique and very personal quality—his victorious spirit.

Pain Constant Companion

Lord Tweedsmuir, like many other great men, was one who for many years knew pain as an almost constant companion, yet he was able, by a supreme effort of the will to guard undimmed that liveliness and charming gaiety that so endeared him to all. Life always seemed more radiant when one had been in his company. His career was a great record of achievement, of diligence, application, and conscientious work. But it was a record, too, of cheerful fortitude in the face of physical frailty. Courage! Ah, there's a quality men most admire. We saw it exercised daily in this life now finished. We salute in death that gallant heart, that victorious spirit.

Of one thing more I shall speak—deep-rooted in our Governor's life—his religion! It formed the background in which his life was set. It was the rock-like base of his character. His was no feeble, sentimental faith, but something robust, pure, and unshakeable, that accepted in deepest humility the great gift of Divine atonement for human sin. Listen to his own words: "Today there is a tendency to smooth away all concrete Christian dogmas into a vague theism, or a vaguer pantheism, and so flatten out the firm lines of Christian ethics with a pious sentiment. But the foundation of our faith is not only 'God is Love'; it is still more the tremendous historical fact that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

"We need a quickened sense of sin," he adds, "a profounder realization of the majesty and purity of God."

Grateful Joyous Service

Such words reveal this good man's heart. His life of grateful, joyful service of his Lord and of his fellows bore out his strong convictions. No slackness ever prevented him from seeing his duty; no self-indulgence from doing is! If he was among us as one who served, it was because he was deliberately following the pattern set for men on earth by Jesus Christ our Lord.

The Christian way of life was to our Governor the only right way. "There is still for every man," he once wrote, "the choice of two paths, and 'conversion' in its plain evangelical sense is still the greatest fact in any life!" He chose the Christian way and kept to it, loyally, frankly—loving the Church of his fathers with a straightforward simplicity that warmed the heart. The lines of the old Scottish paraphrase might have been written of him:

"I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the glory of His cross,
And honor all His laws."

His life, both in home and state, was graced with Christian discipline and Christian love. His death was died in the great Christian hope.

"So he passed over—and all the trumpets sounded for him on the other side."

"O death, where is thy sting? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

FINLAND AND THE SOVIET INVASION

And when he hath taken away the multitude, his heart shall be lifted up; and **he shall cast down many ten thousands**: but he shall not be strengthened by it.—Daniel 11:12.

Finland, one of the smaller nations of the world, has come into the limelight of the world. When Stalin's battalions unleashed their attack on this small nation something more than life and property was destroyed. Many illusions were shattered. Some truths seem clearer now than before. Imperialism is not exclusively the product of capitalism. Communism, with its claims of interest in the downtrodden, became the world's chief offender in its ruthless invasion of a very small nation, a nation that could not harm the larger nation. The ends-justifies-the-means disease set in. What were once the monstrous crimes of Hitlerism have now become the realistic virtues of Stalin. Today Finland lies helpless, and he (Stalin) has literally cast down many ten thousands. But today, the word still stands, "He shall not be strengthened by it."

An English visitor to Finland writes, "Finland is unlike any other country in the world." Countless lakes, islands, illimitable forests, desolate moors strewn with granite boulders sometimes as large as houses are seen. These rocks, visible in cities, give the country its extraordinary effect.

Finland is a nation which was carved out of Russia in 1918. It is slightly larger than the state of Montana, its total area being 149,586 square miles. Its population in 1929 was 3,611,800, and increasing steadily. The population is mostly Finns, ten per cent Swedes, and a few Russians. Mentally and morally they are well advanced. They are a clean moral people, quite devoted to the Lutheran faith. Until recent years they have suffered from a fondness for strong drink, but temperance societies have made considerable headway. Finland was the freest part of the Russian Empire under the Czars. Over 90 per cent of the adult population can read and write, and 97 per cent of the children receive regular instruction. Only a small fraction of its land can be tilled. There is much mining for metals. Lumber and timber products are among its chief manufactures.

Finland's capital is to most of us foreigners still no more than a queer name on the map, misplaced practically on top of the North Pole. Helsinki was formerly called Helsingfors. Travelers tell us that it is a rather modern type of city. However, it is an old city, dating back to 300 years ago, 1640. It has been laid low by fire, nearly destroyed by plague, and the victim of several invasions. Yet it has survived every terrible set-back and has always risen out of the ruins with extraordinary rapidity. Here is hoping, if the Lord tarries, that it will do so again. The city, as well as the nation, has the best wishes and the good will of the world in general. It became the capital of Finland in 1812. It has been called the "Gibraltar of the North." It is a beautiful city, so much so, that it has been called the "White City of the North." It is the northernmost capital on earth, with a fairly moderate climate. In summer the thermometer sometimes climbs to tropical heights, much to the amazement of tourists, who come there with their trunks packed with woolens, furs, and hot-water bottles.

The prosperity of the Finns in the face of an international economic depression is well known. It is the only nation which was paying its World War debt. The use of gold and silver has increased very rapidly.

Farmers in Finland get 75 to 85 per cent of the price consumers pay for their produce. The Finnish producers' co-operative movement gets most credit for this fine state of affairs. Cut-throat competition is largely ended. Yet strange as it appears, co-operative, "middle way" Finland was fought by Communist Russia. With these countries practicing practically every large-scale social reform proposed by Western liberals and radicals, it is significant that they still were not able to keep the peace.

It is said that every Finn who wants to work can get a job in Finland. Since Finnish independence there has been practically no unemployment under normal conditions. Those in the trades who are out of work fall back on road construction projects and agriculture, where there is shortage of labor during the busy seasons.

When the depression hit Finland with its deepest plunge, in 1931-1932, less than three per cent of the Finnish population were unemployed.

The government of Finland resembles that of the United States in a number of respects, mainly in its principle of the separation of power. There is a President and a Diet, the former having the power to dissolve the Diet and announce new elections. The Diet consists of a single chamber. The different parties since the election of 1939 are as follows: 85 Social-Democratic party representatives, Agrarian party 56, Unionist party 25, Swedish-language party 18, Patriotic National Movement party 8, Progressive party 6, Small Farmer's party 2. Finland became a republic according to constitutional law in 1919.

A part of Finland has been ceded to Russia. There was a limit to human endurance, as there was to supplies of men and munitions. There is a tendency among writers to condemn Sweden and Norway for not going to the help of Finland. Let us not be too hasty in forming conclusions. Some 250,000,000 people compose the two nations of Russia and Germany while the combined populations of Finland, Sweden, and Norway are less than 13,000,000. If ever a people were between Satan and the deep sea the Scandinavians are. Even so, Sweden has already contributed $95,000,000 in cash and materials to help Finland, and has sent some thousands of volunteers to fight. The preparations made by Finland and the other nations have again proved true the prophecy of Jesus Christ, "They that take the sword shall perish by the sword." Armed isolation is a dangerous illusion.

Burd McCormick has well written:

> The leaders of Russia, Japan, and Germany have warned their people of sacrifices ahead—diminishing supplies and increasing taxes, to say nothing of the sacrifice of human life. But why not some sacrifices on the part of the leaders? They cause wars, not the people. To sacrifice their love of power, their ambition to rule, their false sense of honor, their unwillingness to lose face, their stubborn pursuit of wrong objectives—these are the sort of sacrifices the world needs above all others at this hour. **The ways of selfishness but plunge mankind into a succession of wars. The way of the Cross. Christ's way, the way of sacrifice, of faith in God and man, of love for God and man,** of hope for a warless world, the hope that disarms and trusts—this, this is the way of peace for 1940 and for ever.

PRE BEN SPRINGER
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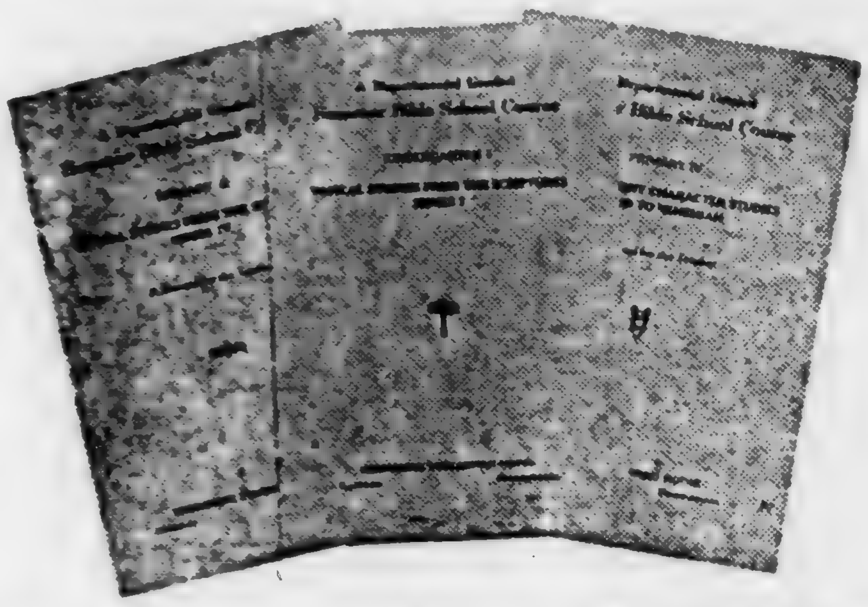
JAN-42



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DIARY OF A RELIEF WORKER

(Continued from page 122)

its last trip east and was detained five days and had to discharge a lot of similar cargo at this port.

The copper is the lowest cargo in the ship and to remove it will require the unloading and reloading of all other cargo in that section of the boat. There are no stevedores available at Gibraltar, and the crew would require a week to do the work. A number of passengers have volunteered to do the work.

As I look from the porthole I can see the rear of the famous Rock of Gibraltar honeycombed with tunnels which are filled with all kinds of guns. A dozen each of British cruisers and destroyers are behind a sheltering breakwater in the harbor. The town of Gibraltar lies beyond the harbor at the foot of the Rock. This afternoon we saw two British submarines return from a patrol of the straits. British planes by twos are continually patroling the air on the lookout for German planes or boats. At night the harbor is luminous with six huge shafts of white light from powerful search-lights, on the lookout for enemy air craft. Two large British freighters were sunk about sixty miles west of the straits in the Atlantic six days ago.

The ship press, issued twice daily, informs us of new tragedies of the war daily. And I am sent on a mission to relieve suffering caused by useless and sinful war.

* * *

I hope to submit a report a few weeks after landing.... I know that God's people will respond to the desperate need that no doubt exists. En Route to Germany.

MEMORY RULES TO AVOID MISUNDERSTANDINGS

Forget each kindness that you do as soon as
you have done it.
Forget the praise that falls to you the moment you have won it.
Forget the slander that you hear before you
can repeat it.
Forget each slight, each spite, each sneer,
wherever you may meet it.
Remember every kindness done to you whate'er its measure,
Remember praise by others won and pass it
on with pleasure,
Remember every promise made and keep it
to the letter;
Remember those who lend you aid and be a
grateful debtor.
Remember all the happiness that comes your
way in living;
Forget each worry and distress, be hopeful
and forgiving;
Remember good, remember truth, remember
heaven's above you,
And you will find through age and youth,
that many hearts will love you.

—Capper's Weekly.

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A Monthly Magazine for the Home

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GIVEN — TAKEN

By M. Aline Sommerfeld

THE guests were waiting. Not a sound was heard. The room was perfumed with flowers. The time was near at hand when Marthalene Billman was to seal her marriage vows with James McAlbert.

When the chimes of the clock sounded four every eye was turned toward the stairs. At last, they were coming. First came Bro. Conley; then the bridal pair, and last the attendants. The places were taken at the end of the room, the solemn vows were pledged, and Marthalene Billman was James McAlbert's wife. Then came the wedding supper. Everything was perfect. At the close of the day, Bro. Conley remarked to Marthalene, "The Lord has given you a wonderful husband." Immediately the rest of the phrase came to Marthalene's mind: "The Lord hath given, and the Lord hath taken away." He had given; would He take? A shudder went through her being. No! He couldn't! Her Lord could not and would not be so cruel! With decided effort and determination she was finally able to shake these dreadful thoughts from her mind.

It was so much fun to fix up the little home James, or Jimmy as he was popularly called, had worked so hard to pay for. His work took him every day into the heart of the city, where he was manager of a large clothing store in Frankfort. Weeks came and went, and their happiness increased as the days went by. Their home came to be the social center for all the young people of the Midland Congregation. The prayers of Jimmy and Marthalene ascended every day to the throne of God for their many friends and for the welfare of the church.

At last the call came for a new minister. Special prayer meetings were held for weeks before anything definite was done. The night came when the congregation voiced its opinion as to who should be given this Christlike work, and James McAlbert was chosen.

"No," Marthalene said, "you can't. You are now on the road of making money. In a few years we will be well off; then we can help the poor, and no one will need know. You can't accept that, Jimmy; we are just beginning to rise in the world, and if you accept that position, you can't hold your job, because too much of your time will be taken up preparing sermons, visiting the sick, and listening to other people's troubles. It wouldn't be so bad for you, but think of your wife."

Jimmy said nothing. This was a blow he had not expected. He had thought that if anyone would stand by him, his wife surely would. But the person he loved most of all said he couldn't answer the call of the Lord. He sat up alone that night until he was sure Marthalene was fast asleep. Then he got down on his knees and poured out his heart to the greatest Friend to mankind. He prayed that the Lord's will might be done, and he left the matter entirely in the hands of God. No sleep came to his eyes that night. He kept on praying, but did not say anything about it to Marthalene.

At last the day came when the Board came to see him, and he was asked whether or not he would accept. Without a moment's hesitation, but with the eyes of his wife upon him, he answered that by the help of God, he would do his best in serving his congregation as pastor. They thanked him and, after having talked a few matters over, they went away. Jimmy resumed his seat, and Marthalene sat on a low stool at his feet. Thus, they had sat for many nights and planned and talked together. That was the picture this evening. She placed her hand in his and, looking up into his calm, loving, blue eyes inquired, "Jimmy, have you thought what will become of us? What will I do? How can we lay up a fair-sized fortune now? You can't keep that job; and do you have another? Jimmy, why did you say 'yes?'"

James secretly asked for help and began to answer, "How would I dare refuse when the Lord asked me to? I would be afraid to say 'No' to God. He might bring punishment to us. I have asked God's help about this thing, and every day His answer became more definite—'We ought to obey God rather than men.' My dear girl, we won't become beggars. I have talked it over with the owner of the store, and he says he can get some one else to take my place, and I may serve in the haberdashery department for only half days and get sixty dollars a month. We won't get rich at that, but we can live comfortably; and besides, our hearts shouldn't be set on accumulating wealth. Marthalene, just think of the souls right here in this city who are dying without having known God. Some don't want to know Him. Others would like to, but they can't find their way alone, and there are not enough people interested in their souls to care. There is the richest field of standing grain the human eye has ever beheld, but it is going down, down into eternal destruction, just because Christian people are not doing what they can to save it. You know what some people have said to us, and how they have come here for help. We must be at work. Would you want to give up your religion altogether? No! Well, since we have it, and if it is worth our keeping it, it surely is worth the other person's getting it, and who is responsible for their getting it? We are! We can't afford to sit down and do nothing. We were put into this vineyard to work. Marthalene, it would be so much easier if you could understand."

With eyes that were spilling tears, she looked up to him, "I understand, Jimmy, it's just selfishness, I guess. Let's stop now and ask the Lord to help us in our new work."

The two young people, who pledged their vows to each other two years before to the very day, now pledged their vows to God for a life of service to Him. No happier couple was found in Frankfort that night, and yet, they both realized keenly the responsibilities resting upon them.

The day of ordination came and went. It was indeed a very impressive ceremony. Two more years went by, full of happy, active service. Souls were added to the church, and many people became more fully consecrated to God.

Then the call came for a young couple to take charge of a mission in the hills of Kentucky. Again, much time was spent in prayer, and again, the Board asked James McAlbert to answer the call, and again Marthalene McAlbert refused to go; but after much persuasion and prayer, she was made to see the awfulness of people's dying without Christ and of whole communities living a lifetime and never even hearing about Him. So with hearts that were eager and willing to be where God led, and yet with a sadness of bidding old friends good-by, they set out for the hills of Kentucky.

A fairly good place had been made ready for them, and after getting settled, things did not appear to be so discouraging. The people were kind and hospitable and very neighborly. Friendships, which proved to be lasting, began almost immediately. Souls were hungry for the Gospel, and crowds of people came together each Sunday and Wednesday to drink in the story of salvation. Many souls were added to the kingdom daily, and James and Marthalene were loved and respected by all who knew them.

In the evening of their sixth wedding anniversary, the north wind came howling over the hilltops and whistled and shrieked around their little bungalow. It was almost impossible to keep their two small rooms warm with their heater. The snow was al-

(Continued on page 154)

A MOTHER'S BIRTHDAY

Lord Jesus, Thou hast known
A mother's love and tender care:
And Thou wilt hear,
While for my own
Mother most dear
I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me:
And may she know,
From day to day,
The deepening glow
Of joy that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart
On Thee at rest
Feel fear depart
And trouble fade away.

Ah, hold her by the hand,
As once her hand held mine;
And though she may
Not understand
Life's winding way,
Lead her in peace divine.

I cannot pay my debt
For all the love that she has given;
But Thou, loved Lord,
Wilt not forget
Her due reward,—
Bless her in earth and heaven.

—Henry Van Dyke.

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MOTHER'S OPINIONS

By Nadine S. Roth

"WHAT do you think of him?" Gwendolyn Harris nodded toward the closed door through which Rex Musselman had disappeared. The young man had just finished one of his favorite dissertations on what the church in general, the ministry in particular, and the conference especially should do to remedy the deplorable existing situations.

Mrs. Harris looked at her daughter, young, petite, vivid, and eager. She realized it was a rare and precious moment, when her daughter asked her opinion concerning a boy friend; that she had brought him home from college to spend the Christmas vacation bespoke a high regard, and the question just voiced told she was thinking seriously on a serious matter; so with a prayer for wisdom the mother began slowly to answer as best she could.

"Since you have asked my opinion, I will tell you frankly what I think. He seems to be a clean Christian boy, but I should not like to live with so opinionated a person . . . ."

"But Mother, maybe he's just a positive type of person. At least it shows he has the backbone to take a stand."

Mrs. Harris guessed that the characterization of young Musselman as "a positive person" was likely his own. "Sometimes," she told her daughter, "people seem to feel that the fact that they are classified as 'positive' is an adequate mantle to cover self-willed domineering, and they can make life very miserable for people they classify as 'negative.'"

"Are you inferring that Rex is like that?" asked the girl.

"I would not say just that, but I do think that for a young, inexperienced man, he is quick to say what older, more experienced persons should do. He always seems ready with an opinion and will go to any length to prove that he is right. You are young and have plenty of time to watch character and make choices carefully."

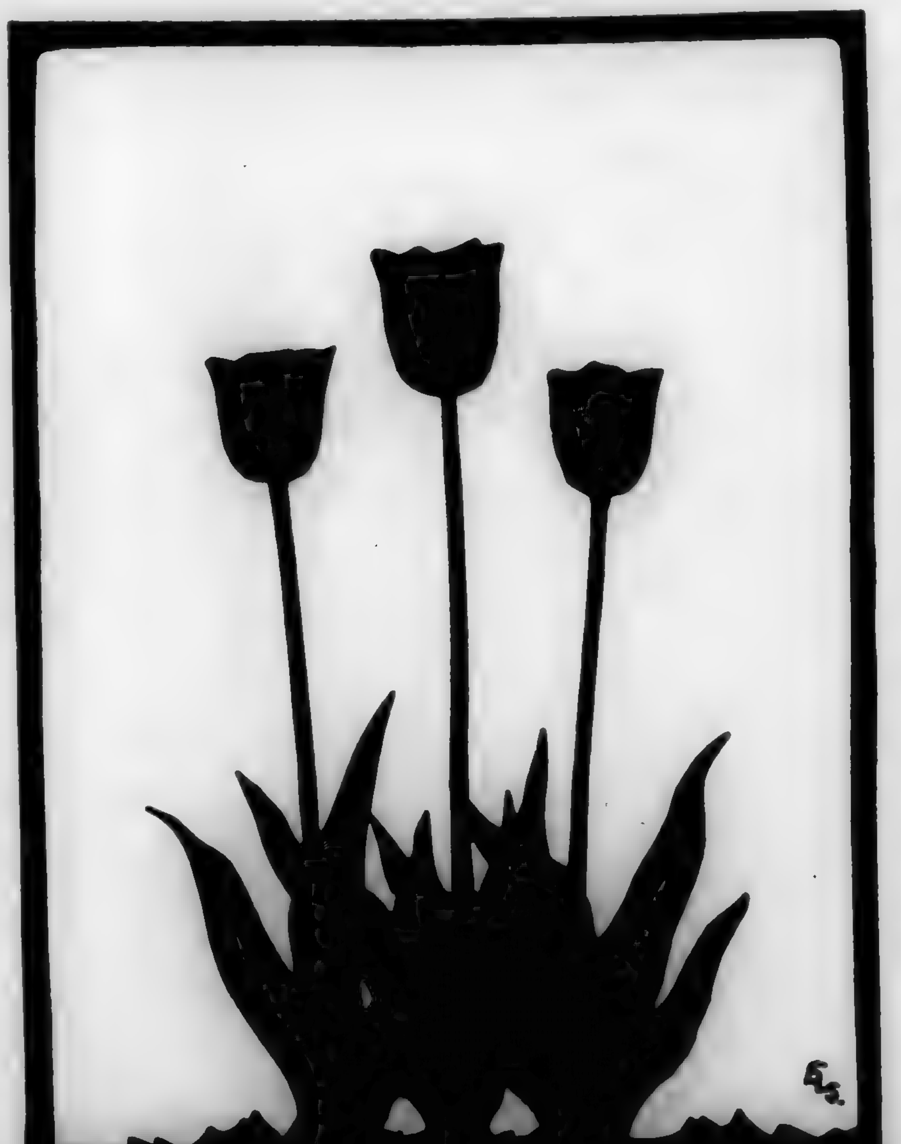
An impish smile played over the girl's face. "You were married when you were my age," she reminded her mother.

Mrs. Harris did not answer immediately. At last she said gently, "I admit that, but I wish you to profit by my mistakes. I know I have made plenty of wrong decisions, and I know, too, the suffering they have caused; that's why I try to spare you."

"You surely don't mean you regret marrying Father!"

"Certainly no, but I do regret that I went against the wishes of Father and Mother and did not finish school first. I should have been a bit more capable than I was before I undertook such a task. To be quite honest, your father wasn't in such a rush as I; he felt my parents were right, but I had my way—I usually did. Then after several years of responsibility, being tied down to household duties and small children, my life became irksome. I began to look enviously on the lot of other girls my age, and I felt cheated. I soon pitied myself a great deal. That made life miserable for my husband, and had he not been a saint, indeed, filled with patience, thoughtfulness, and understanding, I tremble to think what might have happened. As it was, I am still ashamed of the years that he had to bear more than his share of the burden. Finally his health broke, he became ill, and almost died; that woke me up."

Gwendolyn was silenced by her mother's revelation, and thinking back over their home life she could understand many things that had always puzzled her before. She knew she had a wonderful father, and was it not fine and splendid in her mother so honestly to admit her mistakes? That took lots of grace. Truly she was blest with the best parents in the world, and she breathed a prayer for greater respect to these who had her best welfare at heart, and who had given her such a heritage.



After she had her eyes opened she did note, and without such very critical watching, the lack of respect Rex showed for her father's opinions. Still she did not sever their friendship, for he did have many good qualities; if only he were not so opinionated! She had to admit she was totally helpless when she tried to make him look at things her way.

"Not very good prospects for a harmonious life," she reflected.

The young man noticed a difference in their relationships, and secretly blamed the elder Harrises for it. How he wished he had never accepted the invitation to spend the holidays in Gwen's home! Desperately he tried to ingratiate himself into her good graces again, and it seemed circumstances favored him; for Gwen, who worked part of her way through school, had a place in Loma Linda, and thus being in another town she was freed from dormitory supervision. Had they not trusted her greatly they would not have given their consent to her being there. Soon came a series of events that to the young man presented a golden opportunity. Gwendolyn's employers had gone north for a few days, leaving her practically free for the week end. Then one of the men members of the Gospel team with which she would go to the city, became ill, and Rex quickly offered to take his place. He already had a pretty well-formed plan in his mind, and it looked as though it was going to work beautifully. He phoned Gwendolyn, telling her that he too was to go on the Gospel team, and suggested that they start in the morning, spend the day in the city, and come back with the team.

"But, Rex," protested the girl, "you know couples aren't supposed to go on the same teams."

"Aw, Arthur and Pearl went, and also Orville and Leoda; no one ever said anything about that. Upperclassmen may enjoy privileges that aren't granted to undergraduates."

But Gwen still persisted that they should be an example of obedience to rules and not go without permission, especially not spend an entire day in the city unchaperoned. Rex argued that she was not under "dorm," rules, but she insisted that she was going to obey as she was honor bound to do. At last he conceded and said:

"Perhaps I could get permission for both of us," and she consented to go, but not without some misgivings.

Young Musselman's jubilation did not last five miles, for as they rode along on the interurban Gwen soon asked what the Dean had said when he asked for permission to spend the day together in the city. The young man grew hot, and shifted uncomfortably as he began:

"I—that is—er—I didn't get to see the Dean. He was out when I called, and I didn't get around to asking him."

"Oh, Rex! I depended on you! I thought we had the O. K. of the faculty, or I would not have come." Her eyes rested reproachfully on her companion, and he grew still more ill at ease. He fancied she suspected he had purposely neglected to get permission.

Altogether the day that Rex had schemed so hard to get, turned out to be a rather miserable one, but still hoping to make it a success, he chose a foreign place in which to eat their evening meal, for he knew Gwen had a weakness for the exotic. Scarcely were they seated when a rather well-dressed man sauntered toward their table.

"Pardon, but I presume you represent some religious organization. I just wondered what it might be."

Rex told him, and he wanted to know in what way they were different from other denominations. The outstanding differences were pointed out to him.

"You remind me of my mother," he bowed slightly toward Gwendolyn. "Her life wasn't always easy, but it was always serene. I always felt that she had a deep abiding anchor that gave her happiness within. I never thought very much about it then; you see she died when I was rather young. Since then I have been here and there, but one seldom sees the peace I saw on this young lady's face."

Gwendolyn's heart yearned to tell this stranger of the ONLY ONE who can give peace, even on troubled days, but she felt it was in her escort's place to speak, and Rex seemingly glad of the opportunity, began to speak about some of the external features of religion, for which he was an adept at arguing. However, he did not seem to be able to reach the man's soul need.

The man again said how he was impressed with the purity and peace of the face of the young woman. "You see peace of mind is what I have long searched for." The last was uttered in so wistful a tone that Gwen thought she must interrupt and tell him of ONE who had died to make peace, and that PEACE was to be had for accepting the PRINCE OF PEACE.

Rex, however, had not noticed the heart plea and went on with his previous discussion to get the man to admit that he was right. The girl's heart sank as this outstanding characteristic of her friend again manifested itself. The man listened for a while, and then said he must be going. Rex hastily gave him an invitation to the evening meeting.

He was politely thanked, but no such man appeared at the meeting. To the girl this seemed a tragedy.

"Must you go out to Loma Linda yet tonight?" the driver of the car asked of Gwen as they drew up by the dormitory.

"Yes, the Millers want me to be there nights, but I can take the interurban; it will go in about twenty minutes."

"I'll see that she gets home all right." It was Rex.

One of the other boys grinned, "Leave it to Musselman to take advantage of every opportunity. You two were pretty clever. How do you do it?"

"We did not aim to go without permission, but Rex failed to see the Dean. He was out," said Gwendolyn.

The other boy turned and gave her escort a wink, and Rex merely laughed. She, however, never referred to what she had seen; it would be of no use, and she was very tired and heart-sick, and so silent that Rex inquired what was the matter.

"I was just wondering where the man is that we spoke to in the restaurant," she answered.

"Him, oh, are you still thinking of him? I guess he just wasn't willing to pay the price and take the way."

"Perhaps it was because we schemed to have this day together and broke school rules that put us in a frame of mind where the Holy Spirit could not use us, and that's why he would not come," suggested his partner.

MOTHER

The light, the spell-word of the heart,
Our guiding star in weal or woe,
Our talisman—our earthly chart—
That sweetest name that earth can know.

We breathed it first with lisping tongue
When cradled in her arms we lay;
Fond memories round that name are hung
That will not, cannot pass away.

We breathed it then, we breathe it still,
More dear than sister, friend, or brother;
The gentle power, the magic thrill,
Awakened at the name of mother.

—Fanny J. Crosby.

"Oh, that's such an insignificant thing!" he exclaimed impatiently.

"Little things grieve the Spirit."

"I don't see that we are to blame ourselves, when the stubbornness of people keeps them from accepting the way. Many, yes, most of the people never heeded Christ. Can we expect better success?"

Gwen did not answer. It was no use; he wouldn't understand. But when he asked for the next date she refused and she consistently continued to do so till he demanded the reason why. "I have a problem of my own to work out," she told him, and he had to be content with that.

In the following days she thought often how correctly her mother had sized up her friend. How she wished she could talk over the situation with her! Then almost as if in answer to her unspoken wish Mr. Harris came south on some church business, and it was indeed a timely help, for Rex was becoming more insistent that she tell him what this was all about.

"Wait till my father goes home, for I want to give him as much of my time as possible while he is here."

The young man's hopes fell at that, but he hastily added, "Our troubles are our own, and you won't discuss our difficulties with anyone else till you at least give me a chance to see if we can't iron them out ourselves. Will you promise me that?"

She promised, and then heartily wished she hadn't, but true to her word she never mentioned anything to her father. Nevertheless he influenced her decision without saying a word, or even knowing that there was one to be made. Strangely enough the man hunting peace helped bring it about, for, as a visiting minister, Mr. Harris was asked to conduct the mission service one night, and in the hopes that they might again see the inquiring stranger, Gwen asked that they go down early enough to eat their supper in that foreign cafe. Surely enough, he came in, and seeing her, raised his hat. She had barely time to whisper to her father that there was a man needing help before he stood beside their table.

"Good evening, madam," was his greeting. Gwen introduced her father.

"Perhaps, then it is a family resemblance, but I see the same peace expressed in your face that I saw in your daughter's."

Mr. Harris smiled, and at that smile Gwen relaxed, knowing that all would be well. She had only to let him do the talking, and the situation would be well handled.

"No, that is not a Harris quality at all, but have you dined? If not, why not join us, and I will tell you about it."

The invitation was accepted with alacrity, and in the course of the meal the disillusioned man spoke, "Life doesn't hold what I once thought it might. I have success and many other things, but I find no rest of mind, no sure and certain thing to hold to—and my friends and all I meet are the same, but my mother—God bless her memory—had something that we have missed."

Mr. Harris nodded. I have experienced what you are talking about, and it makes me think of what the great Augustine said, after having lived a very profligate life and his mother's prayers won him to her God. He said, 'Thou hast made us for Thyself, and our heart cannot be quieted till it find repose in Thee.'"

"And that's about right, Parson," the face of the man was aglow.

Again the minister smiled. "I found it true in my own life. I too sought in many things to find what I desired, but in them was no true peace and rest. At last I came to God just as I was, and found in Christ 'the joy of sins forgiven, the bliss the blood-washed know, the peace akin to heaven where the healing waters flow.' You know the Son of God died to make peace." Carefully he laid his net while they were eating, and then invited the man over to the hall with them. This time he came, accepted Christ, and found peace.

After Mr. Harris went home Gwen granted to Rex his long requested date, and the first thing she did was tell him about the man who had found peace. Rex felt that he had been compared and did not show up very well, but instead of admitting he was wrong, he sought to find flaws in Mr. Harris' way of dealing with the man. This the girl challenged with,

"Since when is the pointing of a soul to the Lamb of God no longer considered the basic mission of the church? My father believes in all the things you do, but they are to show the love of Christians to the Lord, and not to win arguments by."

"Well, your father is not a 'positive personality' and I am."

"My mother says,—"

"Oh, she does! I knew she tried to turn you against me, but your happiness is at stake, not hers."

"Indeed, I know that, and as I have always been taught that Christian women should obediently follow where their men led, I shall wait till I find one in whom I have the utmost confidence that he is capable and worthy of that honor. Till then I will let my father do it; he is both. And more than that, I shall not begin by yielding to one who wants to minimize my mother's advice."

On Mother's Day Mrs. Harris received a card. On it was written an apology that it wasn't more, and also a note telling her of the break with young Musselman. "I decided your opinions of him were correct," wrote her daughter.

Long and lovingly was that card fondled. Gwen had given her mother what she most craved, confidence and a deference to her opinions.

THE DOCTRINES OF SIN, SALVATION, AND SANCTIFICATION AS HELD BY THE EARLY MENNONITES

II

By John Horsch

This second article concludes this interesting statement of how the early Mennonites stood for the fundamentals of the Christian faith.

The accusation against the Brethren that they disowned the doctrine of salvation by faith and believed that they would be saved by their own works was made on an entirely inadequate foundation. Ulrich Zwingli quotes as evidence of this charge the following sentence from the Schleitheim Confession: "Baptism shall be administered to all who have been instructed, who show repentance and newness of life, and who of a truth believe that their sins were taken away by Christ, and are willing to walk in the resurrection of Jesus Christ." To mention walking in the resurrection of Christ in this connection, says Zwingli, is a veiled denial of justification by faith, since a willingness to walk in newness of life is insisted upon.

In the earlier period of the Reformation movement Zwingli had been of a different opinion. Before he abandoned his original program and decided upon establishing a church in which the whole population should be compelled to hold membership, he agreed with the Brethren on this point. In that former period he had often stated that only believers who have bidden adieu to the old life of sin are Christians. In 1524 for example he had written: "Only he is a Christian who has even now died to sin and the world, and walks in the ways of God, that is, in the commands of Christ." And again he wrote at the same place: "From all this it is clear that those who continue in the old life of sin and yet profess to be Christians, are in reality denying God in act and deed." Other passages of similar import could be quoted from his writings. Martin Butzer and various others of Zwingli's colaborers expressed themselves to the same effect in the earlier period of the Reformation movement.

The evangelical Anabaptists and Mennonites steadfastly held to this teaching. Menno Simons emphasized the need of a holy life as persistently as the doctrine of salvation by faith. He wrote:

"But that we shun carnal works, and desire to conform ourselves in our weakness to His word and commandment, this we do [not because we would be saved by our own works and merit but] because He has thus taught and commanded us. For whosoever does not walk according to His doctrine, testifies by his deeds that he does not believe in Him nor know Him, and that he is not in the communion of the saints. (John 15:7; I John 3:10; 5:10; II John 6)."

"For the truly regenerated and spiritually minded conform in all things to the word and ordinances of the Lord; not for the reason that they suppose to merit the propitiation of their sins and eternal life; by no means. For this they depend on nothing except the blood and merits of Christ, relying upon the sure promise of the merciful Father which was graciously given to all believers, which blood alone, I say again, is and ever will be the only and eternally valid means of our reconciliation, and not works, baptism or Lord's Supper, as said above" (Menno Simons' Works, I:158a).

"For this can never fail; where there is true Christian faith, there is also dying to sin, a new creature, true repentance, a sincere, regenerated, unblamable Christian. One does no longer live according to the lusts of sin but according to the will of Him who purchased us with His blood, drew us by His Spirit and regenerated us by His Word, namely Jesus Christ."

"True faith which avails before God, is a living and saving power which is, through the preaching of the holy Word, bestowed of God on the heart; moving, changing and regenerating it to newness of mind. It destroys all ungodliness, all pride, unholy ambition and selfishness, makes us children in malice, etc. Behold, such is the faith which the Scriptures teach us, and not a vain, dead, and unfruitful illusion, as the world dreams" (Works, II:262).

"The believers are ready, in their weakness to obey His holy word, will, commandment, doctrine and ordinances, and thus they show in deed that they believe, that they are born of God and of a spiritual nature. They lead a pious, unblamable life before all men" (Works, II:262).

"My dear reader, I warn you with a faithful heart to take heed. He can not save you, nor pardon your sins, nor show you His mercy and grace, except according to His word; namely, if you repent, if you believe, if you are born of Him, if you do what He has commanded you and walk even as He walked. For if He could save sinful, carnal man without regeneration, faith and repentance, He would not have taught us the truth" (Works, I:169a).

One of the spokesmen of the Brethren in the disputation at Zofingen said:

"From these Scripture passages it is clear that a faith which is without works is no faith and does not avail before God. It is a mouth confession but a denial by the works. . . . The Kingdom of God does not consist in words nor in boasting but in the power of God."

Martin Weniger, the principal spokesman of the Brethren in this debate, wrote in 1535 in his **Rechenschaft** (confession):

"If Christ's kingdom is truly within us (Luke 17:21), we obtain grace to do the will of God and serve Him acceptably with reverence and godly fear (Heb. 12:28). If we are under grace (Rom. 6:14), sin cannot reign in our mortal bodies (Rom. 6:12), for Christ died for all that they which live should not henceforth live unto themselves but unto Him who died for them and rose again (II Cor. 5:15). . . . John says, If we say we have fellowship with Him and walk in darkness (that is in sin, Eph. 5:11), we lie and do not the truth."

Pilgram Marbeck wrote:

"We recognize as true Christian faith only such a faith through which the Holy Spirit and the love of God come into the heart, and which is active, powerful, and operative in all outward obedience and commanded works. We believe that one is made a child of God and free from the law and the bondage of sin only through such a faith by which the Spirit, as the power of God, lives in the heart and does His work. There, then, is liberty. (II Cor. 3:17). . . . To such liberty one comes by abiding in the words of Christ (John 8:31) and through the law of the Spirit of life through which one is made free from the law of sin and death (Rom. 8:2), but not from the law of Christ, or from the obligation of obedience in the things which He has taught and commanded. This is disowned by Schwenckfeld [who denied the need of practicing the Christian ordinances]."

In a **Supplication** handed over to the civil authorities by the Brethren in the Canton Zurich, in 1589, they say:

"But, dear sirs, as concerns the accusation made by your preachers that we would be saved by our own works and sufferings [namely, by enduring persecution], and thus render the redemptive work of Christ vain and useless, in this charge they do us wrong; for all the good that we can do or accomplish is only the fruit of a true living faith."

From a later period we have an important statement to the point from the pen of George Thormann, a "dekan" or minister of a higher rank in the state church of Berne.

He said that the Brethren do not believe that we are saved by our works or merit, "but by grace alone, through the redemption that is in Christ Jesus (Rom. 3:24)." Furthermore Thormann made the important statement that an elder (bishop) of the Brethren whom he asked regarding this point assured him that "they ascribe no merit whatever to their works, knowing fully that their own works are quite imperfect before God and do not merit anything before Him."

The Swiss Brethren, as well as the Mennonites of North Germany and the Netherlands, have often been charged with teaching perfectionism, or the doctrine of the entire eradication of sin from the heart of the believer, eliminating the further need of praying, "Forgive us our debts." Past sins being forgiven, the believer's own righteousness is, according to this doctrine, flawless before God. This doctrine of perfectionism has been to this day ascribed to the Swiss Brethren by leading church historians who make such assertions as an evidence of the supposed general doctrinal unsoundness of the Brethren and as a proof that they were the "spiritual children" of Thomas Münzer, the enthusiast.

The writings and preserved oral testimony of the Swiss Brethren explicitly contradict the charge of teaching perfectionism. Zwingli accused Felix Manz of defending this doctrine but added that he (Manz) would not confess to be entirely sinless. Manz did not admit the charge. In the great disputation held in Berne, in 1538, it was found that there was agreement on the point of perfectionism, between the Brethren and the theologians of the Zwinglian state church.

Of the pertinent testimonies that the Brethren did not teach this doctrine we shall quote a few. Heinrich Hottinger of Zollikon, near Zurich, in a letter dated August 19, 1525, petitioned the Council of Zurich "not to believe every liar who slanders me and others. For some time a report has been spread that some of us [the Brethren] teach that one may live without sin, also that we boast of living without sin. And now it has been asserted that I have taught that to commit murder, adultery, or theft is not sin [to the believer]. Thus I am being slandered. . . ." Martin Weniger said in the disputation of Zofingen: "In me personally there is nothing good. I am unable of myself even to think anything that is good, but am, as others, flesh and blood and subject to temptation. But that I should let these reign, I answer, No. Therefore God must give me grace to overcome." In the disputation at Berne, in 1538, the Brethren stated that they "never taught that they could not sin, or were without sin." They said further: "Again, it is quite possible that one may be overtaken, and sin from weakness." Andreas Castelberg, having been accused of trespassing certain ordinances, of the Council of Zurich, protested his innocence of the charges made, but added: "Before God I am among the greatest of sinners."

In an **Apologia** addressed to the civil authorities of Berne, in the sixteenth century, the Brethren of that canton expressed the hope that there may be among the councilmen ("lords") those "who have compassion with us," for, they say further, "we all stand in need of divine forbearance and have every reason to pray that God enter not into judgment with us [Psalm 143:2] nor deal with us according to our deserts. Therefore we are in duty bound to show mercy toward each other."

The Brethren had issued a booklet setting forth their views on perfectionism. Bullinger, in his attempted refutation of their doctrine, does not quote from this booklet; he would undoubtedly have done so if they had defended sinlessness. The Brethren complained that "because we desire to live without sin, we are hated and are slanderously reported that we pretend to live sinless or to be without sin." Hans Lüti, one of their spokesmen in the disputation of Berne, 1538, remarked, "If we were perfect, we could do without church discipline."

Probably the most frequently quoted statement of Zwingli, in which he asserts that the Swiss Brethren taught perfectionism, is the following: "Those among us who have caused the controversy in regard to baptism had previously often asked us to organize a new church or meeting. They supposed that they could gather a church which was without sin." In making this statement Zwingli failed to take into consideration that, if the church which they desired to establish was to be sinless, he could not be the leader in such a church, for, as the Brethren were fully aware, he did not accept the doctrine of sinless perfection. The well authenticated fact that the Brethren asked him to accept the leadership in a church that was to be organized in accordance with his former program, shows that his statement concerning a sinless church is unfounded. Such self-contradictory statements regarding the Brethren, as the above, have been uncritically accepted by many writers.

Menno Simons and Dirck Philips, in their writings, often protested against the insinuation of teaching perfectionism. They explained that this accusation was occasioned by the fact that they laid stress on the imperative need of consistent, holy Christian living. Furthermore they complained that they were for this reason accused of hoping to be saved by their own works and merits. Menno Simons wrote, "But they accuse us falsely that we assert to be without sin. They do this because we insist with all Scripture on the need of a life showing the fruits of repentance" (Menno Simons' Works, II:316). Again, Menno says: "The preachers [of the state churches] tell a falsehood concerning us when they say that we would be saved by our merits and works and that we pretend to be without sin" (Works, II:264).

Zwingli, while making the charge of perfectionism against the Swiss Brethren, admitted that they denied this charge and did not teach this erroneous doctrine openly. He made the curious assertion that their opinion of being sinlessly perfect was based on the supposition that, if any one of them was in danger of committing sin, his brethren would prevent it by warning him. Also from the fact of their withdrawal from the state church he attempted to deduce that they believed themselves without sin. Yet, it goes without saying that Zwingli would have considered it an injustice if he himself had been accused of holding a doctrine which he publicly denied.

Scottdale, Pa.

TO WEARY MOTHERS

A little elbow leans upon your knee—
Your tired knee, that has so much to bear,
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair:
Perhaps you do not heed the velvet touch
Of warm moist fingers holding you so tight;
You do not prize this blessing over-much,
You are almost too tired to pray tonight!

But it is blessedness! A year ago
I did not see it as I do today—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away!
And now it seems surpassing strange to me
That, while I bore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night when you sit down to rest,
You missed the elbow from the tired knee—
This restless, curling head from off your breast,—
This lisping tongue that chatters constantly;—
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again—
If the white feet into their grave had tripped—
I could not blame you for your heartache then!

I wonder so that mothers ever fret
At little children clinging to their gown,
Or that the foot-prints when the days are wet
Are ever black enough to make them frown!
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy restless foot,
And hear it patter in my home once more—

If I could mend a broken cart today—
Tomorrow make a kite to reach the sky—
There is no woman in the world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumpled by a shining head—
My singing birdling from its nest is flown,
The little boy I used to kiss is dead.

—Mrs. A. Smith.

EVERY GREAT MAN HAS HAD A GREAT MOTHER

The heaven that lies about us in our infancy is Motherhood, and no matter how exalted or how depraved we may become we are always attended by the grace of a mother's love. Nor does that vision splendid ever fade into the light of common day. Every great man has glorified a great mother.

In the tragedy of Calvary it is beautiful to see the Master looking down upon His mother in tenderest solicitude, telling her to comfort His best-loved disciple, and him to comfort her.

On this day let each of us honor the hallowed memory of his mother. Of other blessings we may have had great stores, but of that most precious influence there was but one.—James Whitcomb Riley.

"Crooked men sometimes get business, but only straight men keep it."

CHRISTIAN MONITOR PULPIT

THE LOST AND FOUND

By David C. Steiner

TEXTS: What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

For this my son was dead, and is alive again; he was lost, and is found.—Luke 15:4, 8, 24.

On Christmas we gave one of our children a watch. He felt very happy about it. While playing outside, it was lost near the barn. Both he and I searched for it, but could not find it. Several months passed by. One day while walking along the drive, leading to the barn, the watch was found. Automobiles and trucks had passed over it. The watch still kept time, but showed the effects of having been run over by various machines. The boy was very happy because the watch which had been lost was found.

Practically every day, if you take time to read the advertisements in the newspapers, you find one short column headed, "Lost and Found." Some of the articles advertised are worth little, while others are worth much. Some desire them back because of their worth in money, while others want them because of their sentimental value.

This last summer and fall I was impressed by the number of children who had been lost by wandering away from home. The pictures of the children and of the grief-stricken parents were printed in our newspapers. In agony the parents would spend many sleepless nights until the child was found. But after the child was found there was great rejoicing.

The newspapers today are not the only things which record items which are lost and found. Even the scriptures record things lost and found. In the Gospel of Luke, the fifteenth chapter, we have recorded three parables illustrating the lost and found, namely, the lost sheep, the lost coin, and the lost son. Let us look at these three for a short time. The first one, concerning the lost sheep and related in the first seven verses, gives us the illustration of a shepherd who had one hundred sheep. As was customary in the east the flock was brought to the sheepfold, where the shepherd counted the sheep. Ninety-nine came into the fold. One was lost. This sheep that was lost was not lost because of some fault of the shepherd, but because it had not followed him completely. The shepherd led his flock up and down hills in search of green pasture and fresh water. This sheep evidently thought the grass on the opposite hillside was greener, so it left the flock and wandered away. It never considered that its shepherd had always before found plenty of grass for it to eat, shade to lie down under, and water to drink. It did not realize that the farther away it got from the flock the more danger there would be from wild beasts lurking in the neighboring hills. Night was approaching, and the sheep was lost. The shepherd, seeing that one sheep had gone astray, went out in search of it. We know not how long he searched or the condition of the weather, but we know that he searched until he found it. When he came home he called his neighbors together and rejoiced over the finding of this sheep.

How true this is of man today! We look at our neighbor and say, "It is not fair that he has a better job than I. He makes lots of money, while I make only a meager existence." But after examination we find that his job is not all joy, but that with it there is a lot of grief. Even in our Christian life we feel at times that the Lord has called some one else to a greener field. We feel that he has a more honorable position, and that the grass in his field is green and juicy, while in ours it is tough and dry. We then take our eyes off our Shepherd and go in search of greener fields for ourselves. When the storms of life come we are lost. We have wandered away from the Shepherd. But the story does not end here. The joy of it is that the Good Shepherd, our Lord, is looking for us, just as a shepherd looks for his sheep. As the sheep must bleat to lead the shepherd to where it is, so we must call on the Lord; then He will hear us and save us. His love for us can be compared to a story I heard of a shepherd dog in Scotland.

One evening as a Scotch shepherd returned with his flock to the sheepfold he noticed that ~~three~~ sheep were missing. He had a mother sheep dog. She was lying with her puppies, but he called her and told her to go out into the storm to get a lost sheep. She whined a little as she hated to go out into the fierce storm away from her young. But the shepherd opened the door and out into the night she went. After several hours the shepherd heard a scratch at the door. He opened it; there stood the dog with one sheep. She came in and had snuggled beside her young only a short time when he called her to go out into the storm for another sheep. She again hesitated but finally went. After several more hours she was back with the second sheep. She went to her nest to rest, but after a time the shepherd again called her to go out into the storm. She at first did not respond; the night was so bad and she was fatigued, but finally after much persuasion she went out into the darkness. After several hours had passed the shepherd heard a scratching at the door. He opened; there she was with the lost sheep. He petted her and told her she could now rest. He took the sheep, bound up its wounds and placed it in a comfortable place. Then he went to take care of the mother dog who had gone to her nest. Upon coming to the nest he noticed she lay still and lifeless. He felt her, he lifted her, but life was gone. She had given her life for the lost sheep. Yes, our Great Shepherd, Jesus, has also given His life for His lost sheep, so that they may again be brought into the fold. He says, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

The second thing which was lost in this chapter is a coin. When a coin is in circulation it is usually bright and shiny, but when it is left lie around or is lost it loses its brightness and becomes dull and tarnished. Dust and the environment around it affect it.

In this particular parable we do not know where the coin was lost in the home, but it could have rolled into some crack or corner where it would be hard to see, especially if it lay there a while and became tarnished and covered with dust. We as individual Christians are apt at times to be like the coin. We may take up an occupation or form associations with those around us, so that our Christian life, which is naturally bright and shining, becomes dull and even hidden by the dirt and grime of the world. We become as a lost coin and of no value unless we again get back into circulation, into the work the Lord has called us to. It may mean giving up friends and our occupation, but it will make our life bright and shining as a coin.

The third thing lost in this chapter was a son. The son had all he needed to make something worth-while out of himself. His father had wealth and servants. The son had abundance. In other words, he could have had almost anything his heart might desire yet he was dissatisfied and wanted to go for himself. He wanted his share of his father's goods; so his father gave it to him. The boy went for himself, for he did not want his father's restraining hand upon him. He went away from home, probably feeling that he was going to make a name for himself, and some day he would be looked upon as a great man. But he got into wrong company, squandered his money and even had to beg for a job at taking care of swine, which was considered very humiliating for any Jew. For food he even wished he might eat the husks fed to the swine. This brought him to a realization of his real condition, and a desire for the good things of home rose within him.

Here is where the beautiful part of the story comes in. The parent was looking for his son's return, even if he had disgraced his father's name by a life of sin and debauchery and had left his home in an un-

(Continued on page 154)

Editorials

A Tribute to Our Mothers

Every year as Mother's Day comes round we find great numbers of people paying tribute to their mothers by both the written and spoken word. It is a commendable thing to do, if done sincerely, as we believe much of it is. That some of it is rather hollow and hypocritical, in this that people's lives do not measure up to their words, is also generally known and accepted. There are those who speak swelling words of appreciation to their mothers, but in their daily life and actions are anything but kind and loving in the highest sense of the word. The young man who bought a gorgeous bouquet for his mother on Mother's Day, but at other times came home intoxicated, is a case in point. Bouquets, whether floral or verbal, can never heal the hurt of a broken heart caused by persistence in sinful practices.

But the abuse of Mother's Day does not say that it does not fill a useful place in our modern life. Christmas and Easter and many other special days are also abused, and yet we do not throw them into the discard. It seems that in the busy round of our twentieth-century life we need these reminders to cause us to stop and think on the more serious and valuable things of life. Christmas helps us to think anew and with deeper appreciation concerning the fact and meaning of the birth of Christ. Easter renders us a similar service in relation to the resurrection of our Lord. And so we are glad for these two great annual holidays. In a similar way we appreciate the recurrence of Mother's Day, in this that it reminds us of what we owe to our mothers, whether living or dead.

Hence at this time we also want to add our tribute to Christian motherhood. Ever since Mother Eve looked upon her firstborn child, mothers have been rejoicing in the great function which God has given them in order to bring into the world new lives to perpetuate the race and to carry on the activities of the world. Gladly have they sacrificed and given of their life for their offspring, for among the great characteristics of true motherhood are unselfishness, love, and sacrifice.

It is easy to speak in generalities on the matter of motherhood, but when we come closer home, our hearts are touched in such an intimate way that speech seems inadequate and the sacredness of the parental relationships involved seems to be too sacred to give expression to. Among these are the fond memories of childhood as we think of the joys experienced on our mother's lap as we reveled in her administrations of love. The stubbed toe, the cut finger, the wounded feeling, always found solace when subjected to Mother's healing lotions, even if they consisted mainly of warm breath and soft-spoken words. Her spiritual counsels as youth and young manhood came on also left their lasting imprint on the mind. And her motherly care and solicitude for our welfare, both temporal and spiritual, lasted as long as her faculties served her.

For us Mother has gone on before. No more as we come to the old homestead do we find her there to greet us. But we joy in the anticipation that when our life is spent, when our earthly service for the Lord whom she loved is ended, she will greet us again when we cross the threshold into the heavenly home which the Lord has prepared for all His own.

Motherhood is one of the greatest human functions which God has committed to His creatures. And when that calling is sanctified by the presence and power of the Spirit of God in the lives of mothers we have something that is among the sweetest and highest things of life, and which carries in its function and influence three of the most loved words of human language—Mother, Home, and Heaven. Our closing tribute to Christian motherhood, then, is this—it is God's recruiting station to provide new legions for His eternal habitation.

The Decennial Census

To some of us it does not seem long since the last census was taken in 1930, but ten years have passed, and again the enumerators are busy going from house to house, gathering the information which the government wants in order to find out the number of inhabitants of the country, as well as some very vital information about them. Considerable agitation had been raised about the intimate nature of some of the questions, but that seems to have subsided, and no doubt people in general will give the desired information good-naturedly.

The Census Bureau of the United States has a tremendous task on its hands, but we have every reason to believe it will be equal to the occasion. Every dwelling place, from the mansion of the rich to the hut of the hermit, must be visited, as well as the tent or trailer of every one of the numerous transients of our country. Hence we may expect that with all its organization and thoroughness there will be omissions and other inaccuracies when the final compilations are made. But we can look forward to having a fairly accurate picture of the number and circumstances of the population of our land. During the past few years the religious census was taken, through the co-operation of all the religious bodies in the country. This report will soon be published and will give the membership and other statistics of all the religious groups in the United States, as of 1936.

All of us are interested in the work of the Census Bureau of our country and will watch with interest for the reports to be made from time to time. But we should remember that our Lord is also taking a census. He is enrolling people in the book of life as rapidly as they are born into His kingdom. He overlooks none. He knows our exact spiritual standing without the aid of enumerators. It is true that we have our church rolls, and that they serve a useful purpose. But it is possible to have our name on the roll of some church and still not have it in the Lamb's book of life. Let us be sure to be enrolled in God's census, and then we may know of a certainty that we will not be among the missing "when the roll is called up yonder."

Some Important Meetings in May

We know that there are many important meetings throughout the church in every month of the year, but we are speaking now of meetings of church-wide interest. Foremost among these is the annual meeting of the Mennonite Board of Missions and Charities, which is scheduled to meet at the Blough Mennonite Church, near Johnstown, Pa., May

5 to 7. In this meeting not only the annual business of the Mission Board is taken care of, but in the public program one can get a comprehensive picture of the scope of mission work carried on by the Mennonite Church in its effort to carry out the Great Commission of our Lord. Our mission interests are wide in their scope, both in the homelands of United States and Canada, and in the farflung areas in regions beyond. Three other continents are touched by our mission workers—India, South America, and Africa—while our relief workers are stationed in two different countries in Europe. The importance of the meeting can readily be grasped, and we trust all who have the opportunity will make it a point to attend as many of the sessions as possible. The full program was published in the Gospel Herald of April 11.

Just previous to the meeting of the Mission Board, the Mennonite Commission for Christian Education and Young People's Work has announced a public meeting of three sessions, at the Weaver Church near Johnstown, Pa., on Friday evening, May 3, and Saturday forenoon, May 4, and on Saturday evening at the Blough Church, where the Mission Board Meeting will begin on Sunday. The Commission was authorized by the General Conference of 1937 to promote Sunday-school work, young people's meetings, summer and week-day Bible schools, young people's institutes, and other educational and young people's work as conducted apart from our established church schools. Our church people have the opportunity to get better acquainted with its work by attending this public meeting. Since this is the year which marks the one hundredth anniversary of Sunday-school work in the Mennonite Church, this will be given special prominence in the program. To the Commission has been committed a tremendous task, as will be seen by noting the scope of work outlined above. It has need of your interest, support, and prayers.

The third meeting is that of the Mennonite Publication Board, to be held at Scottdale Mennonite Church, May 17-21. Regularly the Publication Board meets biennially, just previous to General Conference, but at its last meeting it was decided to call a special session for 1940, and the meeting mentioned here is announced in response to that action. We would especially stress here the public sessions on Saturday evening and Sunday, May 18 and 19, and on the evenings of May 20 and 21. The Publication Board directs all the publication work of the Mennonite Church. This, too, is an important meeting of church-wide interest.

All of us as members of the Mennonite Church have our local congregational interests to which we should give of our best, but we will find that we can serve better in our home places if we also take an interest in the work of the church, if we keep our vision and interests church-wide and world-wide. The larger our vision of God, of a needy world, and of a working church to supply that need, the larger and more effectual will be our life and service. To this end we call attention to these important meetings.

The War in Europe

The war in Europe has now been in progress nearly eight months. During that time it has taken on a number of different aspects. First, it was the "blitzkrieg" in Poland, in which that unfortunate country was completely subdued in a few weeks. Some time later came the invasion of Finland, which, though not consummated with such lightninglike swiftness, nevertheless overcame the opposition and forced Finland to submit to the demands of Russia. Then came the stalemate of the Western Front which came to be designated as a "sitzkrieg." But now the war has taken a new turn in the invasion of Denmark and Norway by Germany, and the latter promises to become one of the major battlefields.

The many Christians who have held to the New Testament position that war is unscriptural have no reason to change their minds as they view the present struggle. War violates every human right, thrives upon greed and hatred, and is the exact antithesis of all that our Saviour taught in the Sermon on the Mount. It should become more and more apparent to every thinking Christian that he, as a follower of the Prince of Peace, can have nothing to do with such diabolical madness. As Americans we can be devoutly thankful that our nation has not been drawn into the fray. The last World War taught many people a lesson of the utter folly of war, in this that it failed to solve any of the problems which it was supposed to settle once and for all. Instead of being made "safe for democracy," the world as a result of the influences set in motion through and after the war, has less of democracy than it has had for a long time, and the very existence of the remaining democracies is constantly being threatened in one way or another.

Before our very eyes the following words of our Saviour are being verified: "All they that take the sword shall perish with the sword" (Matt. 26:52). Not only does war fail to solve problems in the best way, but it impoverishes every participating nation. Both victor and vanquished are robbed of their best manhood and drained of every other resource. Everywhere that the hot breath of war is felt there is destruction and death. Innocent women and children, along with others who have no part in the strife, have to suffer along with those who are actively engaged in the death struggle. And yet there are many who are ready to profit by furnishing the instruments and materials needed in this diabolic business.

Let us pray to the Lord fervently that our own nation may be spared from repeating the experience of the World War. But when the seeds of the propaganda of hate once take root and spring up among us no one can tell what may happen. And if America continues to profit commercially through the blood of other people, what assurance have we that she must not also suffer for her deeds? Let us also pray that the wrath of men may yet in some way through His sovereign power turn out to the praise of His name.

God is still on the throne. The nations will have to reap the harvest of iniquity which they have sown. But as followers of the loving Christ, who came not to destroy men's lives but to save them, we can have no part in meting out death, even to our enemies, but we can continue to preach the Gospel of peace to a war-weary world that does not know Him. He is the only One who will meet its need, the only cure for its hatred and strife, the only hope for and the only light of the world. Let us continue to preach Him by word and also in deeds of love so that men may see that there is a better way than they have found apart from Him.

And may the Lord hasten the day when "he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Christian Life

SOUL HUNGER

By Margery Coffman

Four o'clock in the afternoon of any school day, and soon through the kitchen door bursts Son, eyes aglow, cheeks aflame, with his daily cry, "Hungry, Mother! Hungry as two bears!" And the usual trip to the bread box and brown sugar crock ensues to satisfy the hunger of Son, aged six and a half, hungry as two bears!

Of course, theoretically Son ought to wait hungrily until supper time, and not be allowed to indulge in "piecing between meals." But what mother could or would deny him the joy of that after-school brown-sugar sandwich, until she has to deny it, or deny herself the pleasure of serving the lad she loves so well? After all, even God, the All-Father, does not withhold spiritual food from His children until set times and seasons, but pours out spiritual refreshment at all hours of day and night, to supply the hungry demands of His importunate people, often serving luxuries of spiritual delight unasked. That brown-sugar sandwich, sprinkled thickly with mother love, is more delicious to hungry Son than all the well-planned, vitamin-crowded meals of his life, and nothing, though he live a long and epicurean life, will ever equal in flavor those brown-sugar sandwiches, always forthcoming to satisfy his "Hungry, Mom! Hungry as two bears!" after a day's happy work and play at school.

School-boy appetites are easy to satisfy, for they are hearty and eager, greedy and uncritical. The appetites of later life are fussy and demanding, critical and censorious. Perhaps that is another way in which we do well to come to Jesus as little children,—hungry, eager to be fed, satisfied with the food wherewith we are served. The hunger of a soul weary of the fleshpots of Egypt, starving for spiritual food, can be satisfied just as readily if the hungry soul accepts uncritically the simple fare set forth at the table of the Lord in His Gospel. "Soul-hunger" is the most pitiful of all hungers, yet it is the most easily dealt with, for God has arranged the diet of the soul so simply and wholesomely that no allergic reactions or toxic poisonings can follow the eager acceptance of the food He offers.

God Himself hungers for the souls of His wayward children, for it is not His wish that any should perish, should die with the hunger of their soul unrelieved. Christ offered His broken body to one and all, aye, even to Judas the betrayer, with the solemn words, "This is my body which is broken for you," partaking of which hearts and souls are filled, to be hungry no more! In tones unspeakably tender, God has invited all and sundry from the halls of the rich to the huts of the poor, to come and dine and enjoy the bounties of the feast He has prepared for them. In words so simple that an unlettered child may understand, God extends His gracious invitation, standing as it were at the door of His banquet hall, urging, "Come, eat, and be filled." Not content with standing there to bid His guests welcome, God sends forth messengers to bring to His well-stocked table the hungry souls of all mankind, saying, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

Unbelievable as it seems, still there are souls who persistently reject the gracious invitation "with one consent beginning to make excuses"—a farm, a business enterprise, a social attraction, a previous engagement with sin—pray excuse us! But the farm fails to satisfy that inner yearning for communion with the spiritual world, and more than that, the farm, as nothing else, fails to put that invitation completely out of the mind of the individual who so carelessly rejects, for the very furrows turned up by the plough breathe of the God who created man himself from the warm red clay of earth! The birds chant hymns of praise to the God who supplies them with food day by day, and the flowers of the field pour out their perfume as incense before His throne! Every natural element conspires to create within the breast of man a burning appetite for the things of God. The soul denying God fails to appreciate the poignant beauties of the earth, but unless he steadfastly hardens his heart, cannot be entirely insensible to the call of the still, small voice of God in this fair world wherein he sojourns for a little while.

Once turned by some divinely inspired influence to a definite search after God, the soul will never cease his yearning, never be satisfied, until he at last quaffs deeply of the cup that satisfies forever. The Prodigal Son was satisfied, or perhaps we should say, was satiated with the false exhilaration afforded him by admiring friends (?) and questionable pleasures. But all too soon the soul within him proved the falsity and emptiness of the pleasures and erstwhile delights of the world, and he longed for the beneficent influence of the old home. Once he had dined on dainty food and rich wine, but when "he began to be in want" the scraps that were left on his father's table seemed a feast to him. This weary heart cried out for the love and cheer of that dear old home, even as the sin-sick soul cries out for the knowledge of the love of God.

"When he had spent all, there arose a mighty famine in the land, and he began to be in want." There is constant famine in the world of vanity and lustful pleasure, and the price of the false food served is very high, while in the wake of spiritual famine follow the plagues of immorality that are worse than death. Yet scores of thousands of God's children are dining and dancing and making merry, all unconscious of the fact that they feed on husks and the froth of delusion, and that they are, poor souls, very much in want! In the old folk-tale, King Midas loved gold so much that he fain would have the gift of the golden touch. His wish was granted, and everything he touched became gold. Gold! Gold! His eyes gloated over his golden possessions unitl—his very food turned to gold as he attempted to eat it, and the wine he lifted to his lips became but a bitter taste, a solid mass of bitterness that quenched not his burning thirst! Golden delusions,—nay, not even golden, but merely gilded delusions, apparently satisfy many of the inhabitants of the globe today, but underneath the blasé smile too often lurks a bitter taste. Gold cannot satisfy. Possessions become irksome. Pleasures cloy and become only folly and vanity. The fleshpots of Egypt are full of bitter waters. Underneath it all, buried deep in the hearts of all mankind, lies the innate desire of the created to know and recognize the Creator. Socrates wearied of philosophy and much learning and felt, when he died, that he was close to the truth of the universe when he declared his belief in one omnipotent God. Learning fails to answer the need of the soul that "begins to be in want." And the meager husks thrown to the swine are denied him when at last he reaches such a state, for no man has the power to give anything—philosophy, creed, or dogma—that

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SOUL HUNGER

A little child bereft of mother's love
Is cared for tenderly by neighbors kind.
Bright toys they bring to please the orphaned one,
And quiet for a while the restless mind.
The baby laughs and plays with blocks and ball
Till, in a quiet moment, pleasures fail;
The little eyes grow wide with memory,
"I want my mamma," comes the plaintive wail.

"Oh, see the kitty;" "Here's a cookie, dear;"
"Come, let us go and get the pretty flower,"
With hasty promises and choicest care
The child is occupied another hour.
But when at last the day draws to its close,
And shadows chase the ling'ring beams of light,
Nothing will do. There sounds the piteous cry,
"I want my mamma," far into the night.

So is the "soul-child" wandering from God.
Awhile the things of earth will satisfy;
It grasps at fleeting pleasures for a time
To soothe the restlessness that will not die.
And Satan dangles toys of wealth or fame,
To woo from heaven and bind it to the sod,
But in a hush, perhaps at midnight dark,
The soul-child cries its longing, "I want God."

Here is a farm—a business—play with that;
Let friends or honor fill the heart today;
Forgetfulness will come with wine and mirth
And push the thought of heaven far away.
But as life's sun goes down and darkness comes,
And unknown shadows lurk upon the road,
The soul insistent cries, and will not hush,
For nothing else can satisfy but God.

—Selected.

will satisfy once and for all the hungry cry of a soul in need of God!

"I want my mamma!" is the wail of the bereft child and continues as an unuttered longing in the heart of the grown man until faith becomes sight once more. "I want God," refuses to be stopped once the soul has freed itself from the masses of entanglements in which it has so long been held prisoner. Hungry, forlorn, forsaken, in a world mad for pleasure, pride, and possessions, whither can a soul turn if not to God, for as Peter the impulsive cried, "Lord, to whom shall we go? thou hast the words of eternal life." David, the psalmist and king, felt the longing of the soul for God, the homesickness for heaven that even faithful Christians feel, and cried out in his yearning, "My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" And finding God, he sings of his soul's satisfaction—"He satisfieth the longing soul, and filleth the hungry soul with goodness!" Isaiah knew of that inborn yearning in the hearts of man,—that electric current of dissatisfaction and demand for satisfaction in "Mansoul," and begins his fifty-fifth chapter with an invitation to assuage that longing and quench that thirst for righteousness. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." What a message to the seekers after righteousness! What an invitation to the soul athirst for God! Why do so many noble souls labor and toil for that which, as Isaiah says, is not bread and satisfieth not? It fills our hearts with pain that still uncountable numbers reject Christ's gracious invitation to "Come and dine."

Poor, hungry souls! Wherein have we failed that some still hunger and are not fed? Have we offered them husks, when they needed bread? Have we fed them sweet cakes when their undernourished souls needed meat? Have we offered them bitter water, when they fainted with thirst? Listening to radio sermons from far and wide, reading announcements for church services, seeing notices of church activities of dubious character, forces us to conclude that either the majority is easily satisfied, or the ministry of the church itself is failing to satisfy the appetites of those who come to be filled with spiritual food, for much that is offered in the modern pulpit is nothing more or less than sugar-coated philosophy, incapable of leading the soul to salvation. When the chaff is blown away, there is very little true grain left and when the icing is removed the cake is very flat! This is certainly true of many of the church services eagerly listened to Sunday by Sunday by seekers after the truth. Notwithstanding, the fact remains that men and women have not changed basically in their intense yearning for the things of God when they have finally "begun to be in want." "None but Christ can satisfy," and when the church lays aside the weight of wearisome philosophies, and preaches the true Gospel, then she will again be the gracious servant of old, feeding the hungry multitude the bread and water of life that satisfies the leanest soul!

Jesus Christ is still able, and still eager, through the medium of His faithful followers, to distribute nourishment to the multitude, that all may eat and be filled. At the table of the Lord, the hunger of the lost and longing soul, and the thirst of the wayward, wandering soul is able to be satisfied as ever of yore. There the true bread from heaven is served to all who come asking, "Lord, evermore give us this bread." The insistent cry of a hungry soul may even now find its answer from the lips of the Source of life itself as they uttered these words, "I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst!" Hungry soul, the table of the kingdom of heaven is spread before you. Only believe; accept; and come!

Beamsville, Ont.

MOTHER'S DAY

By Sanford Calvin Yoder

> Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. Genesis 24:60.

It may seem entirely unnecessary for me to add another message to the great number that will be delivered from pulpit or platform or penned by various writers during the Mother's Day period. But I want to add my tribute to that company of glorious women whom we call our mothers. As a basis for my discussion I shall call your attention to a passage of scripture found in the book of Genesis, chapter 24, verse 60: "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

These words constitute the parting blessing of the sons of Bethuel when their sister was about to undertake what at that time was considered a long journey to become the bride of a man in another land. It is the story of Isaac and Rebekah. Time forbids us to dwell upon the details of this touching incident—you may read it in your Bibles in the chapter from which the text is taken.

Little did her brothers realize when she left them that day, how literally their good wishes for their sister would be fulfilled, and little did they dream that from the life stream of this simple Syrian maid would flow that of a strong and virile race of unnumbered millions who would wield an influence upon the world that has not been equaled in all the annals of history—a race that in spite of all the adversities of almost four thousand years still exists today without a national home and without a fatherland. These people lived through four centuries of bondage in an alien land under the oppression of one of the mightiest monarchs of his time. They survived forty years of wandering in the desert, surrounded by hostile foes, and became the victims of drought and storm, heat and cold. When they finally became anchored to the soil again they settled in a sort of a corridor by the Mediterranean Sea where they were tossed back and forth between the great military powers of the Nile and Euphrates Valleys. Here their fortunes rose and fell with their varying attitude toward God.

These people have never been so much noted for their political and military achievements as for their conquests and contributions along other lines—in the fields of religion and ethics. Out of the line of this Syrian girl came great lawgivers, noted priests and kings, and greatest of all, a long line of prophets who reproved the people for their failing faith and who expounded a knowledge they received from God. Through their race we received our Bible, our Christian institutions, our Western civilization, and, above all, our Saviour to whom we owe all we have and are.

History tells us little about Rebekah. All we know about this great woman has to do with her marriage, the birth of her two boys and that unfortunate episode in the family which made it impossible for one of her sons to remain at home. Somewhere this boy, Jacob, had received a strong and rugged character, an understanding of right principles, and a knowledge of God that stood him well in hand in later years when his great trials came upon him. When one considers how badly his mother felt about Esau's apostasy it is not unreasonable to believe that Jacob may have received his strong qualities from her, whose virtues were unextoled like those of many of the great heroic souls whom we call our mothers.

But the descendants of Rebekah did not exhaust all the fields there are to conquer nor solve the problems of the world once for all. Today there is need for other women to become the mothers of a race like the Hebrews, whose sons and daughters will be ready to occupy and possess the gates of unrighteousness. Today we stand in danger of losing some of the most fundamental principles of human relationship, because some of the most elementary laws of righteousness are being challenged or discarded.

Nations have set a bad example to individuals by saying in practice that it is not necessary to honor debts honestly contracted, nor to be bound by contracts, the provisions of which have become inconvenient. In other words, it is not necessary to make one's word good and to be honest. Men who are moulding the character of the generations who will direct the affairs of the world in the future, say that there are no such things as enduring and constant principles of right and wrong. The sanction of the masses in each age, they say, determines what is to be considered the standard of ethical and moral conduct of its time. God, they hold, is not a person but a concept that exists only in the mind of the individual, and as time goes on this concept changes and human conduct will vary in accordance with these ideas and beliefs.

What will one or several generations of such thinking and teaching do to our social order? What will happen to our characters when the idea of responsibility to a personal God is removed? What will occur to our instinctive desires for personal and private property when the principle of honesty and the sacredness of one's promise is no longer held essential? What will happen to our liberty, which we prize so highly and of which we hear so much, when the word of nations can be repudiated at the convenience of its lawmakers and the powers that be? And what will happen to our homes, and who will nurture and rear our children, if the moral teachings of Scripture, that give stability to our homes and assure right training and right living to those who need the guidance of a steady hand and a strong, clean mind during the years when they are learning to live—what will happen if these teachings are not held essential? A person dare hardly conjecture what will happen—chaos, crime, lawlessness and disorder will follow.

Today the crying demand is not for some one to teach the children of this generation the deep things of philosophy or theology; these things have their place and there are plenty of people who are doing it, though they probably create as many problems as they solve. But there is great need for some one to teach the simple, homely virtues, which to some may seem too commonplace and elementary to talk about. If this is to be done it will likely devolve upon the mothers to do it, and those who will venture to undertake the task will need to begin early before the children who are intrusted to their care will fall under the influence of those who talk loosely about God and about the fundamental principles of human living.

The mother who does this will be too wise to draw her ideas from people who have forgotten the Lord or who speak lightly about the great enduring principles of righteousness that have given stability to society since time began. She will teach again that it is noble and dignified to work and to provide for one's own needs, though the occupation may be humble and lowly esteemed. She will insist that it is honorable to live within one's means, though that may require a humble home and a meager living. She will instruct her children that it is better to be content with such things as a person can have, rather than to live beyond one's means and contract debts that can never be paid. She will be too wise to let them have their own way while they are immature in judgment, deficient in knowledge, and without experience in the ways of life. She knows that knowledge can be acquired through teaching and will not be misled into believing that it is necessary for young people to explore all the fields of sin in order to learn the evils of it. And, above all, she will teach them that sin is a reality and that the consequences of it do not end with this life unless there is provision made for it through divine grace. And finally she will instruct them to solve all their problems in the light of what happened on the cross to that lonely man of Galilee, a descendant of Rebekah, who died that we might have life and who said regarding His teaching:

> Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Matthew 7:24-27.

Goshen, Ind.

MY EXPERIENCES DURING THE WORLD WAR

VII. Discharged

By Elam R. Hernley

This installment concludes this interesting series of articles on the experiences of our brother in the World War over twenty years ago. They are a sample of what many others endured for conscience' sake. We trust that these messages may have been the means of strengthening all who read them in the nonresistant faith of the Gospel of Christ.

It was most welcome news when we learned that the war had come to a close. We were glad to know that the nations had finally decided to live at peace again. It meant the end of merciless strife and bloodshed. It meant the return of soldiers from the battlefields in France. It also meant that the soldiers in camps and the C. O.'s on farms and in camps would soon be discharged. With eagerness we looked forward to the time when we could be at home again.

When Harry Hershey and I returned to Camp Lee from Holly Dairy Farm early in January, we found the C. O.'s under quarantine because of influenza. That meant we had to remain there until the end of the quarantine, which lasted a few weeks. Not long after returning to camp Harry contracted the "flu" and had to spend about eleven days in the hospital. While Harry was in the hospital James C. Robinette, a C. O., died there as a result of influenza. We also learned that a brother of one of the boys who remained at Holly Farm, died in Norfolk hospital of the same disease. Ira Stevanus, another C. O., was seriously ill in the camp hospital for quite some time but finally recovered. We took special precautions to prevent the spread of the disease. We also underwent a medical examination about a week or more before we left camp.

On January 15 we had the pleasure of a visit from Bro. J. S. Shoemaker, father of C. B. Shoemaker. He arrived at the barracks while we were on a hike. In the evening he spoke to the C. O.'s. He read the first chapter of I Peter and gave some thoughts on the chapter. Then he quoted I Cor. 16:13 and gave a few remarks on it. This was perhaps the last visit by any Mennonite minister during our stay in camp. After the meeting C. B. accompanied his father to Petersburg, Va., where they spent the night.

C. B. and I spent Saturday and Sunday, January 25th and 26th, in Richmond, Va., where we attended several religious services, including an evangelistic meeting conducted by Billy Sunday and Homer Rodeheaver. The next Sunday we spent with the boys on Seward Stock Farm near Petersburg.

On Monday, Feb. 3, a number of us went to Camp Personnel Office to fill out qualification cards, and in the afternoon we were mustered out. On Feb. 6, 1919, ten months after arriving at Camp Lee, my camp experience came to an end. Shortly after noon I received my discharge, on which was written, "This man is a conscientious objector who has done no military service whatsoever and who refuses to wear the uniform." At the bottom were printed these words: "Is not recommended for re-enlistment."

No doubt many a man would consider it a disgrace to receive such a discharge. I know that many soldiers worked for advancement in the army and were proud of their records. I also know that C. O.'s were often called cowards or "yellow" and were despised by many army men. Nevertheless, I see no reason to be ashamed of the fact that one is not recommended for re-enlistment in the army as a result of his conscientious scruples against war. It matters not so much what men think of a person; the important point is whether he is doing the will of the Lord

Shortly after receiving our discharges we left for our homes. C. B. Shoemaker and I tried to get a stopover at Washington, D. C., to see points of interest, but failing to secure it, we simply changed trains there and arrived in Scottdale, Pa., next morning at 8:30 o'clock, glad to be at home once more and thankful that we were no longer subject to military authorities.

* * *

As I think back over the experiences of those ten months, I recall how much I depended upon the Lord's help, and feel that it was only the leading of His Spirit that enabled me to stand for the right, even though there were times when I lacked the faith I should have had. I am glad today that I am not guilty of the blood of anyone who lost his life as a result of the war.

Sometimes I wonder what it will mean to nonresistant people who may be drafted in the next war. It is our hope that the time will be far distant when this nation shall become involved in another conflict, but we have no guarantee that such will be the case. The trials of the future conscientious objector may be more severe than those of the past. Nevertheless, the principles for which we stand as taught in the Word of God, are eternal principles and we believe they will be upheld steadfastly as long as His followers remain on earth.

Recently I was asked why Peter had a sword at the time of Christ's betrayal, and why the Lord permitted His disciples to take any swords with them as told in Lu. 22:36-38. Apparently, He wanted to teach the disciples, particularly Peter, a concrete lesson. Impulsive Peter seemed to feel it his duty to protect his Master when the mob came to arrest Him, so he cut off the ear of the high priest's servant. Immediately the Lord healed the ear, then uttered these words: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52).

As these words are being written the newspapers are filled with reports of the spread of the European conflict, now in progress, to the Scandinavian countries. We do not know how much farther it will spread. Naturally every sober-minded peace-loving person has no desire to have any part in it. Regardless of which side proves victorious in the end, both sides lose heavily. It is to be regretted that those in authority cannot come to terms through negotiations before they resort to wholesale bloodshed.

In conclusion I wish to express my sincere conviction that the principles of peace and good will toward men, as set forth in the Bible, should be not only taught but also put into practice by every person who claims to be a follower of Jesus Christ, the Prince of Peace.

Scottdale, Pa.

THE SECRET TO SUCCESS

By John A. Hostetler

Loving parents covet for their children a life that is full of the best that the world has to offer. To achieve their purpose they struggle, toil, plan and sacrifice. Looking into the past we see how some have remained at home and have worn shabby clothes that their children might go to places dressed up in attractive clothes. Many of their lives were stripped of even occasional innocent pleasures in order that their sons and daughters might study music or go to college. A resolution that "I'll never let my child miss all that I missed in life," prompted them to live their lives in this hope for their children.

We are all bound by one common purpose —the desire to get all we can out of life. We differ not in purpose but in method. We are all desirous of reaching the city but we choose different roads.

The criminal who walks to the electric chair, the miser counting his coins, the youth driven by the lusts of the flesh, the lonely adventurer on the mountain side, and the preacher in his pulpit—all turned their faces to the world to get something out of life. Their roads led far afield, their achievements and accomplishments varied widely, but they all aimed to live life in a way that they thought would be most worth-while for them. The stories of their lives tell us that our usefulness, our joys, our contentment, depend upon the wholesome conception of how to live and to get the most out of living. How, then, shall we find the golden treasure?

The average family in America possesses comforts and luxuries of which ancient kings never dreamed. How poor and small was the lot of our richest grandparents in comparison with ours? As youths they never rode on streamlined trains, never flew in the heavens above, nor sped home from a party in an automobile that furnished music of one's choice and hot air of a desired temperature. Grandmother washed and baked by hand, and Grandfather shaved with a straight blade razor. Yet those poor grandparents, sitting by their fireplaces, got as much out of life, if not more, than this present generation. At least fewer of them were sentenced to institutions for the mentally unwell, suffering from boredom and nerves, than are sentenced today. In comparing what they possessed with what we have, we ought to get much more out of life, if luxury brings satisfaction; but we do not. Luxury does not bring satisfaction. Our Saviour says: "A man's life consisteth not in the abundance of the things which he possesseth." Man's life becomes so wrapped up in his possessions that he is lost in them. They become essentials to his living. And that which is a luxury one year becomes a necessity the next. Luxuries then cease to exist for him.

The journeys that men once planned so carefully and minutely, and which were not only big events in their lives but in the community, are now little trips taken after dinner. We are away from our homes so much that we cannot content ourselves in them, yet our stay-at-home grandparents possessed something that our "going places" is not giving us. We are finding that the speed king is a king without a throne.

Getting the most out of life means going deeper than the physical; we must sound spiritual depths. It is not by encouraging our nerves to be sensitive to response, but by cultivating a sensitiveness in our spirits that we find life's best.

Remember, if Christ were on earth as you and I are today He would be extremely successful in whatever He would be doing. Whether He were a farmer, in business life, a mechanic, an engineer, or a carpenter, He would be the very thing that our innermost heart's desire is or, in other words, He would accomplish the thing He came to do.

If we are citizens of the kingdom of God and of Christ, naturally we submit to the rules and commandments of that kingdom. We are citizens of the United States, hence we submit ourselves to the rules and laws of our country; consequently we are protected by the government. If we disobey the laws of our land we are punished for it and are no more good citizens. We are looked upon as criminals and outcasts, disregarding the government. How much more are we separated from God, the All-wise Creator, when we profess to claim Christ and fall short in what we are professing. Certainly God is a righteous judge.

"No man can serve two masters." We are either growing in our profession or losing out. We are either building up the church of Christ or helping to break it down. There is no such thing as standing still in this pilgrimage. We are either going forward or backward in our profession. We are serving one master or the other.

We get the most out of life only when we put the most into it, but not if we put the most into it with the thought of getting the most out of it. Note Jesus' words, "for my sake." The man is not to do this for his own sake, but for the sake of another. It is important that we have a high ideal that prompts this service. Life's best treasures are reserved for those who forget their desires to excel and concentrate on their purpose to serve.

Jesus stated explicitly His purpose in coming into the world. He did not come to get the abundant life; He came to give—"I am come that they might have life, and that they might have it more abundantly." "I am the good shepherd: the good shepherd giveth his life for the sheep."

The ideal that dominated His life was not, "How can I get the most out of life?" but, "How can I put the most into it?" This is the secret to the way to get the most out of life.

While it is true that those who get the most out of life are those who put the most into it, this warning needs to be added; one must be sure of his motive. If the motive behind service be ultimate self-reward, if the generous service and pleasant smile be rendered with the thought of what it will get, and not what it gives, disappointment will inevitably follow. As one remarked, "I have been kind to every one because I want to have them return kindness to me, but my efforts have been in vain. I am disgusted." This is what should be expected; for anyone who is pleasant and generous for a selfish motive will discover that he has not deceived others but himself.

Many prophets and Christian martyrs had so lost themselves in a great cause that they gave themselves with no thought of earthly reward or gain. The man, according to Jesus, who would save his life has no thought of saving it. He loses it. But in losing it he saves it. He gets the most out of life when he goes out to serve, prompted by an ideal that goes far beyond one's selfish interest.

When a person who has had a religious background attempts to sin secretly, or put a small offense over on his religion, his religious mind retaliates. When the person persists in living religiously and wickedly at the same time, he is trying to serve two masters, and a conflict is inevitable. The result may produce an abnormal condition in the mind. Here again it was not religion but an enemy to it that produced the disturbance and consequent results.

You will notice that when Jesus called a disciple to follow Him, He demanded a clear-cut committal. "Leave all and follow me," were His demands. Jesus knew that only those who broke from "all" could follow Him.

"If God be God serve Him; if Baal be Baal serve him." There can be no halting between two opinions. If a young man who loves his riches would make Jesus master of his life, he must sell all and give what he has to the poor. A new object must dominate his af-

(Continued on page 147)

Our Home Circle

MOTHER IN THE HOME

By Erma Miller Erb

Both messages in this department are timed to appear during the month in which our nation celebrates Mother's Day. We are sure that they will be read with interest by all, not only because of our interest in Mother's Day but because the truths which they bring out are applicable at all times.

Ever since Galileo's discovery in the cathedral of Pisa—when he watched the measured oscillations of the chandelier suspended by a long rope from the roof—man has used the pendulum as a timekeeper. Although many modern timepieces no longer fascinate us in this visible way, yet beautiful old clocks have been carefully preserved by families down through the years. How we admire their stateliness and beauty—be the case of satiny walnut or mahogany—as the pendulum swings majestically back and forth, and time is measured again and again, just as it was when surrounded by other faces and other scenes.

There is one space on the arc described by a pendulum that coincides exactly with a plumb line and only one and that with or without stopping. At the two extremes of the arc the pendulum is so far away that there must be an actual stop before it again resumes its approach to the plumb line. Here the comparison ceases. The thought that intrigues us is that there are angles of difference all along the arc described but there is only **ONE** place where the pendulum points directly to the earth's center—drawn by the force of gravity—and that is at neither of the extremes.

These differences in relation to the plumb line crudely symbolize the different positions occupied by the mothers in our homes. The mere fact that one becomes a mother does not mean that one is a mother in the true sense of the word. To the stopping place at the end of the extremes we relegate those mothers who simply do not function at all, as such, and often do not care to do so. We leave room at the extremes for the domineering dictatress and her opposite, leaving the loving personality in the middle. As the plumb line points toward its attraction—the earth's center—so the mother on the plumb line points toward the motivating influence of her whole life and being—God. The perfect Being is God, not she, because there is no perfect mother.

"Whoever thinks a faultless piece to see
Thinks what ne'er was, nor is, nor e'er shall be."

But there are mothers, who although definitely faulty, have their hearts so attuned to God that we can safely say that they occupy their brief period of time—on the plumb line. They occupy their place in the home, loved and beloved for what they are, not just for what they do and how much they can give and what sacrifices they make. By way of digression, sacrifices regarded as such become merely unwilling contributions.

Quoting our president: "The spirit in the home is the most important influence in the growth of the child." Mothers do control this spirit—the atmosphere of the home. If any of us doubt that statement we can easily check up on it. Perhaps we have done so many times, unintentionally. Start in early in the morning. Begin complaining about something. Be sure to keep it up—and then observe how quickly the home atmosphere is charged with the same spirit, and vice versa, start out the day determinedly sunny and optimistic, even though you feel you have real cause for pitying yourself. It works! Those mothers who courageously and lovingly keep the home atmosphere cheerful, as it should be, will reap the results in the character of the children who now breathe in this atmosphere, perhaps subconsciously. A missionary's son, one of the most optimistic and friendly young men of today, has developed a philosophy of his own that would work wonders in the cynical attitude of many a present-day youth. It is this—"Believe every man you meet a prince until he proves himself otherwise." He numbers his friends by his acquaintances. Back of it was a happy childhood, understanding parents, and a home where even the neighbor children gathered. An atmosphere of envy, criticism, and uncharitableness will produce lasting results in the same way. Thus far we recognize that it is love which produces the right home atmosphere. We find, too, on the plumb line that there are definite aims to be realized and there is need of discipline—but it is a discipline based on self-discipline.

The only extremes we will consider in this brief article are the two contrasts—aimlessness and much discipline, but little of self-discipline.

The first extreme was once aptly described in a word picture of a timorous individual meekly embroidering a sampler "Little and unknown, loved by God alone"—however an inaccurate picture of the ancestress it was supposed to describe. Here we find the mother afraid to voice an opinion—whose overworked phrases we are familiar with. "Just as you want to;" "Whatever you say." Isn't it, after all, just following the path of least resistance—doing what is easier by quenching promptings of conscience and duty because it is a bit hard to do? Is it fair to the child? Perhaps we have had the experience of plunging ahead and saying what we so clearly felt was our duty only to be gratefully thanked then or later and even asked why we didn't say anything before. Almost we missed the opportunity of helping to stabilize an undecided child. Possibly as much evil is wrought by utter passivity as by dictatorial means. One of the greatest benefactresses of our age, Mme. Curié, did not believe in teaching anything religious to her children but said she would not oppose it if they believed of themselves. At the end of her noble, unselfish life, knowing of her fear of going out into the unknown, her daughter untruthfully told her she would not die, and thus she slipped out at the end of her useful life to meet her Maker unprepared. We read in the Bible that Eli's sons were not restrained. Is it love that keeps one silent when a child should be restrained? Would we idly weave daisy chains while our children play near the edge of a precipice? And yet if they should fall over the edge that would be only physical destruction. Do we neglect a sick child? Peculiar paradoxes seem to exist here. Unselfish mothers produce selfish children, mothers too sweet and insipid have most undisciplined children. A student asked why so many psychologists have such unruly children. Theory is not put into practice. It takes too much effort. Next to saying nothing at all is the vain threat, "Now if you don't behave I'm going to do so and so"—being most definite in what is promised but never carrying it out. Here we find too the mother who says she doesn't set her mark high for her children, then if they don't attain it she will not be disappointed. Mothers, let us forget the easy present for ourselves and set our aims and ideals even higher.

The other extreme is the possessive, domineering type who is always right. If some of the ancient laws of our own land were invoked these would be law-breakers—common scolds. There is so much discipline here, but woefully little self-discipline. This individual could so easily pray, "Use me, O Lord, but please use me in an advisory capacity." Often there is no principle whatever involved. One little girl in a family of four had blue eyes—the other three had brown. Each winter she begged for a blue dress but got brown, the same as the others. Until she was of age and earned it for herself, she did without a blue dress. This was only a material thing, however, and easily forgotten, but how about the tyranny of invalidism for instance, by which mothers so often single out one or more children keeping them at home to care for them until such a time that they are misfits when they get into their life work because they are then too old. Should our self look so big to us that we **demand and demand** attention and support until we have cheated our children out of the years that never come again? What would have happened, when Jesus at twelve years old reminded Mary that He must be about His

Father's business, if Mary had been this type of mother? Surely, our children owe us respect and loving service but not to the point of decision away so that in later life they are of blasting their futures and taking their rights not even capable of making their own decisions. If we are near these extremes let us lose self, ask ourselves if we really are motivated by the drawing power of God, and in earnest change the atmosphere of our homes and get back to the plumb line. The expression recently made by a visitor in a lively home with a large number of children illustrates that home atmosphere: "It seemed just like company, but only the family was there."

This intangible something of home and mother is poignantly expressed in the following poetry.

"Shining floors—
Braided rugs—
Candles, drooping roses;
Brown wool shawl,
Old soft shoes,
Books, one on the other,
High, smooth beds visible
As a white door closes.
Hoffman's 'Christ'—
Folded quilts—
Mother — **Mother** — **MOTHER!**"

—Miriam E. Sieber.

Wellman, Ia.

MOTHER'S EXPECTATIONS

By Bettie M. Keener

I see homes—many, many homes, rich and poor ones, thrifty and otherwise, in palace and cottage—where young men and women are standing with hand on doorlatch ready to say farewell. They are saying good-by to the old fireside, they are leaving their beloved room upstairs where they stored childhood treasures, leaving the family circle in the dining room where many family talks were enjoyed; leaving the library with its shelves of books and stacks of familiar music. They are saying good-by to the family altar and pressing a kiss on father's and mother's cheek.

Why, and for what?

They are ready to step into their own ship—to venture onto life's sea in another boat which they want to steer for themselves. Because there is a call and they must answer, they want to go.

We look beyond the present, beyond the old home, down the long narrow lane of life before them. No doubt many of them look back through misty eyes and cry—

"Visions of childhood! Stay, oh, stay,
Ye were so sweet and wild!
And distant voices seem to say,
'It cannot be! They pass away.
Other themes demand thy lay,
Thou art no more a child.'"

Then lifting their hearts and heads they brave the new world where they find their place and their work.

Mothers, what are we expecting of them—this army of young men and women? They are not going out to meet a visionary or fanciful world, but practical realities, stubborn problems, and hard work. For this they need a divine Father, and we expect them, first, to be Christians. Oh, I trust we have done our part in equipping them for the life so untried by them! Are they going with their hand in the Master's hand? If they are fully in His care we may trust them and expect great things of them, for He is able to make all grace abound toward them, that they always having all sufficiency in all things may abound in every good work. II Cor. 9:8.

We expect them to remember us in the old home, where we are left without their companionship and help as we used to have them. We look for them to honor us with thoughtfulness of our needs, with respect to their training, with beautiful lives that make us happy and with useful service that God can honor.

We expect those that marry, to marry well, and then to blend their life with another one, that it may be a beautiful harmony of characters. A monotone is not musical, but many tones blended in one grand harmony thrill the soul. Two colors, when put together, may shade from deep to lighter into a pleasing effect, as the colors of the rainbow—suited together without a clash.

God has created us with the possibility of blending our life with another in a way that makes both lives more beautiful. We do not love those who are exactly like ourselves. That would make a monotone or one plain color. Suitable differences tend to mellow extremes and throw a radiant light upon the canvas of life. Even the difficulties we meet with pick at the heartstrings and set the cords to vibrating that may send out sweet music—if the Master Hand keeps the harp (heart) in tune.

We expect our children to practice the virtue of self-control, keeping their bodies sacred for the Lord ("For ye are bought with a price"), totally abstaining from all strong or questionable commercial drinks, being simple in daily living, and temperate in eating, for the glutton has the same destiny as the covetous rich man and the drunkard.

We expect them to be healthy, as far as they are responsible, and health depends very largely on a temperate life. Success in any walk of life is greatly enhanced by good health. We want them to be efficient. We want them to be rugged—used to hardships that make the blood flow briskly and exercise all the muscles. We expect them to work, and work hard. It is honorable, lengthens life and insures usefulness.

We expect them to be thrifty and economical and to live within their means. If they are temperate and hardworking, with Christian ideals established in their lives, they have a good foundation for a prosperous, useful life. Thrift, economy, and liberality walk hand in hand. The Lord needs money to spread the Gospel, and He needs good beds and comfortable homes for His evangelists. The widows and orphans need sympathy and help. There are many occasions in a community where help and comfort are needed. Some people can always be depended upon at such times, and we want our children to follow their examples with open hands from warm hearts.

We also expect them to be more than merely good citizens. We want them to live the second-mile Gospel, thus avoiding difficulties with brethren and neighbors. Somebody must be lenient and let the other have his way. Somebody must do more than his part of the unpleasant work. They also need sometimes to have broad shoulders to carry unjust blame and to exercise humility in human relationships in order that others may not feel crushed. It is such an one who can be a peacemaker and that can comfort the unfortunate. It is such who can be heard when speaking to sinners, and whose lives are a benediction.

But no one can be so good and gentle but that he will sometimes suffer from the ungodly or be tested by the nominal Christian. There will be instances when they must stand alone for principle. We mothers are thinking about the possibilities of our children needing to suffer the horrors of war and standing the tests of their convictions for the Gospel of peace. We are praying that they may be stable and that they may not be tried above that which they are able to bear. The Lord has promised this.

But will war bring them their supreme test of faith? When they leave the broad road for the narrow way there is no guarantee that they will be unmolested by the traffic on the enemy's road. The devotees of the world run onto the King's Highway and warn the pilgrim of the follies of traveling on such a dangerous route. They warn of the sufferings and of the unreasonable self-denials. They try to show the pity of wasting brilliant talents on causes and people that will never bring them prestige in life or success in business. The prince of the eunuchs tried to show Daniel and his three friends the danger of disobeying the king's request—danger to themselves and to him as the one who was to nourish and train them for a high place in the king's service. But they refused the dainties and the wine from the king's table and, behold the honor bestowed on those brave boys who were willing to die rather than to compromise and to defile themselves!

(Continued on page 147)

FAITH OF OUR MOTHERS

Faith of our mothers—hold it true
As morning star in heaven's blue,
As peerless pearl from ocean's bed,
As guiding light seen far ahead,
Faith of our mothers, blessed faith,
It shall be ours to hold till death.

Faith of our mothers—hold in trust
That which is true and pure and just,
Her loving thought and constant prayer
For those held dear who leave her care.
Faith of our mothers, blessed faith,
In holy hope, we'll hold till death.

Faith of our mothers—hold in love
This sacred treasure from above,
God grant it grace upon its way,
O'er wandering souls to hold its sway.
Faith of our mothers, blessed faith,
Triumphantly, we'll hold till death.

—Jeanie Stewart Hall.

MISSIONS

MY PERSONAL TESTIMONY

By Una Cressman

The following message was delivered at the farewell service held for our sister, as an outgoing missionary, at Kitchener, Ont. Sister Cressman is now in Argentina, having arrived on the field safely sometime in March. May the Lord bless her service there to the honor of His name and the salvation of souls.

It is a privilege to testify of God's wonderful love and mercy in that He sought me and saved me early in life. I thank Him for His close companionship in guiding me.

Early in my Christian life I realized that God had a plan for my life, because He has a plan for every child of His. I did not know what His plan was concerning me, but quite early I became missionary-minded, and this continued to follow me. The peace which I enjoyed as a Christian was so great that there came over my soul a spirit of compassion for those people who lived in heathen and neglected lands where they did not even as much as know of a Christ that they might believe in Him and thereby unburden their load of sin. Other places they knew of Christ but not as a Saviour. My heart was saddened; I desired to go and tell them.

The South American field became of special interest to me, strange as it may seem. Although I had heard returned missionaries from India and Africa speak of the need in those countries, none had quite stirred my spirit and made the same impression upon me as Mr. Storey, a returned missionary from South America did, who spoke to us at different times in our church on the neglected people of South America who were putting their faith in a false hope. Maybe I was more touched and sympathetic toward South America because so few seemed to have turned their faces toward work in that field. "Perishing, perishing, Jesus would save them, but there is no one to tell them, perishing, perishing," were the lines of the song that lingered in my heart long after they escaped the lips of the missionary that sang them. A conviction gripped my soul that I should give my life to that work if the Lord would open the way for me.

At that time our own denomination had not yet established a mission in that continent, but I was among those who were praying that one might be opened. A number of years elapsed from that time until Bro. Shank and Bro. Hershey went to South America in the interest of establishing a Gospel mission in the Argentine. My heart rejoiced. It was not with little interest that I kept myself informed of the work and workers there as much as possible through the reading of the church and Sunday-school periodicals. Later when Sister Hallman (with whom I was personally acquainted) and Sister Gamber left to go into that field, a longing to prepare myself for that work was increased.

But as far as I could see it was hopeless that I ever would be able to render any service in that field personally. I realized that I didn't have the training and education that would be necessary for such a work; neither did it seem possible that I ever would get it.

At the age of thirteen I finished my public-school work. From then on my time and energy were limited to the task of helping at home with the daily and yearly household duties of a large family. While I did enjoy school, I was resigned to remain at home and take my place there at this time. In fact, I wasn't very much high-school minded, since there weren't many country children then in our community who went to high school.

At the age of fourteen, when I became a Christian, there was created within me a deep desire for active missionary work within the church. This desire was created by means of reading the Bible, missionary biographies and autobiographies, and other religious reading materials as they were handed out by the Sunday school, and also by means of the missionary messages as they were brought to us by returned missionaries. As I mentioned before, the messages that were brought to us by Mr. Storey rooted into me a deep compassion for the South American people. One evening he called for volunteers for that field, to which call I responded in all my timidity. I doubt whether anyone that was present in that audience would still remember the response I made, because I wasn't the kind that made an impression on anyone. But God works from within. I was obedient to that voice within, and it strengthened me. However, to me the view was altogether obstructed in seeing a way open for me to go into that field. I was firmly tied down to the tasks at home until I was twenty-one. It was a long waiting, but I had the faith and confidence in God that He would lead me into the path that He had planned for me. Today as I am ready to enter that field, for which I had a conviction, I look back and marvel how graciously God has led me step by step.

First, God blessed me with a will to do His good pleasure. He then led me by the hand and opened or closed the doors before me as He saw fit as I approached them. There were stops and crooks and turns here and there which obstructed my view many a time, but by clinging to His promises through faith and prayer I kept following my Guide, knowing that He doeth all things well. One of the Bible verses which became very precious to me along the way was, "In all thy ways acknowledge him, and he shall direct thy paths." What a reposing rest it was for the soul to know that if we acknowledge God in all our decisions then He would direct our feet!

God knew the way I was to take from beginning to end. He knew my weaknesses, and He knew the experiences which I needed to strengthen me and prepare me for the particular task which He assigned to me.

In a brief way, I shall endeavor to touch a few high spots along the way which were the turning points in directing me towards my present decision.

After I was twenty-one I was released from my duties at home. I directly turned my interests toward school with the aim of preparing myself for some definite Christian work. The door opened for me to go to Goshen College where I took all my academy work.

At that time I had a great weakness in that I was prone to doubt whether I was doing the thing that God wanted me to do whenever I took a definite step. So in order that I might definitely know that it was His will that I should take this step in going to school and not doubt afterwards when there were steep grades to be made, God stopped me when I got to the United States border. I was turned back home by the immigration officer because I was so situated that I had to work my way through school. For two weeks I was at home under a pressure of uncertainty as to what decision I should make. I prayed much and leaned hard upon the Lord that He should show me whether I should make another attempt to cross the border, or whether I should remain at home and content myself by hiring myself out to do housework. It looked so hopeless to try to cross the border again, when I had appeared there the first time with all my immigration papers and credentials that were necessary, and I still had to work if I wanted to go to school.

Before I made another step which had to be made without much delay, I put the matter before the Lord in a very definite way. It was shortly before I set out to go to Goshen that some very congenial people offered housework to me and which I was now considering very seriously to accept. But whether this was the thing for me to do, I did not know. So to make sure as to what the Lord's will was concerning me, I said, "Lord, if this place for housework is still open for me, I will consider it an answer to prayer that you want me to stay here; but if it is closed I will make another attempt to cross the border. If that door opens I will then know that it is your will that I should go to school at Goshen." Divine providence had it that the housework had already been promised to someone else. Without delay I was on my way to Goshen the next day. Instead of being allowed to go straight through on the train when I reached the border, I had to remain there at a hotel for the night in order to see the chief official in the morning. The next morning I was at my post at the appointed place and time, wondering what the answer would be. The official looked at me but asked no other questions except where I was going. I told him, and he told me to go on. There was not any trouble.

Now I had barely gone from home when the people to whom I had applied for housework telephoned back and said that their plans had been changed and they would be glad if I could come. But I was gone. This was a fork in the road which if God had not closed the one road I would have followed altogether a different course in life.

God promised in His Word, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." He certainly has done this for me all along the way.

The above experience which I just related strengthened my faith and confidence in God so that I could work with a will, never doubting whether I had taken the right step in going to school. He was my never-failing Comforter and Guide in helping me over all the rugged ways in working my way through school.

Just as I was completing my third year of academy work, God called a halt. My sister, who also was going to school at that time, took sick suddenly and had to have an emergency operation. This was altogether a new experience for either one of us. This experience which caused both an added expense and loss of time, set her back in her schoolwork. At the end of the term I too felt that I needed to take a year off and work so as to get myself more firmly on my feet financially. It was through this experience and during this time of waiting that we both had made the decision to enter a nurses' training course. In making such a decision I almost surprised myself, because the very sight of sick people used to get the better of me so that I would be of no use to them. But here I was with only one more year of schoolwork to put in in order to get my academy diploma. What shall I do then? was the question. I had to make some kind of decision. By getting in close touch with the hospital and nurses I saw the noble and helpful service that one could render in that profession; and also by rubbing elbows with others who had interests in taking up such a profession, I was convinced that this was the thing that I should do. I therefore entered my fourth year of academy with that in mind.

I had looked to the Lord for help in making such a decision, and then I also looked to Him to direct me to the place where I should take this training. In taking everything into consideration, I chose to go to La Junta where our own church hospital was. There I figured I would, in addition to the professional training, also receive a Christian training which I decided would be an advantage over many other hospitals which may be closer by and give the same professional training. Since I had met all the requirements necessary to enter there, as well as plenty of encouragement from others to go there, I felt it was the Lord's will that I should go there. As I look back I feel that this training has been a real help to me in preparation for the work which I am about to enter.

It was there where Sister Gamber, who was our superintendent of nurses at that time, and with whom I will be associated in South America, learned to know me as a nurse. It was there also where I contacted Spanish people and learned a little about their customs and manner of living. It was there also where I experienced what it means to be away from home and not to see a relative for several years. The country, too, I was told by someone of authority, was very similar to that of La Junta and its surroundings.

While at that time I didn't realize that I was being prepared for South America, I know now that God was definitely guiding me towards this field. While I was at La Junta I didn't have the least idea that I was ever going to South America, because there was no demand for nurses in that field at that time. However, I still recognized the fact that I owed my Lord a life of service, since it was He who gave me the wisdom, strength, and ability to acquire this training, as well as leading the way before me in breaking down all barriers.

It wasn't until the first year that I had come home from La Junta that my mind was again in a small degree turned toward the South American field. Sister Gamber was then planning to return to the Argentine and open up a work in the nursing profession among the natives in our mission district. Her plans were to have another nurse come and help her after she had the work started. Word reached me that I was one among those that were suggested. However, nothing was said to me officially. In the meantime I was trying to get myself situated in doing private duty nursing in my home district; but all the time I felt as though my place was to be somewhere else.

About two years later, shortly before Sister Gamber left for South America, she met me and told me her plans. She then asked me whether I would consider to help her in her work when she gets started. She asked me to think and pray about it. This suggestion coming straight from her lips came to me rather unexpectedly and suddenly at that moment. It was as though my former dreams were making steps toward breaking forth into reality. I promised to think about it, but at the same time I could hardly see how anything like that could materialize. There were other nurses that I thought were more capable than I was, and who also had a college education; so I tried to release my mind from thinking too much about it. Try as I would to divert my mind toward something else, something within me kept me reminded of South America. Throughout that year I became very much discontented in private duty nursing. I felt a need for a preparation to serve in a larger way. Without much planning ahead, but with a deep conviction, I went to Goshen College again and entered the second year college class.

It so happened that Sister Miller, who was my nursing instructress at La Junta, entered college at Goshen at this same time to complete her college work. One of the first days we met she informed me of the letter she had received from Sister Gamber stating her earnest desire for an associate nurse in South America. Sister Miller appealed to me to offer myself for the work. She didn't know at that time that this was a matter which had been resting very heavily upon my mind. However, this appeal from Sister Miller was a source of encouragement for me to take a step forward in making my desire known to the Mission Board.

Even after having been accepted by the Mission Board, world conditions became such so that the way became rather hazy for a while as to whether I would be able to enter into this field of labor. However, the door opened, and I must confess that this time of waiting has also been a time of strengthening. There is a peace within my soul which I can witness comes to all who are in the center of God's will.

After experiencing God's abiding presence all these years I am going to the Argentine with a joy and a confidence that He will see me through.

All that may seem to be a sacrifice in leaving the homeland to go into a foreign country is hardly worthy of being called a sacrifice when in return I am receiving a greater portion of His love.

Whether God calls for our services at home or abroad He rewards us according to our obedience and faithfulness to Him, and to the work to which He has called us.

Your prayers are solicited in my behalf that I might be found faithful in the work to which He has called me, both in yielding my best in the work and also by seeking God's guidance that I might wisely dispose of such material gifts as have been entrusted to me, that they may be used in a way to make them count the most in bringing glory to God.

Kitchener, Ont.

YOUR CORNER

Son, go work today in my vineyard.—Matt. 21:28.

There's a corner in the vineyard
In which you may do your bit:
It's the only little corner
For which you alone are fit;
It's the spot where God has placed you:
It's exactly where you sit!
That's the corner of the vineyard
In which you must do your bit!

In that corner of the vineyard
There is always work to do,
In the springtime, in the autumn,
In the dead of winter, too;
In the morning and the evening,
There is always need for you
In your corner of the vineyard,
Where there is so much to do.

In your corner of the vineyard
You may grow some pretty flowers,
That will spread around their beauty
On this grey old world of ours,
And will shed abroad their fragrance,
For your God will give His showers,
And will also send His sunshine
Just to grow such pretty flowers.

In your corner of the vineyard
You may grow the richest fruit,
Hanging down in heavy clusters
From each young and healthy shoot;
Growing large and ripe and mellow,
Drawing life from leaf and root,
In your corner of the vineyard,
Where you wish to grow such fruit.

The Eternal God is looking
For such fruit from me and you,
And His harvest time is coming,
When He'll send His angels through
To gather in the fruitage
To His store beyond the blue,
From each corner of His vineyard,
From such folk as me and you.

—Alexander MacRae in "Scotts Observer."

WHAT HINDUS MOST FREQUENTLY SAY TO ME

II. About God

By Edwin I. Weaver

To say what Hinduism believes about the doctrine of God is difficult. Hinduism is so all-inclusive. You may believe anything, everything, or nothing about God and still be a perfectly good Hindu. You may be an atheist, infidel, agnostic, pantheist, or believer in a personal, approachable God—take your choice. But in general Hinduism is pantheistic. God is inherent in everything. Everything is God, and God is everything. God is impersonal. God is inherent in all nature; He is in a tree or in a stone. He is everywhere and in everything, but in the impersonal sense. It seems so illogical to us to worship idols of stone, wood, gold, mud. These are things that we make with our hands. And since we are the makers of them we are the greater. It were more fitting for the idol of stone to worship me since I am the greater. For how can the greater worship the less? So I told a man last night as he came along near our tent, after having saluted an idol just opposite as he passed it. I said: "Why do you do all this? Don't you know that that is all useless? That piece of stone is nothing. That can't harm you or save you in time of trouble." "But Sahib, in times of plague the whole village comes out to worship this god," he said. "Are the people saved?" "No." "Then why give honor to such a helpless thing?" "Yes, what you say seems reasonable, but our forefathers in Chhattisgarrh have been doing this for centuries." And so custom takes precedence over reason and better knowledge. If this man had not been so ignorant he would have answered as many of them do: "Isn't God everywhere? Then He must be present in this stone also. And so if I worship this stone I worship Him." But this poor, ignorant villager could not go so deep into philosophical speculation; hence he follows blindly caste customs and rules. And as long as he does this he may believe what he pleases about God and still be a respected member of his group.

I sat in a group of villagers one day and was telling them the Gospel, was trying to give them a true conception of a loving heavenly Father who forgives our sins by faith in Christ. But they could not understand my explanation of a personal, loving God. They asked, "Who is God?" and "Where is He?" I tried to explain. Then one spoke up and said, "Who is God? I'm God. God is in everything and is everywhere present, so I also am God." He was merely expounding the Hindu pantheistic theory of God. So I asked the man who spoke up, "Who made that tree over there?" "God." "You also are God. Won't you please make a tree for me?" I said. The rest of the villagers had a good laugh at his expense.

This pantheistic conception of God makes the personal, approachable idea of God as a loving, forgiving, fellowshiping heavenly Father an impossibility. God for the Hindu is impersonal, unapproachable, unknowable. Their god is calculatingly cold and indifferent. But how the human heart longs for a God with whom it can fellowship, who forgives sin, and who loves when all the world forsakes. What a wonderful God we have! Life for the Hindu cannot be made sweet with the sense of fellowship with God. Their god is not that kind of God.

A Sadhu came along the road one day. I asked him, "What is the most important thing in the world?" He replied, "To know God." I agreed. Again I asked him, "How can we be saved?" He answered, "By knowing God." To this I also had to agree, for did not Jesus say, "And this is life eternal, that they should know thee, the only true God, and him whom thou hast sent, even Jesus Christ?" But the difference in our views was in how we can know God. For the Sadhu God was only knowable by spending life in self-abnegation, meditation, and solitude and only a few can attain to it.

Yesterday while I was writing the first part of this article a religious mendicant passed my tent. I called to him to please come and sit down and tell me what he knows about God. He sat down and said: "How can we know God? All we can know is that we are a part of Him. Only the Sanyasis (who spend their time in meditation, having forsaken the world) can know Him."

But this is not our experience. The Word of God says: "WE KNOW that we are of God, and the whole world lieth in the evil one. And WE KNOW that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ" (I Jno. 5:19, 20, R. V.).

But when we speak of the Hindu's belief in God we must remember that it is not so much God as gods. India has hundreds, thousands, and hundreds of thousands of them. You see them when you sit down; you see them when you rise up; you see them as you walk the waysides; you see them in the markets; you see them in the villages; you see them in the cities; you see them in the fields; you see them by the water places; you see them in the dry places; you see them in the houses; you see them outside the houses. Everywhere gods, gods, gods, but no knowledge of the true God.

Native Indian Christian and His Wife

Today as we were cycling on a preaching trip in the villages, we approached a high plot of ground encircled by a high stone wall. Suspecting it to be a worshiping place we entered. Here we found a hundred or two of Hindu gods of all shapes and forms. I had never seen such a collection before. True, some of them were in a bad condition and greatly in need of repair; some had fallen over; some had missing legs, or arms; or other parts of their bodies were missing. But to the Hindu this is no matter of too great significance or concern. My fellow Hindustani Evangelist turned to me and said: "Let's get out of here. The very sight of all these gods makes me sick. When I was a Hindu I worshiped them, now the very sight of them is obnoxious to me."

Why all these gods? If you ask any Hindu: "Are there many gods or one God?" he will be sure to answer: "There is only one Great Spirit." They call Him Parmatma. He is not directly approachable. He is approachable and knowable only through these lesser gods. Just as in India the poor, ordinary man cannot approach the Viceroy, but will have to approach him through a graded series of officials, one a step higher in scale than the previous one, and finally he may get a hearing, but more likely not. In contrast to this the true Word of God exhorts us to enter into the very holy of holies, into the presence of God Himself.

The gist of all I want to say is this: India talks much about God. He is always in their minds and His name on their lips. But the god they know and talk to me about is not the God I know and talk to them about. Their god is unknowable and unapproachable. My God is both knowable and approachable. He leaves His witness in my heart. He forgives my sins. He satisfies that longing to know Him and to have fellowship with Him. He reveals Himself to me. Praise His holy name.

NOT UNTO US, O JEHOVAH, NOT UNTO US,
BUT UNTO THY NAME GIVE GLORY,
For thy lovingkindness, and for thy truth's sake.
Wherefore should the nations say,
Where is now their God?
But our God is in the heavens;
He hath done whatsoever he pleased.
Their idols are silver and gold,
They have mouths, but speak not;
Eyes they have, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet they have, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, everyone that trusteth in them.
O Israel, trust thou in JEHOVAH;
He is their help and their shield.
—Psalm 115, R. V.

Drug, C. P., India.

THE CHRISTIAN CONQUEST OF INDIA

V. General Conditions of Village India

By Geo. J. Lapp

It might be better understood to say "Rural India," instead of "Village India," but all people of India live in either cities or villages. Ninety per cent of the population are villagers and live off the land. They are not all agriculturalists, but in former times each village or cluster of villages was a self-contained unit. The changes that have taken place in the life and sentiment of India have greatly influenced the countryside. The slowly moving millions of villagers have been moved by new ideas and aspirations. However, conditions still exist which make it very difficult for village India to "appropriate new visions and constructively think new thoughts." For them the wheels of progress have dragged very slowly through a veritable quagmire of difficulties from within and from without. But changes have come which give promise of permanence.

Fortunately and unfortunately where small Christian communities exist, converts are cut off from social privileges and in many instances the loyalties of the land. They have become socially and economically disinherited.

Where the Christian communities have become numerically strong and well known, they have gained in influence and are more generally appreciated, and the Indian Christian is not considered a denationalized individual. Consequently, Jesus Christ is not looked upon as a foreigner nor His teachings those of a foreign religion, and the Christian Church in India has become more a part of the life of India. It can also be said that the Christian community has come to be considered a contributing factor in the general social and moral order. It increasingly enjoys the confidence of friends and relatives. The better classes, while opposing the aggressive evangelizing program of the Christian forces in India, hold in respect the Christian community itself. What Christianity teaches and the progress made by the Christian community is better accepted than its extension program.

This has enabled the Indian Christian through disinterested Christian service to wield an influence proportionately far greater than the numerical strength of the Christian community. So also in its attempt to become emancipated from illiteracy, disease, and social evils and to become more receptive to methods that enhance progress, the Christian community has won respect.

It must be remembered that the urge to achieve, on the part of the Christian community, is Jesus Christ in the heart and life of the community. Faithful adherence to His teachings finds expression in an initiative which for centuries has lain dormant among the peasantry of India. This has been due to causes, social and economic, over which the middle and lower classes have little or no control. The stimulus for sustained effort for progress has come from both missionary and Indian Christian leadership.

Those of the Christian leaders who have been willing to identify themselves with the needs of the illiterate, the homeless, the landless, the oppressed, the sick and suffering, and the famishing, and have shown the way to better living and to real progress, and also have, through their ministry, brought about happy results in the interests and lives of people, have won the confidence and gratitude of all classes.

Therefore the Christian community possesses an inherent strength in Christ Jesus which undergirds its urge for progress greatly in advance of that of non-Christian communities. Christian culture and the readiness to participate in life and soul-saving has to a great extent determined the capacity of the community to appropriate new ideas that are in accordance with Christian ideals and has also determined the ability of the community to put these ideals into practical use for its own as well as others' sake.

There is a growing spirit of independence in India. This natural urge for self-expression is becoming organized and more effective through the organized efforts of patriots in the Nationalist Movement. This touches Indian village life insofar as local or regional National leaders succeed in obtaining co-operation on special occasions. Otherwise the villager is content to live his quiet village life. This spirit of independence has also taken hold of the Christian community. This is due to the development of the spirit of nationalism in all India and is also due to a forced self-dependence as the result of social ostracism and social boycott. Missions have been blamed for separating their converts too much from their own people and allowing them to become religiously, socially, and also too largely (economically) dependent upon mission administration. Happily a change has come over the Christian community and missions, and also Christian Indian leaders are now alive to the necessity for the convert to live on his own and do his utmost to build up social relations with his neighbors and as far as possible not leave the village community after his acceptance of the Christian faith.

To what extent has Christian Village India overcome social disabilities? They stand for and practice a cleaner life, demonstrate the exercise of saner judgment, the power to think for themselves, the concern for the common good of all classes, and the readiness to assume responsibility. These are proofs that the Christian community is growing in strength. The converts from all classes tend to ignore caste and other social distinctions. They are seeking to build up the community as a family of Jesus Christ. There is an attitude of self-respect which is an element of real strength in the Christian community. The community is emerging from a slave mentality which has given non-Christian peasant India such a sense of inferiority. We follow with more on "General Conditions of Village India."

Manheim, Pa.

MOTHER'S EXPECTATIONS

(Continued from page 143)

They did not dream of the eternal fame ahead when they simply stood for their faith. Neither did they do it for a great name, but for righteousness' sake.

We expect our young people to have characters able to stand the tests of the world, and also the more unpleasant trials that come from Christians whose standards are loose and whose worldly inclinations are sometimes almost imperceptible.

Sons and daughters, you know there is no one who expects more of you than your mothers. We expect you to be noble, true, chaste, and pure, to be high in your ideals, and victorious in your battles. We expect you to be different and your work to be done well. We want you to be sympathetic and tender with the ignorant and helpless. We expect you to be good housekeepers, and homemakers and parents; good farmers, and mechanics, or teachers. We expect you to be loyal to your church and good church helpers, holding high the banner of peace and good will to all men.

Now we ask you, as a closing request, to heed the Scriptures and to walk always in the ways of wisdom. Make a special study of the Proverbs of Solomon. Every one is a rare gem. They were written primarily, perhaps, by a fond father to his son, but the Holy Spirit meant them for each young man and woman in the world.

Will you turn to this inspired collection of gems and read them, starting now? Thank you.

Singers Glen, Va.

THE SECRET TO SUCCESS

(Continued from page 141)

fections. For only he who answers the challenge to serve the Lord his God, with all his heart can find a unifying force in life around which he centers all his will, intellect, and emotions. It is this unifying power of God in a life that makes for peace and mental stability. A dissociated personality is a life divided against itself. Two or more are striving for mastery. A united personality is where all interests are directed, colored, and executed by one master, who is Lord of life. Christ offers to be that central figure for us, around whom we can harmonize all of what we are and all that we want to be.

Kalona, Ia.

The waves may be defeated,
But the tide is sure to win;
Your griefs may be repeated,
But your joys are coming in;
The Christ has ne'er retreated,
And to doubt Him would be sin.

—Brenton Thuburn Badley, in Christian Beacon.

No man doth safely rule but he that hath learned gladly to obey.—Kempis.

Educational

SPANISH TRAVELOGUE

I. Points of Interest en Route to Spain

By Wilbert R. Nafziger

This is the first installment of a series of travel talks by Bro. Nafziger, who spent about nine months in Spanish relief work. We shall look forward with expectancy as he tells us from month to month of some of the interesting places in the country which played an important part in the discovery and settlement of our own America.

We were privileged to travel to France aboard the Queen Mary which, until the completion of its sister ship, the Queen Elizabeth, was the largest ship afloat. Naturally, her immense size was a cause of wonder. To help you to understand let me give a few figures.

The Queen Mary is 1019½ feet long (300½ feet less than a quarter of a mile), with a 118 foot beam and a weight of 80,774 tons. She has accommodations for 2139 passengers and requires a crew of 1101, making a total of 3240 people, which would be enough to populate a nice-sized city.

The restaurant on C deck is the largest room ever built on a ship. It is 160 feet long, 30 feet high and covers the entire width of the ship, having a seating capacity of 815 diners.

This "floating city" has its own telephone exchange with over 4000 miles of protected cabling, two large swimming pools, and a number of courts for deck tennis as well as other games for the recreation of its inhabitants during the course of their five or six days' journey.

There are large turbo-generators which produce the 200,000 horse power necessary to drive the four 35-ton (each) cast manganese bronze propellers. Its funnels are so large that three large locomotives could pass through at one time.

The ship was five years in the making, yet now that she has entered war service, she could be destroyed in about that many minutes.

From Cherbourg, France, to Paris one is impressed with the small neatly kept farms with their stone and hedge fences. Every small village we pass has its church steeple towering above the low roofs of the houses. Many hills are crowned with a large chateau, or castle, which probably dates back several centuries. The feeling begins to grow that America is very young and modern.

One of the most delightful and quiet places to stay while in Paris is in the old section of the town, known as the Latin quarter. It is just across the Seine River from the Louvre and within walking distance of many of the city's points of interest.

A Large Ocean Liner

From the Hotel Jacob we had about five minutes' walk to the Louvre, where many of the world's most famous paintings and sculptures are to be seen. For instance, the original paintings of such well known and much appreciated pictures as "Angelus," by Millet; "The Lord's Supper," by several painters; "The Supper at Emmaus," by Rembrandt; also such sculptures as "Winged Victory," "Venus of Milo," "The Tables of Hammurabi," "The Lady of Elche" (a monument of Iberian art found near Alicante, Spain).

The Louvre was originally a fortress built by Phillip Augustus at the end of the twelfth century. During the centuries which followed it underwent many changes as various kings destroyed parts or added to it. Finally, at the close of the French revolution this enormous palace became a museum. The gardens about the palace are very beautiful and are enjoyed by the people of the city as well as the tourists.

On the banks of the Seine are the book stalls, where old books in a number of languages can be bought, and the inevitable and persistent French fisherman.

On a little Island in the Seine is the famous Notre Dame Cathedral with its tall spires and many beautifully colored glass windows. The foundation stone was laid in the twelfth century by Pope Alexander III. It has been the scene of many coronations, including those of Henry IV of England, Mary, Queen of Scots, and Napoleon. We wonder, how often has it been the scene of the crowning of Christ as King in the lives of its many patrons?

Another church, Sainte Chappelle, was built in 1246-8 for the reception of relics of the Crusades, among which was said to be the "Crown of Thorns."

The Pantheon is the burying place of France's great men such as, Rousseau, Voltaire, Victor Hugo, etc.

The Latin quarter is the home of the College of France, Ecole de Medecine (school of Medicine), and a large art school.

One never knew who his neighbor at the next table might be, especially in the little restaurant where we ate most of our meals. One day a man whose friendship we had formed, pointed out various people and told who they were. One was an important man in the government of France, another was an American newspaper correspondent. The man who stopped and exchanged greetings with our friend and us was a son of the former Czar of Russia. He was a translator and teacher of languages. He spoke very fluently five or six languages. Upon being questioned he explained that the music manuscript which he carried was not of his own composition but belonged to a friend and he was only reading it to pass criticism. The large man with the long hair is a Russian artist. He does scenery painting for the Grand Opera. The elderly lady at the table in the corner is a retired American school-teacher who is quite independent in Paris with her small savings, since the buying power of the American dollar in many of the common things is almost doubled.

A family group at another table are English tourists. The rest of the crowd is composed of students, musicians, business men, Spain-bound relief workers, and our friend, a Christian archaeologist who had been in many of the old countries of the world in the course of his work.

Versailles was once a favorite resort of French royalty. Here is located the large palace and gardens of Louis XIV. Associated with this palace are such historic figures as Madam du Barry, Marie Antoinette, Empress Josephine, Empress Eugenie, Napoleon, etc.

It was here in 1871 that King William I of Prussia was proclaimed emperor of Germany; also in one large room, "The Hall of Mirrors," President Wilson took part in signing the Peace Treaty in 1919.

Marseilles, a Mediterranean seaport of Southern France, is exactly what one would naturally expect of a port city which is the temporary home of thousands of tourists, sailors, peddlers, gamblers, and soldiers of fortune. It is said to be one of the roughest towns of Europe. There are eating, sleeping, and amusement accommodations for all classes of people. The city water, like in many other European cities, is not safe to drink. One can buy distilled or mineral water in the restaurants if he does not follow the general custom of drinking wine with the meal. We also found that we were charged extra for not drinking wine, I suppose to make up the profit on the meal which the wine ordinarily gives.

In France one is expected to give a tip for all favors and add 10% to the price when paying a restaurant or hotel bill, taxi fare, etc. It is known as a service charge and often constitutes most of the wage of the workers.

One of the world's largest airports is located just outside the city, near a bay, to accommodate both land and sea planes. Before the war, in the course of a day one could see planes coming and going to and from all parts of the world, including the Yankee Clipper from the United States.

In the port are anchored freight and passenger ships from which are flying the flags of many of the world's leading countries.

A number of destroyers and battle ships may also be seen, especially British which are continually doing patrol duty on the Mediterranean between Gibraltar and Palestine. It was on board the British destroyer "Mohawk" that we left for Gandia, Spain, on March 30, 1939, only to find upon arrival the next day that the Spanish war had ended while we were en route.

Next month we will visit Valencia, Spain.

Nampa, Idaho.

JOHN BARLEYCORN GETS HIS MAN

By S. B. Wenger

"Did you ever see your dad drunk every night?" "What do you know about why I came to prison?" These were the answers to my first questions, asked of a seventeen-year-old prisoner in quarantine in the great prison at Jackson, Michigan. They were freely given replies to frank questioning, by this lad from one of the medium-sized cities of our state. As chaplain in this prison I interview each man shortly after his admission. When I asked this youngster about his habits and experiences that led to his commission of the crime of "breaking and entering" into a beer garden after closing time, he told a story of sordid poverty, constant quarreling, fighting and brutality which was his lot each night, in this house he called home. He vividly told of daily beatings by his father, the feeble pleading of his mother and the many glancing blows she received, blows usually meant for this youngster, his younger brother or older sister. He reiterated the curses, threats, and the many times he was sent forth to beg or steal for food or fuel. He described how, when about fourteen, he left home and hitch-hiked West . . . of his return after almost a year of hunger and half-nakedness, to find that he was not wanted by his father and was evicted from the home. Then he told of the fight and of the beating he gave the one who begot him and of his arrest and probation for assault. He said he didn't care after that except to escape from the bitter memories of those earlier years for awhile.

In spite of his hate, in spite of all of his sickening disgust for his drunken father, in spite of his righteous indignation against the tavern-keeper who took the family money, he, too, followed in the pattern of his father, and started drinking. It was his first real experience of this kind and even while he continued his drinking, losing further his self-control, he could see and think only of the dimes, quarters, and dollars of the family money in the tavern register, yes, his father's money, the family money that they had needed for bread.

"And so I sentence you to not less than two and not more than fifteen years at hard labor at the State Prison of Southern Michigan." As the sentencing judge uttered these stinging words, much of the panorama of the past flashed before his eyes, dimmed only by bitter tears.

Was it the police or the judge or the prison that got this man, or was it John Barleycorn?

Over a three-year period, I have interviewed more than 6000 men received in this prison of all colors and creeds, and ranging from seventeen to eighty years of age. I have found that more than 90% admit considerable beer, wine, and liquor drinking. Nearly 60% will admit they were heavily intoxicated when their crimes were committed, and not a few insist they have little or no knowledge of the offense for which they were convicted.

In many instances, the use of liquor by these men represented the force of social custom and the habits of the group of which they had been a part. "I went out with a group of fellows, and we got to drinking," is one of their most common admissions, usually closely followed by, "If I could have stayed away from drinking and drinking associates, I would not be in prison." Drinking was the "smart," the right thing to do, it was accepted, and it also permitted him to satisfy his hunger for social acceptance by his group with their distorted ideas.

Among many of the prisoners, drinking permitted them to elude facing unpleasant realities, unpleasant life situations. In liquor, they found the way to get away from the "cruel world" into an imagined "world of make-believe."

Liquor, in their case, removed caution, judgment, and insight, and provided artificial courage. The half-drunk weakling became a "hero" or a "Don Juan" or a "Napoleon." Then there are those who said, "Day after day, after I lost my job, I saw my family suffer, so I got drunk"—"They came and took our furniture, and I couldn't take it, so I started drinking." "I drank more when my wife left me." There were other forms of "running away from reality," caused at root by fear.

It is well known that alcohol does not increase the courage of anyone but removes the controls and reverts the user to the primitive and barbarous stages. It burns out the brakebands of the mind and soul. Self-respect goes first, then judgment, reason, and common sense.

By and large, John Barleycorn not only gets his man, but also his son. Nearly every drinking boy had an excessively alcoholic father. The drinking sons who come to prison will describe in striking detail, the early childhood and late adolescent suffering from the alcoholism of the father, only to break over generally and become far more excessive than the parent. Strange, or isn't it, that between the ages of sixteen to eighteen, the rank and file of prisoners take the alcoholic pattern from the father, continuing with it until imprisoned? Those early resentments to the effects of the father's drinking are lost and forgotten in the potency of the example through the son's natural identification with his father. In other words, the son becomes that which he learns the masculine role to be from his father.

Finally, John Barleycorn sends his man to prison. The unconscious drives are unleashed through the dissolution of self-control and inhibitions.

Alcohol starts at the top—at the intelligence controls of the cranial or upper division of our nervous system, then moves downward. It next distorts the motor centers and jumbles the co-ordination of muscles, upsets the sympathetic or the emergency department of the nervous system and gives a false sense of warmth and security. Thence, its effect moves to the lower segment where the procreative or sexual desires are left unregulated.

A short circuit in a car blows the horn until the lights go out. In a like manner does alcohol apparently short circuit the energies of the personality until his "light" of judgment and self-control goes out. The drinking man becomes a dangerous man as his latent thoughts and smouldering resentments slowly rise and take shape into planned actions. The disordered tumult of unresolved and conflicting emotions soon becomes focused on some object, plan, or purpose. He does not care about anyone or anything. John Barleycorn has become dictator. Like the uncensored dream reveals the unconscious drives of the dreamer, so does alcohol permit the passion-ridden victim to commit his crime unashamed. John Barleycorn gets his man!

Jackson, Mich.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 1:24, 25).

BIBLE STUDY

CHRISTIAN DOCTRINE

XI. Doctrines Concerning Jesus Christ (Continued)

By the Bible Study Editor

His Nature

The mystery of Christ is undoubtedly such that no man can fully understand it. His being is not such that it has a common source with all human beings. Life as it exists in mankind is a mystery beyond the comprehension of any man. There are those who continue to explore this mystery because it has not yet been solved. If human life is so incomprehensible, who can understand the nature of Jesus Christ whose being is acknowledged to be outside of the ordinary source of human life?

Among the strange conceptions of the nature of Jesus is that of His having been an angel of God, who took upon him the form of man. This angel lived among men, performed wonders, taught the people the way of life, suffered the afflictions of mankind, died for the transgression of the human race to make atonement for all sin, and was then raised from the dead. The theory continues that because of this angel having fulfilled the will of God so faithfully, he was exalted to heaven and made to sit at the right hand of God and has thus been adopted as God's Son and is called the Son of God. This belief is widely taught and is one of the common errors fostered in the world that is credulous of the divine conception of Jesus Christ and His virgin birth. Because some men will not believe in the possibility of God causing a virgin to conceive by the Holy Ghost and beget the Son of God, they have conspired to invent the story of angelic ministry and the adoption of an angel as the Son of God.

That this is positively an unscriptural teaching is evident from the fact that the Old Testament positively teaches that angels are not of so great a rank. "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee" (Heb. 1:5)? Cf. Psa. 2:7; 104:4; 110:1; etc. Read Heb. 1; cf. Heb. 2:16. The Scriptures have foreseen the possibilities of such errors and God has carefully guarded us against the same.

There is still another fact to be taken into consideration in this matter of making an angel of the Son of God. Sonship has always been emphasized in the Redeemer from sin. It was symbolized in the types, both of men and sacrifices. "It shall bruise thy head, and thou shalt bruise **his heel**" (Gen. 3:15). Here sex is implied. This fact is consistently carried out in all offerings for sin that point to the sorrow of the world. "Unto us a son is given,"—is the cry of the prophet. "Whose SON is he?" Jesus asked of the Jews. And Jesus explained that among the angels there is no sex—they are neither male nor female. Jesus was born, the Son of God and a son of the virgin. "She shall bring forth a son." "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). One may admit the possibilities of God's power to change nature, but the Scripture does not tell of changed natures; it emphasizes the fact of maintaining the usual course of nature except in the divine conception, and the virgin birth of Jesus Christ, the Son of God. "**He took on him** the seed of Abraham" (Heb. 2:16). If Jesus Christ had been an angel, the Trinity of God could not have existed. The apostolic conception of Jesus Christ is that He was equal with God before His humiliation. "Being in the form of God, thought it not robbery to be equal with God: but **made himself** of no reputation, and **took upon him** the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:6-11). This could not have been the aspiration of an angel. Angels which kept not their estate God hath reserved in everlasting chains under darkness unto the judgment of the last day. See Jude 6. It was the purpose of God to give His Son,—even choosing Him before the foundation of the world—to be the One in whom all things in heaven and earth are to be gathered together in one. See Eph. 1. No angel dared to have aspired to such an estate. The Son was given by God, the Father, and He also gave Himself. All this purpose of God was an eternal one, before the foundation of the world. It was the manifestation of Trinity. It included the Son of God before the foundation of the world. If the angel was exalted to Sonship after a resurrection from the dead, there was no Trinity until after the ascension. Such a doctrine is unscriptural.

Whenever an invention of men is interposed in the doctrines of the Scripture it has the effect of destroying other essential doctrines. Such effect has required that an entirely new system of doctrine be built up. Many of the present-day popular teachings are the result of putting aside the distinct teachings that Jesus Christ is and was, and ever shall be, the "only begotten Son of God." It cannot be denied that Jesus is the Son of God, but the enemies of God will not allow that He was the eternal Son of God and came into the world by virgin birth. The denial of this fact makes void His power of salvation.

Glory by Merit

It is a common teaching that the exaltation of Jesus to the honor of Sonship was the reward which God gave to Him because of His enduring the hardships of life and bearing the cross with such unflinching fortitude. One passage, Heb. 2:10, tells of God making the "captain of their salvation perfect through sufferings." The following verse mentions the fact of the sanctifying power of the sufferings of the Captain. It is evident that the sufferings of the Captain were the sanctifying power for the "many sons unto salvation." The Son could not have been a perfect Captain of salvation without the suffering of death. He Himself was not perfected by suffering. He was perfect for the suffering of death and became the perfect Captain of salvation by that death. His crown of glory was not a reward for His personal suffering. His glory lies in what He accomplished for others, "bringing many sons unto glory."

It is indeed a great thing among men to be able to withstand hardships, to win glory by enduring trials. They that strive, win their crowns. Salvation, however, is not a matter of merit. The crown is not in the beginning, neither in the middle; but he that endureth unto the end shall be saved. This crown is not salvation. The race of the believer is one which begins in salvation by faith and ends in salvation by faith. Salvation is not the reward for the race when one has it at the beginning of the race. Sufferings will refine the life as fire refines the gold. But sufferings will not make gold where there is none. The imitation of Christ's sufferings and fortitude will not win salvation, but it will win the praise of God for those who have chosen the salvation and sanctification of Christ's redemptive power on the cross of Calvary.

Taking on the Seed of Abraham

One particular passage, found in Rom. 8:3, has been the theme of much speculation and many discussions on account of the expression, "in the likeness of sinful flesh." Without any reference to the nature of the flesh, Paul states that Jesus took on Him the "seed of Abraham." Heb. 2:16. But in this connection the fact is stated that "the children are partakers of flesh and blood." "He also... took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Verse 14. Again in verse 17 the statement is made, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Jesus took on Him the seed of Abraham. This fact involves the relationship of Jesus Christ to the flesh in which He lived, died, and rose again. Was He one with the flesh, or was He only an inhabitant in it? Was the flesh a part of Himself or did the flesh have a life in it which was entirely separate from His own being while He lived in it?

One must admit again that there are mysteries beyond human power to understand. Man cannot conceive of God's power to unite the divine nature with the flesh of Abraham. How the Holy Spirit could overshadow the virgin, and cause her to bring forth the Son who would be the Son of God is God's mystery of offering One who could bear the sins of men, and make a sufficient atonement for the souls of men. But the flesh in which the child Jesus was born was the "seed of Abraham," through the virgin Mary who was a daughter of Abraham of the tribe of Judah. Abraham was a man who required to be justified by faith. "He believed God and it was accounted to him for righteousness." See Rom. 4. The sons of Abraham were Isaac and Jacob, whom we know needed to be justified by faith. All Israel required justification by faith, for the law of Moses said, "The just shall live by faith" (Gal. 3:11). What then could have been the seed of Abraham, but flesh and blood that feared death because of sin? See Heb. 2:13-15. Mary, the virgin mother of Jesus, differed in no wise from other daughters of Abraham. The traditional assumption that Mary was also divinely begotten by the Spirit, to make her immaculate, would frustrate the fact that Jesus took part of the flesh and blood of the children of Abraham. It would deny the fact that He was made in the likeness of sinful flesh. For Jesus to have been made a curse by hanging on the tree would have been His own curse and not ours. Because He bore the flesh of sinful man, because He bore that flesh on the cross and put it in the place of cursing, He was able to bear the condemnation of sin unto death.

It is true that the figures of sin offerings were all lambs, bullocks, goats, turtle doves or pigeons, none of which had sinned, nor had they any connection with sin except their contacts with sinful men. Jesus could have been such a separated being. But the Scripture tells us of a closer relationship. The very flesh that was the flesh of the sons who feared death, was His flesh. The sinful flesh of man was like the flesh which He bore in order to condemn sin in the flesh. He did not bear the likeness of sinless angels. He bore the likeness of sinful men.

Defilements which required offerings for sin were of two kinds,—those that resulted from the impurity of the individual, such as leprosy, issues of the flesh, and actual sins committed; and the defilements resulting from contacts with impure or unholy things, such as touching a dead body, contacting anything that had been defiled. It was the contact of the hands of the sinner placed on the head of the sacrifice for sin that made the sacrifice a sin-bearer. In every case of a sacrifice made for sin the contact of the sinner with the sacrifice was required. The hands of the priests were laid upon the head of the goat of the annual sin offering and on the head of its mate, the scapegoat. They became the sin bearers of all of the people through this contact with the sinning people, although it was through their representatives, the priests.

It is not without its significance that our Lord Jesus, High Priest and sacrifice for sins of all the people, should have some contact with the sins of all the world, of all mankind—before He could become the sin offering of the world. It is evident that Jesus Christ had no defilement of His own, for He was separated from sinners, holy and undefiled. As such an Holy One, He could not be made an offering for sin, any more than a bullock, ram or goat outside of the ceremony of sin offering could have been made a sin offering. The contact with sin must first be established or there could be no sin offering. It is in this particular regard that even the Son of God should have His personal and actual contact with the sins of the whole world.

It is not possible that each of us should have the opportunity of laying our hands upon the head of the Lamb of God, except by faith, as stated in the hymn, "Not all the blood of beasts on Jewish altars slain." One stanza begins, "My faith would lay her hand on that dear head of Thine; while, like a penitent, I stand, and there confess my sin." The fact is this, that long ago Jesus died for me. He was made to be sin for me before I could lay my hands on His head. He bore my sins before I had my body and before I had my sins. Again, Jesus died for sins, bearing the sins in His body on the cross, many centuries after those had transgressed in their own bodies and had no opportunity to lay their hands on His head and there confess their sins. Faith made effective the atonement of Christ for those who looked forward to the sacrifice of the Lamb of God, and faith makes effective the atonement of Christ for those who look back to the sacrifice of Calvary. But the actual contact which the past and the present has had with the "Lamb of God which taketh away the sins of the whole world," must have been made in some manner.

It is a most difficult matter to define exactly and satisfactorily to all faiths and shades of opinion the nature of the body in which Jesus Christ lived and in which He bore the sins of the whole world. It may never be possible for anyone to determine the extent of the temptations which He bore and the degree of the infirmities which He experienced while in the flesh. What has been said of these experiences of Jesus in the flesh must of necessity be conjectural, or at best, inferential from statements concerning Christ's experiences. It is not now the purpose to attempt to define these particular features of Christ's experiences in the flesh. It will avail nothing to state the degree of the sinfulness of the flesh in which Christ came into the world to bear the sins of the world. It is a matter of importance to know that the life of Jesus came from the Father, through the Holy Spirit which overshadowed the virgin. It is essential to say that in Him was and is no sin. But it is essential to know that without His coming into the world in human form there could have been no atonement. "Without shedding of blood is no remission" (Heb. 9:22).

The contact of the Lamb of God with the sins of the world came through His assumption of the sins of the world through His body, the flesh. Jesus was not born of Adam before the transgression of our parents in Eden. Then only could He have had contact with a sinless human body. He descended through Seth,—born after the transgression. The genealogy of Jesus in Luke 3 is valuable. From Joseph (reputed father) (and Mary, of the Judah tribe), the descent of Jesus is traced back to Seth and "Adam, which is the Son of God." All through the genealogy there is contact with transgression and defilement. It is not essential to the atonement that the sins be accumulative. It is essential only that there is contact made with the offering for sin. "By one man's offence death reigned by one" (Rom. 5:17). "The gift of righteousness shall reign in life by One, Jesus Christ." By our Saviour assuming the seed of Abraham for His life in the world, by His becoming the second Adam, after the Adamic transgression, by His being made in the likeness of sinful flesh, by His becoming the Son of man,—Jesus made that contact with the sinners of this world which enabled Him to become the supreme and only sacrifice for the sins of the whole world. He bore our sins in His own body on the cross.

By faith, "I am crucified with Christ."

BE COURTEOUS

An old Quaker was once visited by a garrulous neighbor, who complained that he had the worst servants in the world, and everybody seemed to conspire to make him miserable.

"My dear friend," said the Quaker, "let me advise you to oil yourself a little."

"What do you mean?" said the irritated old gentleman.

"Well," said the Quaker, "I had a door in my house some time ago that was always creaking on its hinges, and I found that everybody avoided it; and although it was the nearest way to most of the rooms yet they went round some other way. So I just got some oil, and after a few applications it opened and shut without a creak or a jar, and now everybody just goes to the door and uses the old passage. Just oil yourself a little with the oil of kindness. Occasionally praise your servants for something they do well. Encourage your children more than you scold them, and you will be surprised to find that a little sunshine will wear out a lot of fog, and a little molasses is better than a great deal of vinegar." Be courteous.—The Elim Evangel.

For Christ, that Christmas meant more than joy. It meant coming struggle; to give, not take; to serve, not reign; to nourish, not to devour. It meant to be a man in the highest sense, as it should mean to us.—Anonymous.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

HABAKKUK FIGHTS THROUGH DOUBT TO FAITH.—Habakkuk

Lesson for May 12, 1940

Golden Text.—The just shall live by his faith. —Hab. 2:4.

God's judgments are true and righteous altogether, but to the eye of mortal man they frequently are inexplicable. Such was the case with the Prophet Habakkuk. He could not understand God's judgments. He looked about him and saw the wickedness of his own people. Chap. 1:1-4. Then he saw the Chaldeans coming upon his people with terrible judgments: but he saw that these Chaldeans were more wicked than Judah and Israel, yet God used them to punish Judah (v. 13). If God is just, why does He not punish people according to their wickedness? Thus he argues with himself and with God. Next we find him waiting for an answer from God (chapter 2) and in chapter 3 we have him singing a song of complete confidence in the wisdom and judgment of the heavenly Father. Let us imitate Habakkuk. If we can not understand things let us talk to God about it, and be always sure to wait for and listen to the answer from Him. If we do, the mists will clear away and we will rise above doubt into the realm of pure faith.

Chapter 1:1-4. Like water, the tendency of mankind is always to seek the lowest moral level. Man of his own accord never rises, but always sinks. Again, like water which is raised only by the drawing power of the sun, so the human can be raised to the heavenlies only through the Son of righteousness and thus become a potential source of blessing to the world. The prophet saw Judah in the very depths with the wicked encompassing the righteous to swallow them up. But he also saw that when the cup of iniquity was full, then calamity came upon the wicked. Sin never brings durable prosperity.

Verse 5. Unbelief may rob me as an individual but can not frustrate the purposes of God. The Jews would not believe that God would send the Chaldeans to punish them, but they came. In the days of Paul the Jews would not believe that their hardness of heart and terrible wickedness would end in their rejection and the establishment of a kingdom of God sought out from all nations and based on faith and righteousness, but it so happened. Acts 13:41.

Verses 6-11. In these verses we have a picture of the Chaldeans as a nation of conquerors, finally making the great but common error that their success was due to their idol-god.

Verse 12. In this verse the prophet sees clearly that the Chaldeans are ordained of God and established in power that they might be His instrument of correction to Israel. When I need chastisement the Lord will not lack a rod.

Verses 13-17. Man is spiritually blind. The Chaldeans gathered the nations as a fisherman gathers fish in a net. Then they worshiped the net (their instrument of war) as though it were God. But only by the blessing of God can you catch fish in a net. Can you see God back of and directing all life's happenings?

Chapter 2:1-3. God's clock is accurate and never stops. Though in your anxiety the time of deliverance may be slow in coming, yet be assured that it will surely come and not tarry. I want God's time to be my time. I would be neither running ahead nor lagging in the rear, but walking with God.

Verse 4. A wicked man can have faith and the forms of religion. The wicked Jews in Habakkuk's day had both. But a wicked man shall not live by his faith. There were a few righteous men living then, as there are a few righteous now, and they (the just, or the righteous) shall live by their faith. But even the hope of the wicked shall rot. There is no such thing as salvation by faith alone; it must be accompanied by works of faith and labors of love, and steadfastness of hope. Any professed faith, unaccompanied by these, is a dead faith and cannot save. The thief was saved on the cross, but if he had been delivered alive from the cross he would not have returned to his stealing.

Verses 5-19. Man's heart is as insatiable as the grave. Prov. 30:15, 16. But to attempt to satiate that desire by taking from others never has the approval of God and will bring woes upon any man or nation doing so. Do not live to take from another that which he has produced, but live to produce to give to him that needeth.

Chapter 3. Faith sings no dirge over the burial of its own hopes. But even though God may remove from us everything that we need in this life and upon which all of us lean more or less, faith will rise like the lark and sing its paeans of praise while rising. The God of your salvation will not fail you.

JEREMIAH DENOUNCES FALSE PROPHETS.—Jeremiah, Chapter 23

Lesson for May 19, 1940

Golden Text.—Prove all things; hold fast that which is good.—I Thess. 5:21.

History repeats itself. After the children of Israel arrived in Palestine from Egypt they for some years kept the commandments of the Lord. Then they began to backslide in heart until in the times of Jeremiah they would not heed the messengers of truth but loved the prophecies of those who prophesied falsely. Then calamity was ready to befall them. Paul tells us that the same thing is going to happen in the Church when the body of believers refuse to endure sound teaching. Are we in that period of apostasy now?

Verses 1-4. People, like sheep, follow a leader. Few, very few, think and act for themselves and on their own initiative. The figure of a shepherd has been very apt as applying to the political and ecclesiastical leaders of the ages. "Like people, like priest" was true in the days of the prophets and is still true. The spiritual decay of the church today is not in spite of the ministry but because of it. Upon the church leaders of today, to a degree that few would be willing to acknowledge, lies the blame for the Christlessness of Christianity. As they are to blame for the scatterment of the flock, so they will also have to bear the judgment, for the blind leading the blind will bring neither of them into the light.

Verses 5-8. In these verses we have a prophecy of Christ, the Great Shepherd of the sheep, who will gather again those that have been scattered doctrinally, as well as geographically, from the four corners of the earth and from all the false "isms" they have followed so that the Redeemed of earth shall be in one fold and have one shepherd whose name is Jehovah-Tsidkenu. To all people we can give only one safe advice: Follow Bible teachers and church leaders only as they follow Christ. But the big trouble in obeying that injunction lies in this that every one who pretends to leadership makes the claim that he is following Christ.

Verses 9-15. Jeremiah's heart was breaking because of the evil that was wrought by the evil shepherds of his time, and his eyes became a fountain of tears. The hope of a people lies in its few citizens (the salt of the earth) who will not go with the crowd nor be like them; but will cling close to God and wrestle in prayer for those who wander. A ministry that drinks and smokes, lies and swears, plays cards and dances, that fellowships with lodges and finds its pleasures on the plane of the sensual, can never lead their followers into the life hid with Christ in God.

Verses 16-21. There are approximately 2,000,000 preachers in Christendom. At least once a week they greet their congregations with a salutation which leaves one under the presumption that they have come before them as a bringer of messages from the Lord. It is to be feared that in most cases they speak a vision of their own heart and not the words from the mouth of the Lord. A sure-fire test of the source of inspiration of the speaker is this—if he tells you that you can follow the imagination of your own heart and yet have no evil befall you, that works of the flesh will not affect your standing before God, then beware.

Verses 21, 22. Those whom God sends to warn people of the error of their way and probable doom are often very slow in posting the message (Jonah) while those whom God has not sent seem to make unseemly haste in declaring a message of peace where there is no peace. If all the two million preachers of today stood in the Lord's counsel they would turn the multitudes from the paths of evil to those of righteousness; and from worldliness to true holiness.

Verses 23-28. If people, whether preacher or laity, were conscious of the omniscience and omnipresence of God they would not try to play the hypocrite with God. A dream may be but a dream and contain the wildest phantasies. I would not risk my soul upon a dream of my own nor of that of another. The Word of God is wheat; my dreams are likely but chaff.

Verse 29. The Word of God is quick and powerful. It cleans up filth as would a fire and breaks up evils as a hammer would break a stone.

Verses 30-32. Several years ago the father of a boy-preacher thirteen years of age told me that his son was going to preach a sermon on the "Second Coming of the Lord" and thought that was remarkable for a boy of that age. I did not think so. Any boy with a good memory could have done so. The youngster just imitated a host of older preachers; he borrowed (stole) a sermon that some other had written and delivered it as his own, and probably said that God gave it to him as the colored man said when he was caught with a chicken in his possession.

JEREMIAH ANNOUNCES THE NEW COVENANT.—Jeremiah, Chapter 31

Lesson for May 26, 1940

Golden Text.—I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. —Jer. 31:33.

Chapter 31:1-9. This prophecy was probably made during the siege of Jerusalem by Nebuchadnezzar. Things looked immediately very dark and well-nigh hopeless for Israel, but the prophet looks beyond to the time of her restoration which the Lord declares will be as certain as the ordinances of nature. He even gives the length of the time that Israel is to spend in exile.

The wilderness of verse 2 is the place of exile, and even there God takes care of Israel. God is eternal, and so are all His attributes. God is love; so His love to His own is eternal.

After the return from the exile there was no more division of the nation into tribes. God was the God of all the families of Israel, prophetic of the time when He shall be called "The God of all the earth" and the true Israel of God will be the remnant that will seek the Lord out of all nations, and He will make an everlasting covenant with them.

Verses 10-14. In these verses we have the promise of restoration and the blessings that shall follow, first to the Jews and then, in a fuller sense, to the saints under the New Covenant.

Verses 15-17. Rachel had the mother heart. She pined so for children that she felt as if she would die if she couldn't have any; and then she died in bringing the son of her sorrow into the world. In this prophecy she is described as weeping in her grave at the fact that her offspring have been killed and exiled. But it also prefigured the time when the mothers of Bethlehem should weep, each one for her own baby that had been slain by the cruel Herod.

Verses 18-21. Oxen when first placed under the yoke rebel desperately against the limitations and requirements of their new place. But after a few days of desperate resistance, during which the driver severely chastises them, they submit, and the yoke of service becomes their future happy lot. Ephraim had also rebelled and needed severe chastisements before he submitted. But God loved him and looked upon him as a "pleasant child and a hopeful" after he would get over his stubborn rebellion. Are you another Ephraim? If so, thank God for the chastening that will finally break your proud spirit and fit you to give Him willing service. Do you know your owner? Isa. 1:3.

Verses 22-26, 38-40. The section outside of Jerusalem described in the latter part of the chapter had been unclean. The hill Gareb had been the leper colony; Goath is etymologically the same as Golgotha, where criminals were executed. The Valley of dead bodies was the cemetery; the Brook Kidron contained the Valley of the son of Hinnom where were the continual burnings of the waste of Jerusalem. All of that was esteemed as unclean. The woman of verse 22 is the Church of Christ, which encompasses and worships the Man Christ Jesus. He is the center and circumference of her life and dwelling with him her place of abode shall be called the Mountain of holiness, the habitation of justice; and even its unclean environs are sanctified and shall be holy unto the Lord. The church, city of our God, unlike the cities of earth needs neither city dump nor cemetery.

Verses 27-30. Satan and all the forces of evil in the world are bent on tearing down and destroying the church of the living God. God is minded to build, to plant, to nourish, and to prosper. Whenever the church of any community declines it is because forces have entered that are contrary to the spirit of the Lord.

We often find members who have eaten sour grapes and their teeth are set on edge. Like an angry cur they are mad enough to bite. What happened? They wanted to be chorister or class leader and the congregation didn't honor them to place them there; some other brother or sister seems to be more popular; the church house was not built where they wanted it, etc. Yes, each man must suffer for his own folly in matters of that kind, but his own children and the whole church will suffer also.

Verses 31-37. The church of Christ is under and enjoying the blessings of the New Covenant according to the author of Hebrews. To be durable both parties to a covenant must be minded in heart to keep it. Not having a heart to serve the Lord the Jews broke the Old Covenant. And the New Covenant will only be kept by those who have undergone a heart change and have received spiritual illumination.

TESTING CONDUCT BY ITS USEFULNESS (A Principle of Temperate Living).—Ezek. 15:1-6; Matt. 5:13-16; 7:16-20; I Cor. 15:6, 7

Lesson for June 2, 1940

Golden Text.—Ye shall know them by their fruits.—Matt. 7:16.

Ezek. 15:1-6. As lumber, the commercial value of the grape is nil. The only value of the grape is for its fruit. The bole and branches of the stalk are of so little value, even as fuel, that they are usually burned just to get rid of them. The nations round about Palestine were compared to the cedars of Lebanon and to the giant plane tree: but Israel is only a vine. God's judgments in destroying the vine were not without cause. Isa. 5:1-5; Ezek. 14:23; 15:8. A thing is useful only when it serves the purpose for which it was made. The forest tree for lumber, the grape for its fruit, and man for the glory of God. Failing there you are but a cumberer of the earth and merit cutting down and burning.

Matt. 5:13-16. The purpose of salt is to give a palatable flavor to food. It also acts as a preservative. The reason our counsel to others is so seldom acceptable is because we have not spoken in grace, with our words seasoned with salt. In spite of all the slanders of his detractors the Christian is the salt of the earth, the finest example of what a man can be and ought to be. Were it not for such characters this old world would be better off if God had only spared the animals at the time of the Deluge. But there is a constant tendency to revert, to decline, to degenerate. Salt may lose its savor. Against this the child of God must be ever on the watch, and resist by getting new strength from God every day. The Christian is not the only loser when he loses grace.

Eyes are of value only where there is light. The elements of nature under certain states of fusion give natural light; the human being who merges his life into that of Christ, the light of the world, will become a light, a moral and spiritual light to the rest of mankind. All that mankind knows of right and wrong has come from God and has been transmitted (sometimes dimly) through the ages from one generation to another. Sometimes the light transmitters get out of touch with the Source of Light, then come the Dark Ages.

The world is in gross darkness, and needs all the light that is available. Do not hide yours where it can do no good. Let men see your good works that God may be glorified.

Matt. 7:16-20. It is a universal law of production and reproduction that every seed will produce after its own kind only. That which comes from God will lift men Godward. False prophets with lying words have brought heresies among men in language so persuasive that they have at times almost deceived the very elect. Their message seemed even more desirable than that of the true prophets of God. Such teachings as "entire eradication," "there is no devil any more," "there is no hell," "eternal security," "the doctrine of the Flagellantes"—all make their appeal to certain types, but only the truth makes us free. That doctrine which, having been preached for a hundred years or more, still causes its votaries to maintain an ethical life after the model of Christ, and a spiritual life of joyous trust in the Redeemer, is safe. "By their fruits ye shall know them." But do not forget that harvest does not come on the same day as the seed-sowing. The very nature of man requires a spiritual rebirth before his life can bring forth fruits of righteousness and peace. I do not judge your faith by the creed you espouse or the verbal testimony that you may give. I judge your faith (and so I think does God) by the life that you live in all its manifestations over a period of years. Works do not save, and I am sure that faith without works does not; but the faith that brings forth works of righteousness, the fruits of holiness, will keep you from being cast into the fire.

Only those that walk in God's will on earth shall enter through the gates of pearl.

I Cor. 10:6, 7. "The wages of sin is death." The effect of righteousness is quietness and confidence forever. To be carnally minded is death; to be spiritually minded is life and peace. See Prov. 11:19. The history of the ages corroborates the testimony of the Scriptures. Wise, indeed, is he who takes warnings from the things that man has done in the past that brought evil upon many, and avoids such conduct; and doubly wise is he who forms companionships with the wise and follows in the footsteps of the saints, and especially in the footsteps of the King of Saints, our blessed Lord. Sow in righteousness, reap in joy; sow wickedness, reap in misery.

GIVEN—TAKEN

(Continued from page 130)

ready four inches deep, and it continued falling rapidly. Even at noon it was impossible to see more than ten feet distance. Darkness began to fall at four o'clock, and by five-thirty it was totally dark. The snow had lodged between the windows and the screens so that no light could shine out. Home was the best place on such a night as this. But listen—! Was that a knock at the door? No; it was just the wind howling. It came again, this time more clearly heard. It truly was a knock. Who could it be on such a night?

James opened the door, and in stepped an old woman who had braved such storms for sixty-five winters. With her came a blast of wind and a flurry of snow.

"Why, what's the matter, Mother Brown?" asked Marthalene, at once.

"Wal, you all know Huldy — my darter what runned away fum home last summer? Wal, she got married, an' her man left her, an' she got sick, 'cause she didn't have 'nuf to eat, so one o' her friends brung her home las' nite, and she's tooken knee-moon-y, and Doc White says she's dyin'. Preacher Jimmy, I'm wantin' you all to come over an' see her rite now, if you kin, 'cause she'll be gone 'efore mornin'; an' she don't know nuthin' 'bout God; an', O Preacher Jimmy, I can't stan' ter see 'er go an' me knowin' I'll never see 'er inside the pearly gates. Preacher Jimmy, will you all come?"

She stood there as pale as a ghost, and Marthalene stood like a statue. Marthalene looked at James and with imploring eyes, begged him not to go. But he answered, "Yes, Mother Brown; I'll go."

He dressed in the warmest clothing available, put a bucket of coal in the stove, told his wife to pray and not worry; then he kissed her good-by, and he and Mother Brown stepped out.

Marthalene sat huddled up beside the stove and read comforting verses from the Bible. Then she asked God to bless the welfare of Hulda Brown, and to bring her husband back to her safely. Thus, she passed her time for three hours. The wind seemed to howl more fiercely, and it seemed to get colder, and still, Jimmy did not come. "O God, please bring him home safely," she prayed.

At last there were voices at the door. Voices? What could that mean? They were opening it. In came two men. One was Dr. White. He came and stood beside Marthalene and placed a kindly hand on her arm. "What did Dr. White want?" she wondered. Disaster seemed to be foreboding.

Marthalene stood as one in a trance. Then as one who has received strength from some higher power, she came to herself and asked, "What is it, Doctor?"

Dr. White led her to a chair and bade her sit down.

"Mr. McAlbert started home an hour ago. An automobile came along and because of the blinding snow, Mr. McAlbert wasn't seen, and he was struck by the car. He was killed immediately. The driver stopped at Mother Brown's and told about it."

She bore her sorrow well. Kind neighbors and friends were very sympathetic and did all they could to help her.

On Tuesday afternoon the remains of James McAlbert were brought home, and arrangements were being made for the funeral the next day.

Marthalene slipped quietly and unnoticed into the room where he lay, and softly shut and locked the door. She stood at the side of her dead husband and looked into his still, smiling face. She stroked his forehead and touched his lips. Those lips never would speak again. Then she remembered the night several years ago when she sat at his feet and he told her his convictions about working for the Lord.

There she kneeled and made a new covenant with her God.

"O Lord!" she prayed; "I have not been as willing as I should have been to do Thy will. Father, I thank Thee for the life of Jimmy. I'm so glad he helped me to find true happiness in serving Thee. O God, I loved him so much, and now he's gone. Surely the Lord doth give, and the Lord doth take away. It is so hard to give him up, Lord; but I know there must be a reason for it. Father, help me bear this sorrow. I can't stand it alone. O dear God, tell me what to do. I put myself entirely and unreservedly into Your hands, Lord; and I want You to have absolute control over my life. Father, show me Thy way and make it plain. I belong entirely to You; take me, dear Lord, and do with me what You want. I don't know what will become of me now, but You know, and that's all that matters. I'm willing to go and do and be just where and what You say. O Lord, I don't know what to say further, but You know what things I have need of. Help me, Father, O help me; help me for Jesus' sake, Amen."

She arose, unlocked the door, and joined her kind and sympathetic friends. As they looked at her, they knew by the tranquil peace that covered her face that she was not alone in her suffering, and everyone promised God before the end of that day that, by His help, they would live closer to Him.

Canton, Kansas.

THE LOST AND FOUND

(Continued from page 135)

grateful manner. Yet his father looked for him and had a fatted calf ready. Every day, I imagine, the father looked out from his window over the horizon to see if his lost boy were returning. One day he saw a figure walking down the road. He could tell it was his son by his gait. He did not wait for the son to come to the house, but he went out to meet him, fell on his neck and kissed him, even if the boy was ragged, dirty, and dissipated by his life of sin. Such is our heavenly Father's love for us.

The other day I heard of an instance that took place in our own state. A certain Christian man had a wife and four children. This mother became dissatisfied with her home and left for a western state. The father frequently wrote to her, asking her to come back, several times sending her money to come. Daily, for many months he met the train on which she might return. Still he did not give up. One glad day she came back to his home. Yes, he still loved her, even if she had deserted him and her children. Our heavenly Father loves us the same way. Time and again we have deliberately walked away from Him, have even used His name in vain, yet He loves us and is still willing to take us back. He is like the husband in this story and the father in the story of the lost son, anxiously waiting for us to return.

If there are those this message may reach who are like the sheep, in that they have a natural tendency to stray away; or like the coin, have permitted their life to become clouded with the affairs of this world; or like this lost son, have deliberately walked away from Him; come back to Him now and enjoy His peace.

North Lima, Ohio.

ALL FOR CHRIST

I give my voice to Thee, O Christ,
Thy praises will I sing;
I give my hand to Thee, O Christ,
To Thine I'll ever cling;
I give my feet to Thee, dear Lord,
Help me to walk with Thee;
I give my life to Thee, dear Lord,
Help me to sing, and cling, and walk, and be.

—G. W. E.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Mother's Day observance has become a practice of our time. As believers we want to use the occasion to set forth the Scriptural teaching on virtuous womanhood. It is well that the ideals of our youth be fixed upon the high standards upheld by the Bible and that they be encouraged to make them their own rather than the loose standards so often upheld by the popular mind of the world. The sickly sentimentalism of mother-worship so often expressed by those who select rich gifts for mother and which speaks words that show fawning rather than solid praise, is to be discouraged. The feeling of appreciation which leads children to give mother the love which is her due all through the year and for all time is of greater value and more deeply appreciated by Christian mothers than that which pays for rich gifts today and then forsakes the parental teaching for the world's ungodly lusts.

Friendliness in a Christian sense is a very beautiful trait of character and one which God can use in the winning of men and women for Christ and for the strengthening of those in Christ. May we cultivate this beautiful fruit of the Spirit in the lives of all.

Choosing our Associates is a live topic for daily application. Associates so vitally affect our lives that we do well never to neglect to meet the issues involved in the way of wisdom and for the glory of God.

Faith in Jesus Christ is one of the doctrinal themes in the plan of salvation which should be better understood both for the welfare of our own souls and for the purpose of helping souls without Christ. We trust that our young people's leaders will give this topic earnest attention.

I would live ever in the light;
I would work ever for the right;
I would serve Thee with all my might;
Therefore to Thee, I come.—M. Hearn.

A VIRTUOUS WOMAN.—Prov. 31:9-31

Topic for May 12

MOTTO

"A woman that feareth the Lord, she shall be praised."

MEDITATIONS ON THE TOPIC

I. **A Virtuous Woman.**—We have met and become acquainted with many women from childhood until now. We have experienced all kinds of impressions from what they have done and what they have said and how they have appeared. But from out of all this experience there has developed an ideal woman, the woman of the Scriptural ideal called "a virtuous woman." The Scriptures set forth in the Outline Study will reveal her if you diligently meditate upon them. You will find the embodiment of her virtues in many of the noble women you meet in the world. And as you receive blessing through such meeting you will no doubt find that the secret of the virtues, or the secret that makes all her virtues shine forth in their greatest glory, is that a noble woman has a deep reverence for God and His holy Word.

Often have we met admirably appearing women with many graces of hospitality and kindness and sociability, but when we had searched their lives by observation there was an ungodliness cropping out which spoiled all the beauty of their outward graces, and in the place of these graces we found things "earthly, sensual, devilish." But in the life of a true woman of God, with all her weaknesses and lack of culture, there shines forth the fruit of the Spirit, and a godly humility and meekness that fill her life with a virtue that may rightly be called the "wisdom which is from above." And with such a setting of character all the graces of the virtuous woman are made to develop and shine forth in blessing on her home and her friends and the stranger who comes to her door.

II. **The Text.—Prov. 31:9-31.**—This passage sets forth the qualities of the virtuous woman as seen by the Wise Man of the Proverbs. She is trustworthy in her home and by industry provides well for her household. She is a true mother to her children. She is wise in her speech and has a law of kindness in her talk. She is one who fears God.

III. **Suggestions for Junior Programs.**—Select the qualities of the virtuous woman for the study of the boys and girls. As assignments are made include other Scriptures on the special virtue named and find characters who exemplify the same, and have the one assigned a part to give a story of the character as well as to describe the special virtue set forth. As much as possible find Bible characters to exemplify the virtue under consideration. It might be helpful to use characters outside of the Bible where their lives would particularly make clear the message of the virtue. Select certain characters of women in the Bible and let the boys and girls point out the special virtues that shine out in them. Likewise let them point out lacking virtues in characters that are mentioned who are not godly.

OUTLINE STUDY

I. The Qualities of a Virtuous Woman.

1. Holiness.—Tit. 2:3.
2. Teachers of good.—Tit. 2:3.
3. Sober.—Tit. 2:4; I Tim. 3:11.
4. Love husband and children.—Tit. 2:4.
5. Discreet.—Tit. 2:5.
6. Chaste.—Tit. 2:5; I Pet. 3:2.
7. Submission.—Eph. 5:22; Tit. 2:5; I Pet. 3:1.
8. Modesty.—I Pet. 3:4; I Tim. 2:9.
9. Industrious.—Prov. 31:27.
10. Kindness and wisdom.—Prov. 31:26.
11. Benevolence.—Prov. 31:20.
12. A help suited for man.—Gen. 2:18-24.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Woman."**
2. Select Suitable Qualities of the Virtuous Woman from the Above Outline for the Boys and Girls to Read and Describe.

For Seniors.

1. The Virtuous Woman at Home.
2. The Virtuous Woman at Church.
3. The Virtuous Woman in the Community.

PERSONAL THOUGHT

What seeds of righteousness are we planting that will bring a harvest of noble, virtuous womanhood?

SEED THOUGHTS

Without religion, man is an atheist, woman is a monster. As a daughter, sister, wife, and mother, she holds in her hands, under God, the destinies of humanity. In the hours of gloom and sorrow we look to her for sympathy and comfort. Where shall she find strength for trial, comfort for sorrow, save in that Gospel which has given a new meaning to the name of "mother," since it rested on the lips of the child Jesus?—Whipple.

The best example of self-denying liberality in the Bible is recorded of a woman. The best example of loving service in the Bible is recorded of a woman. The best example of conquering prayer in the Bible is recorded of a woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite. The service was the anointing of Jesus with a box of ointment. The prayer was a mother's prayer for a daughter possessed with a devil. But the gift and service and prayer were in self-denial and love and faith. And so in the sight of God they were of great price.—Herrick Johnson.

Pretty women without religion are like flowers without perfume.—Heine.

Earth has nothing more tender than a woman's heart when it is the abode of piety. —Luther.

TRAITS OF CHRISTIAN CHARACTER —FRIENDLINESS (Jr.).—Prov. 18:24; I Cor. 13:1-13

Topic for May 19

MOTTO

"A friend loveth at all times."

MEDITATIONS ON THE TOPIC

I. **Friendliness.**—True friendliness is a trait of character born of love toward others. Unselfish love seeks the welfare of others and expresses that unselfish love by friendliness. Friendliness is not only sociable in the sense of talking with others, but in the sense of helping others in numberless acts of kindness and hospitality. Friendliness does not only show good will in a time of prosperity and popularity, but stands by those who are befriended in the time of sore trial and need when others forsake. "A friend loveth at all times," says the Wise Man of Proverbs. It is this kind of friendship that is born of a Christian spirit.

Christian friendship springs from a heart established in the principles of Christian love. Christian love emanates from the presence and work of the Holy Spirit in the heart. "The fruit of the Spirit is love," as we learned in some of our lessons in the past. And love, as we learn in our text in I Corinthians 13, is a very beautiful trait of character which enables one to faithfully deal with fellow men as a true and faithful friend.

Friendship based on selfishness is not real friendship. It will last only as long as the selfish desire is being satisfied, and then it will fail unless some other selfish motive is held forth. Political friendship of office seekers is often of this kind, and turns to betrayal and treachery when there are larger ends to gain by the one who has rode into power through his duped friends.

II. **The Text.—Prov. 18:24.**—The friendly man makes and keeps friends. Jesus is the pattern of the friend that is nearer than a brother.

I Cor. 13.—This exposition of love is a true picture of the qualities that fit us for true friendliness.

III. **Suggestions for Junior Programs.**—The suggestive assignments for juniors will suggest the principles of true friendship we ought to emphasize and cultivate in the hearts of boys and girls. If our friendships are built on genuine principles of friendship they will take care of themselves in making friends and keeping them. And they will be fruitful to the glory of God. Friendliness does not mean that we have any fellowship with the evil of people's lives. Make a difference between seeking the lost and fellowshiping with the evils in which the lost engage. Selfishness ignores others and is unwilling to speak friendly or take time to help them when they are in need of help. Friendliness sees the lonely and the sad or the needy and is ready to speak a cheering word or do a kindly deed.

OUTLINE STUDY

I. Qualities of Friendship.

1. Love at all times.—Prov. 17:17.
2. Pity in times of adversity.—Job 6:14.
3. Fellowship.—Ps. 55:13, 14; Eccl. 4:9, 10.
4. Faithfulness.—Prov. 27:6, 9, 10.
5. Sacrifice.—Jno. 15:13.
6. Unity with a cause.—Jno. 15:14.
7. Partnership.—Jno. 15:15; Gen. 18:17.
8. Communicative.—I Thes. 5:11; Jas. 5:16; Heb. 10:24, 25.
9. A true helper.—Jas. 1:27; Matt. 25:35, 36.
10. Separated from evil principles.—Prov. 22:24-27; II Cor. 6:14-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Select and Memorize** a Verse from the Outline Study.
2. Being Truly Friendly.
   a. In love with truth and right.
   b. Loving people rich or poor.
   c. Loving the souls of all.
   d. Faithful to help all.
   e. Cheerful in our speech to all.
   f. A friend of the friendless.

For Seniors.

1. Who Is My Friend?
2. To Whom Am I a Friend?
3. The Stability of True Friendship.

PERSONAL THOUGHT

Do we partake of the divine nature by which our hearts are truly friendly toward all?

SEED THOUGHTS

Every one needs a friend; be sure to be one to somebody, and remember always that God sent Christ into the world to be the friend of every man.—Slattery.

Happy the heart to whom God has given strength and courage to suffer for Him, to find happiness in simplicity and the happiness of others.—Lavater.

What a friend we have in Jesus,
  All our sins and griefs to bear;
What a privilege to carry
  Everything to God in prayer;
O what peace we often forfeit,
  O what needless pain we bear,
All because we do not carry
  Everything to God in prayer.
—Jos. Scriven.

CHOOSING OUR ASSOCIATES.—Prov. 13:20; Eph. 5:1-33

Topic for May 26

MOTTO

"I am a companion of all them that fear thee."

MEDITATIONS ON THE TOPIC

I. **Choosing Associates.**—Those with whom we have close fellowship and partnership are associates. We can have some contact and a certain degree of sociability and friendship with those who are sinners, but we cannot have that intimacy of fellowship with them because part of their life is devoted to evils with which the Christian cannot partake. Jesus gave the central motive of His association with sinners when He declared that the sick need a physician and not the well. If our fellowship with the sinner is led by his evil principles instead of our righteous principles, it is time for us to separate ourselves from him.

With these motives in mind having within us the high motive and hunger for righteousness and to help others to the same, we will seek intimate fellowship with those who also cherish high motives and noble ends. The first step to the choosing of noble associates is to accept the fellowship with Christ that comes from meeting the conditions of salvation. Fellowship with Jesus is the noblest fellowship possible. We have chosen One superior to ourselves who can lift us up if we are teachable. Then we can have discernment to choose associates among our fellow men who are likewise of those who have fellowship with Jesus and can help us by their contact with us and lead us into a closer walk with Him.

Our associates need not necessarily be gauged by rank in wealth or intellectual attainment or skill in labors. We lose some of the most helpful contacts by a class spirit which refuses associates in those who do not measure up in such things. When Jesus chose associates for the apostleship, He chose men from the common walks of life and who were men of various caliber, intellectually and financially. How much the Church would have lost had Jesus selected only men of high rank in respect to the world!

II. **The Text.—Prov. 13:20.**—Here the intimate association with wise men will tend to make us like them, while the intimate associations with the foolish will work disaster to our life and character.

Eph. 5:1-33.—This chapter points out the evils with which we should have no fellowship and the good with which we should be in fellowship. The standards of thought and worship lift us up and fit us to be a blessing in our home and in society.

III. **Suggestions for Junior Programs.**—Youth is a time when the best possible influences need to be brought to bear upon the mind and the affections. Youths are not able to discern the evil, especially when it may be very closely related with many things that are lawful. Mother heard her boy use unbecoming slang. He innocently thought it right because his uncle who visited in the home said it. There had to be a teaching that that uncle was not just what he ought to have been before that boy would understand that he must make a difference in his choice of ideal men and women.

Our topic today should be an endeavor to point out standards to look for in associates that will do us good to have in intimate fellowship with our lives, and standards that should make us hold ourselves aloof from those who will not seek to conform their lives to righteous ways. The Assignments will be suggestive of the trend of the program for Juniors. Use these or adapt them to the needs of your group of juniors.

OUTLINE STUDY

I. Evil Fellowship to Avoid.

1. Idolatry.—Josh. 23:12, 13; II Cor. 6:14-18.
2. Wickedness.—Prov. 4:14, 15; 1:10-15.
3. Folly.—Prov. 9:6; 14:7; 13:20.
4. Works of darkness.—I Cor. 5:9-11; Eph. 5:11.
5. Perverse doctrine.—I Tim. 6:3-5; II Thes. 3:6.
6. Flattery.—Prov. 20:19.
7. Apostate professors of religion.—II Tim. 3:1-5.

II. Associates to Cherish.

1. Those who have reverence for God.—Ps. 119:63; Mal. 3:16.
2. Godly counselors.—Ps. 1:1-3.
3. Workers of righteousness.—Ps. 15:1-5; 24:3-5.
4. People of purity.—II Tim. 2:19-22.
5. People of humility.—Rom. 12:16.
6. Those of graceful speech.—Eph. 4:29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memorize a Passage** from the Outline.
2. Associates Who Help Us for the Good.
   a. Pure in speech.
   b. Truthful.
   c. Honest.
   d. Pure in habits.
   e. Lovers of righteousness.
   f. Reverent toward God and the Bible.
   g. Haters of evil.
   h. Sober and temperate.

For Seniors.

1. The Effect of Evil Associations.
2. The Blessing of Good Associations.
3. Maintaining Christian Standards of Association.

PERSONAL THOUGHT

May our love for truth and right and purity be so strong that we will be attracted to those who love the same and will attract those to us who have the same standards.

SEED THOUGHTS

Evil communications corrupt good manners.—Paul.

It is only when men associate with the wicked with the desire and purpose to do them good, that they can rely upon the protection of God to preserve them from contamination.—C. Hodge.

No man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.—Chesterfield.

It may be hard to part with sinful companions, but it will be harder to go with them to eternal damnation.—Sel.

Tell me thy company and I will tell thee what thou art.—Cervantes.

FAITH IN THE LORD JESUS CHRIST. —Rom. 3:1-31

Topic for June 2

MOTTO

"Ye are all the children of God by faith in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. **Faith in the True Saviour.**—Men put their trust in many substitutes for salvation. Some trust to their good works or certain acts of morality. Some trust in the leadership of men. Some expect the church of which they are a member to guarantee them an entrance into glory. While acts of morality and good works and church membership and Christian leadership belong to the experiences of a true Christian life, there is no power in the mere doing of such things to effect for one an entrance into glory or to deliver one from the condemnation because of sin. We must seek for a true Saviour.

Jesus Christ is the only Saviour of man. Sin has brought condemnation and has so contaminated our nature that no man is able to do enough to bring salvation and there is no man fit to become a redeemer for sin outside of the God-man whom God has chosen as the Redeemer. We do not get hold of the benefits of Christ's redemption by any acts of ours to make us more worthy. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). Faith in the true Redeemer brings our heart and mind into such a relation toward Jesus Christ that God is ready to apply the work of salvation to our case. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:5-7).

II. **The Text.—Rom. 3:1-31.**—A guilty world stands condemned before the righteous law of God. Christ paid the redemption price by which guilty persons may obtain pardon by faith. The price is already paid, the sinner can pay no more to complete his salvation. Christ's righteousness passes before God, for those who accept it by faith, as their own and brings justification. This proves that God demands a perfect fulfillment of the law, and that we must have the Redeemer to enable us to meet the condition.

III. **Suggestions for Junior Programs.**—This topic should make the way plain to the junior as to the means of salvation and the exercise of faith by which that salvation becomes ours. The two extremes of the doctrine of salvation have been on the one side to emphasize the way of salvation by works (which is impossible), and on the other side to emphasize faith, and losing sight of the essential of works as the evidence that faith has been real and living ("faith without works is dead"). True faith in Jesus not only receives Jesus as the Saviour and depends on Him only to pardon our past but looks to Him to keep us from sin in the future. True faith is a **confessing** faith, a **repenting** faith, a **surrendering** and **obedient** faith and manifests by a walk in the Spirit that Jesus Christ has performed His saving grace within.

This truth can be impressed upon the junior mind as well as the senior. The law of righteousness needs to be known and the failure of our lives needs to be impressed to show us the need of a Saviour and a redemption which we cannot purchase of ourselves. In the Junior Assignments we have added scriptures for their consideration in the points they are to develop. Help them to develop the points and relate them to the theme of faith in Jesus Christ.

OUTLINE STUDY

I. Jesus Christ a Saviour Worthy of Confidence.

1. The Son of God with power.—Rom. 1: 1-7.
2. Partaker of flesh and blood.—Heb. 2: 14-18.
3. A fitting sacrifice for sin.—Eph. 5:2.
4. A powerful Redeemer.—Eph. 1:18-23.

II. Faith Reposed in Jesus Christ.

1. Guilty men believe in His atonement.—Rom. 3:24-26.
2. Faith appropriates and reckons—
   a. The benefit of justification and peace.—Rom. 5:1; II Cor. 5:21.
   b. Dead to sin and alive unto God.—Rom. 6:10.
   c. Heritage of the Spirit.—Rom. 8:1-4.
   d. Triumphs in His love.—Rom. 8:31-39.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Faith."**
2. Believing in Jesus.
   a. He is worthy.—Rev. 5:9, 10, 12, 13.
   b. He is able.—Heb. 7:25.
   c. He is inviting.—Matt. 11:28-30.
   d. He forgives.—Acts 26:18.
   e. He makes us children.—I Jno. 3:1-3.
   f. He makes us heirs of glory.—I Pet. 1: 3-5.
   g. We receive.—Jno. 1:12.
   h. We obey. Acts 5:32.
   i. We let Him work in us.—Phil. 2:13.

For Seniors.

1. Believing in a Sufficient Saviour.
2. Receiving a Complete Salvation.
3. Walking in His Fellowship.

PERSONAL THOUGHT

A true Saviour deserves my acceptance by faith. Have I given Him the honor due Him by an unreserved faith that abandons all else and receives Him with all my heart?

SEED THOUGHTS

Saving faith is confidence in Jesus; a direct, confidential transaction with Him.—Richard Fuller.

Its very essence is trust upon Him and His sin-expiating and life-purchasing merits. Its very essence consists in self-emptying, self-denying, Christ-grasping energy.—Chas. Hodge.

Leave, oh, leave it all with Jesus, drooping soul;
Tell not half thy story but the whole;
Worlds on worlds are hanging ever on His hand,
Life and death are waiting His command,
Yet His tender loving mercy makes thee room:
Oh, come home! oh, come home!
—Mrs. E. H. Willis.

Hold fast when the world would allure thee to sin;
Hold fast when the tempter assails from within;
In sunshine or sadness, in gain or in loss,
To falter were madness; oh, cling to the cross.—Mrs. E. W. Griswold.

THE SECRET OF A GOOD HOME

What is a good home? Need it be a rich one or a poor one? Parents have much to do with making it good. John Ruskin wrote of his home: "I have been taught the perfect meaning of peace in thought, act, and word. I never heard my father's or mother's voice once raised in any question with each other nor saw an angry glance in the eyes of either. Next to this priceless gift of peace, I had received the perfect understanding of the natures of obedience and faith. Nothing was ever promised me that was not given, nothing ever threatened that was not inflicted, nothing ever told me that was not true."—Selected.

FORGIVENESS

"Forgive us our sins as we forgive all those who sin against us."

How often we pray these words and yet how few of us really mean them, for we do not wish God to forgive us as we forgive others, do we?

We know that God's forgiveness is complete: "I, even I, am he that blotteth out thy transgressions . . . and will not remember thy sins" (Isa. 43:25). With God, forgiveness is forgetfulness and should be our standard.

We expect God to bury our misdeeds, but we only scratch over the wrongs others have done us when we cover them, and we mark well the places where we have laid them so we can dig them up and gnaw upon them just as a dog does with his hidden bones.

We say: "Oh, we can forgive but still, we cannot forget. We never have the same confidence in that person again." Are we right, then, when we say we have forgiven? True forgiveness is forgetfulness.

There are very few Christians who are not bearing in their souls, sores, which have never healed. They are sores because they have never been healed with the balm of complete forgiveness. Indeed, we seem to take a particular delight in probing those old wounds, with our too-active memories and making them deeper seated, more difficult of healing.

It would surprise us if we could just see the numerous collection of grievances we have accumulated through the years, going away back to the days of our childhood: the little chum we trusted, who cheated us of our pennies, the college friend who wouldn't lend us a dollar when we were in need—and we never borrowed money as a habit—the confidant who told our confidences, making us seem ridiculous to others; the neighbor who seemed so friendly to our face, then talked behind our back—all these and many more have festered through the years, hidden beneath the surface but still unhealed, ready to discharge their accumulated infectious bitterness upon occasion.

Even Sunday-school teachers hinder the wholesomeness of their ministry by the grievances they bear and bring to the light of day for an airing, every once in a while, only to put them back again in the dark. They recount to their class all the details of some injustice done to them years ago and they hold it up as a warning to the class not to deal so unfairly. How little they realize that they are giving those pupils they love, an example in an unforgiving heart!

"Oh, I am very sensitive and it is very easy for people to hurt my feelings! I don't hold spite. I never try to get even with them. I haven't any grudge and I act just the same but I always feel it. I can't get over that:" this is our excuse for the sores of the soul.

How we deceive ourselves! We have never really forgiven them and because we haven't, our souls are sick. They will be sick until we receive the healing forgiveness of the Great Physician of unforgiving hearts.

"O Lord, cover our hearts with the healing of Thy wings."—Edith Metcalf Wilson.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

CONSCRIPTION AND CONSCIENTIOUS OBJECTORS

My kingdom is not of this world: if my kingdom were of this world, **then would my servants fight**, that I should not be delivered to the Jews: but now is my kingdom not from hence.—John 18:36.

Jesus Christ made the above declaration before the Roman ruler Pilate, before whose tribunal He was being tried, supposedly. Actually, Pilate, himself, and the Jewish nation were on trial. The verdict has been written by time, and history has told its own graphic story. Pilate left the stage of action in disgrace, the nation of Rome ceases to be a nation, and the Jewish nation is today the tribe of the "wandering feet," homeless and footsore, finding no real rest anywhere. The kingdom of Christ still exists, is growing, and will continue unto the end of time.

The Lord Jesus declares that if His kingdom were earthly, of this world, **the issue would be of sufficient import to cause His own followers to fight.** That is, to fight with the same weapons that men of the world use, weapons that hurt, maim, and kill. The issue was the persecution which He was about to suffer at the hands of the Jews. With all the import, He brushes aside the thought of a fight with carnal weapons, and for conscientious and Bible-taught Christians of all time puts away the use of **force.** Many good arguments can be produced for many good and worthy causes. The Allies in the present conflict and Germany have many good causes in mind—so they say. These good causes have been made the bases for the **Conscription** of its man power and resources.

This conscription involves a tremendous moral problem; for it brings Christian men face to face with a clash between fundamental religious doctrine and the claims of the State —backed, to their bewilderment, by state churches, both in England and Germany. Nominally, France and other nations want to be known as Christian. Both the Lutheran Church in Germany and the Church of England urge their youth to enlist, and obey the mandate of conscription. All this is very confusing to immature youth.

Youth still has ringing in their ears, "Thou shalt not kill," and the gripping verse, "God is love." What shall he do, with the good causes that confront him? He hears men say, **"This is a righteous war."** On the other hand he hears the alternative to this, the application of Christ's law**—"Put up thy sword."** So then conscription overrides Christian teaching, and the teaching of most of the sages of the world. He still questions, "Can earthly claims, good causes so-called, override divine law?" Jesus Christ answers this mooted and bewildering question in 1940 as He did in A.D. 33, "If my kingdom were of this world, **then** would my servants fight." There never was a holier and better cause to fight than to deliver Jesus Christ, the sinless, perfect Son of God, from the hands of a brutal, hypocritical band of Pharisees.

What has been the attitude of Governments towards conscientious objectors? During the World War No. 1 many in Germany were shot, others declared insane. French objectors were uniformly sentenced to long prison terms. Many were transported to French Guiana. In England some 16,000 men registered as C. O.'s to war. Of these 6,135 persisted in their stand and were promptly arrested; 3,750 were sent, as the records reveal, "to works of national utility"; 539 accepted noncombatant service in the army, and the remainder were court-martialed and sentenced to short terms in jail. The end was not in sight. They were released, and immediately redrafted. If the objector still refused he was resentenced to jail. One such was court-martialed and sentenced nine times.

Canada exempted members of religious sects only, but required service of these men in noncombatant ranks. There were about 770 objectors in Canada. This number does not include the members of the Mennonite, Quaker, and Tunker Churches who received special treatment under treaties made with them in the nineteenth century. Provisions were made for them, and their descendants for all time. They were not required to register.

Under the Selective Service Act in the United States which became law in 1917, only members of long-established religious sects were exempted from the combatant ranks of the army, but in March, 1918, the President in a general order included the recognition of non-sectarians as objectors and offered noncombatant service to them also. Hundreds turned this offer down, objecting to any connection with the military.

In June, 1918, the President issued an order offering "farm furloughs" to such. Some were allowed to serve on relief units. All were subject to recall. They were allowed the army's regular rate, $30, the balance to be paid to the Red Cross. An industrial furlough was also granted to some.

A Board of Inquiry was set up. These were to examine the C. O.'s to determine their sincerity. Most were judged sincere, and were granted the choice of the alternative services offered by the President. The political objectors were judged insincere.

Of the 3000 men examined, 1,300 were persuaded to join one of the noncombatant divisions of the Army, 1,200 accepted farm furlough and 99 were assigned to the Friend's Reconstruction Unit in France and elsewhere. Quite a number of Mennonites also served in this unit.

The balance of the men, 504 in number, were remanded for court-martial. One of them was acquitted. Those not accepting any of the alternatives were sentenced from three years to life imprisonment. All were released soon after the war, the last one two years after the Armistice.

Men sentenced by the Courts-martial were sent to Leavenworth Federal Prison, and when that became overcrowded many were transferred to Alcatraz, then a strictly military prison. Here some received the brunt of ill treatment. As the result of mistreatment three men died; two contracted pneumonia as the result of incarceration in a damp cell, deprived of clothing, drinking water, and toilet facilities. Another committed suicide.

As conscientious objectors to war we ought to pray that the same Lord who was gracious to us may again show us the same mercy should there be another war. The mobilization bills, seven in number, which await enactment by Congress, grant dictatorial powers to the President over man power, industry, transportation, shipping, finance, labor, press, and radio.

Civil liberties are to be abrogated until the emergency is over. Local registration boards will pass on the claims of conscientious objectors. Recent polls indicate that a good many outside of the members of the historic peace churches will refuse to fight. Time only will tell the general treatment.

In closing this write-up about the C. O.'s and future conscription, we are glad to include the account of Henri Roser, a French Christian conscientious objector, who was sentenced to four years' imprisonment in Paris. The account was written by his wife, Claire Roser. The account is culled from "The Fellowship":

> A full report of the trial of Henri Roser before the military tribunal in Paris on December 19, 1939: Henri Roser was arrested on September 4 and, as a result of refusal to obey an order on September 7, was accused both of insubordination and disobedience. Claire Roser pays tribute to the courtesy of the members of the tribunal and to the ability as well as the kindness of Maitre Le Troquer, counsel for the defence, though she felt deeply the hostility of the government commissary who acted as prosecutor.
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> At the outset the president of the tribunal, Colonel Herbillon, questioned Henri Roser about his life, including his studies and his previous service in the army and then in a kind way invited him to speak. When Henri Roser hesitated, the president said encouragingly: "Reply quite simply; do not fear a trap." Henri Roser explained his position clearly and, in response to further questions went on to speak of non-violent resistance. At the request of Maitre Le Troquer, Claire Roser was given the opportunity of speaking. Naturally, it was an ordeal for her but, encouraged by the president, she told of her husband's convictions and of his resolve dating from before the time of their engagement, never again to bear arms. She testified to his consistency throughout their married life and described their work among the poor people at Aubervilliers. She said, in reply to a question, that Henri Roser did not propagate antimilitarist ideas among these people, but spoke simply of the Gospel.
>
> The prosecutor declared that this so-called pastor had been turned out of the church, made out that the office of the I. F. O. R. was in Vienna instead of London, and gave a misleading account of Henri Roser's arrest and disobedience. But Henri Roser was allowed a further opportunity of speaking and, in what Claire Roser describes as a wonderful moment, he explained his position in the church under a "delegation pastorale," and showed that he was duly authorized by the Protestant church in undertaking his work at Aubervilliers. This speech evidently made a considerable impression. The president thereupon put the question to him: "Then you are not willing either to bear arms, to pick up the wounded or to nurse them, or to work in the bakery, or to make shells?" The reply was simply: "No, Mr. President."
>
> Maitre Le Troquer, while making it clear that he was entirely opposed to his client's position,

succeeded wonderfully in showing the depth of conviction which had brought a man of honor to face this charge. He referred to innumerable letters testifying that his client had not carried out propaganda, but that he was always ready to help those in need. He refuted the speech for the prosecution and went on to object to the duplication of the charge. The counsel for the prosecution made a second speech, attempting to show that Henri Roser, possessing a "country villa" as well as an apartment in Paris, was not "disinherited." Then Maitre Le Troquer was able to read a moving passage from a letter from Henri Roser's mother.

After retirement, the tribunal announced that, by six votes to one, they found that there had been insubordination, and that they were unanimous in finding that there had been refusal to obey. The prisoner was therefore sentenced to four years' imprisonment, the maximum sentence being five years. An application for permission to appeal was later refused.

It is understood that Henri Roser has now been moved to a different cell in the prison of La Sante, Paris, and is better circumstanced. He is now employed on clerical work and accounting and is glad to feel that he is of use. He is permitted to write only two letters a week, but may receive letters from any of his friends. His wife may pay him one short visit each week.

In concluding her account, Claire Roser writes: "More than ever, the verse cited by Nevin Sayre in his article in November **Fellowship** is to the point: 'My bonds in Christ are manifest in all the palace, and in all other places.' And I would add another verse which may be for us all a certainty and a hope: **'And this is the victory that hath overcome the world, even our faith'.**"

The following poem is a fitting close:

CONSCIENTIOUS OBJECTOR

Die for my country?
Yes, of course I would!
But not the easy way—
Bands playing
Flags waving,
And the cheers of war-mad thousands in my ears;
And not the useless way—
My body splattered over foreign fields
Or hung in shreds on barbed-wire barriers,
That rabble-rousing slogans be proved false
And millionaires make profits from my blood;
God give me strength
To die the hardest way—
To die for peace,
Conviction,
And a dream of brotherhood—
My only crime that I refuse to kill!
The Pioneer of Peace died on a Cross—
That was before the day of firing squads.

—Ray M. Johnson.

THE INTERVARSITY CHRISTIAN FELLOWSHIP

O Timothy, **keep** that which is committed to thy trust, **avoiding** profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. **Grace be with thee.** Amen.—St. Paul writing to Timothy, I Tim. 6:20, 21.

The Intervarsity Christian fellowship is an association of groups of students, Christian students in the Universities and Colleges of North America. This organization had its beginning in Cambridge University, England, 1877, and rapidly spread to every university in Great Britain. In comparatively recent years, it has extended throughout the English-speaking world and into many countries of Europe.

With modern educational institutions rapidly becoming modernistic, instead of Scriptural; with unbelief setting in instead of Biblical faith; with agnosticism and atheism seeking to supplant faith and trust in a personal God, it is refreshing to know that there are still some groups in these institutions of learning that are witnessing for the Lord Jesus Christ.

The purpose of this fellowship is: (1) To provide spiritual fellowship for Christian University men and women in every educational institution that they may be sustained and may grow in the things of God. (2) To encourage, assist, and direct Christian students in an individual and corporate effort to lead their fellows to personal faith in the Lord Jesus Christ.

To show how well the group accomplishes this purpose can be evidenced by the testimony of a medical doctor, a personal friend of the writer: "When I began my studies in the University of Western Ontario, I remained a Christian—**with a great conflict**—but when the Intervarsity Fellowship began work in the University, I remained a Christian **without that terrific conflict.**" Another testimony, "I sent two girls through high school, one before there was a fellowship, one afterward, and the results are evident in both of their lives. One for the better, the other for the worse."

The Fellowships record thrilling stories of lives rescued from sin, of a new sense of direction given to those who were unsettled and in doubt, of salvation made living and real. One campus, between Christmas and summer vacation, led a student a week to Christ.

What led the writer to include this bit of news into the columns of the Christian Monitor was, (1) The Mennonite Church and this movement have much in common. The charter members of the first Mennonite Church, Zurich, Switzerland, were largely educated and university men. They too witnessed for Christ to other students, and won their fellows to faith in Christ. They too made much of the New Testament. They too held many meetings in homes, and from house to house. This is one of the methods of the Fellowship, to gather in homes off the campus, sing, pray, testify, and listen to messages from the Word of God. (2) Because of a powerful testimony that was recently given on a large American university campus, the University of Michigan, Ann Arbor.

Bertrand Russell, a veteran philosopher, a liberal of liberals, pronounced himself unable to prove the existence of God. In his lecture, **"The Existence and Nature of God,"** he said, "Since I am not sure that God exists, I am hardly ready to discuss His nature." He said this to about 2,000 collegians on the campus.

Several weeks later the General Secretary of the Intervarsity Fellowship, G. Stacey Woods, B.A., B.Th., of Toronto, came on the grounds by the invitation of the campus Christian union, and erased the question marks which Russell had stamped upon their minds in his attack on the evangelical faith. He modestly, but very effectively asserted, "I believe in the existence of God." He opened his Bible, and step by step unfolded the teachings of the prophets, sages, apostles, and the Lord Jesus Christ.

The results were that many were convinced. A Christian coed, who had been hesitant about her faith, began to give her testimony in the face of adverse students, and began a ladies' Bible class in her dormitory. Another result was the organization of a strong Intervarsity Christian Fellowship. From this time on some of the outstanding Bible teachers of America have been and are being called in. Just now Dr. Wilbur M. Smith, Chicago, Ill., is delivering a powerful series of addresses to establish faith in the Bible, the Lord Jesus Christ, and evangelical Christianity.

This movement with headquarters, 1130 Bay St., Toronto, Ont., is pushing across the lines southward at three fronts in response to invitations of two years' standing given by prominent denominational leaders and Christian students. Already, more than a dozen campuses have felt the impact of the movement the recent months. In Washington and Oregon alone some seven fellowships have been started.

It may be of interest to our readers as to the nature of the program followed:

1. Daily prayer meetings.
2. Regular weekly classes for expositional, devotional Bible study and discussion.
3. The study and presentation of the need of the yet unevangelized world.
4. Special gatherings where students themselves witness to the presence and power of the living Saviour and to His salvation.
5. University evangelistic missions when opportunity provides. Addresses by outstanding evangelical leaders.
6. Conferences and informal gatherings for the deepening of spiritual life.
7. Provision for the best apologetic, evidential literature in university libraries, etc., for the defence and propagation of the Christian faith among students.

Associated with the University workers are the Intercollegiate workers, who now work in Canadian colleges, normal, and high schools, with marked success. After observing the work for some ten years we can confidently request that the readers remember this large staff of workers in their prayers, for they are doing a work in harmony with the text quoted at the head of this article, in a very hard field.

THE DEAN OF AMERICAN POETS PASSES

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it.

And many nations shall come, and say, Come, and let us go to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and **they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.**

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.—Micah 4:1-4.

There are two schools of Christian thought among us. The one group believes this glowing prophecy of a warless world to have its fulfillment when men are converted to the Lord Jesus Christ and their hearts filled with the Spirit of Christ, by which love for one's fellow creatures becomes a supernatural experience.

The other school of Christian thinking places this glorious period in the future, after the coming of the Lord Jesus Christ, in a different dispensation. They also believe that conversion produces the same experience in the heart. The first group call their idea, Amillennialism, the second Premillennialism.

The dean of American poets, Edwin Markham, who passed away on March 7, 1940, at the age of 87, was the author of: **"The Man With the Hoe,"** and many other famous poems.

According to his confession before death, he was almost, but not quite, ready to die when pneumonia set in and drew him down to death. He had collected some 1500 of his poems, as he said he would, but he never saw the greatest poem of all time, which he fondly hoped some younger man would produce before his death.

"That," he said, "would be five or six stanzas which would disperse the armies of the world. If I had the time, the strength, the youth, to write one great poem, it would be against war. If I could have one wish

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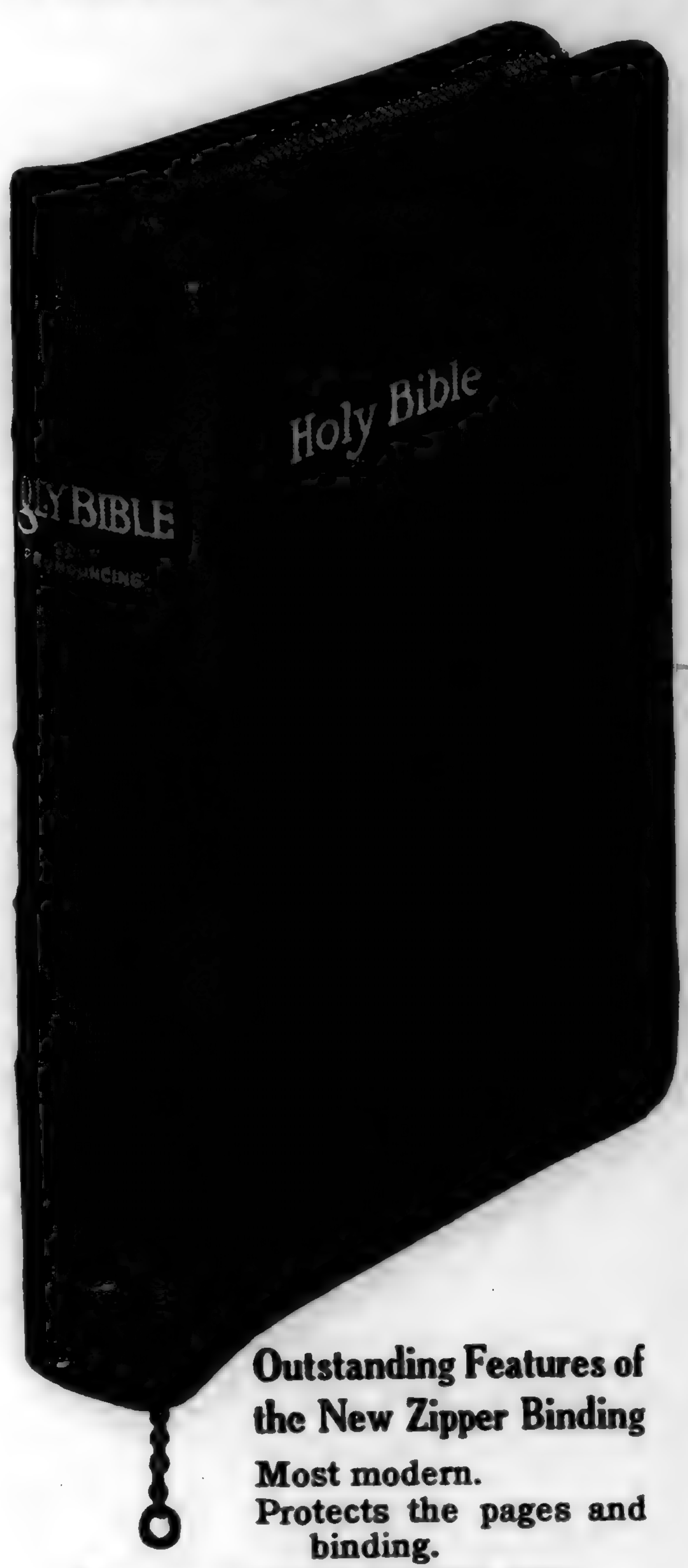

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

fulfilled, it would be for a poem that would expose the mockery, the futility, the sterility of war in such a way as to warn every man who loves the world and humanity to watch vigilantly against war."

Markham did not have the time, the youth and the strength, and we may add rightly so, that no other man, including the **"Dean of Poets"** has the **ability** to write such a poem.

According to the Word of God, it will take **power,** not **poetry** to disperse the armies of the world. If Mr. Markham could have lived unto the time of the second advent of the Lord Jesus Christ, we believe his fond dream—a warless world would have been realized.

In the meantime, Christ who became human, as well as divine, died for our sins, rose again for our justification, ascended that He might give His Spirit as a gift to all believers, thus making peace and love possible within. The nations according to Christ will fight on until He returns. Matt. 24:7-13. In the meantime let us pray for peace, and the coming of the Prince of Peace.

"I WANT YOU"

A touching incident has been told of a sixteen-year-old girl who was a chronic invalid, and whose mother was a pleasure-loving woman who could not endure the idea of being much with her shut-in daughter. While the mother was traveling abroad in Italy, she remembered the coming birthday of her daughter, and sent her a rare and wonderful Italian vase. The trained nurse brought it to the girl, saying that her mother had sent it so carefully that it came right on her birthday. After looking at its beauty for a moment the girl turned to the nurse and said, "Take it away, take it away. O Mother, Mother, do not send me anything more; no books, no flowers, no vases, no pictures. Send me no more. I want you, you!"

Don't give Christ things—only things. He wants you. "Son, daughter, give me thine heart." That daughter wanted her mother. She wanted her presence, her companionship, her love. Christ wants you. He wants you first of all. He wants your yielded heart, your confidence, your trust, your union with Him. He wants your love, prompting you to give the best possibilities you have. He says, "I want you, you." Your heart fully given, He knows all else will follow.—Publisher Unknown.

A CHANGE OF HEART NECESSARY

General Booth, in his "Darkest England," says that these who are degraded because of evil surroundings will be helped by a change of surrounding; but for those who are degraded through sin and evil hearts, there is no remedy but a change of heart. As a matter of fact some of the greatest sinners in the world have lived amid the greatest luxury.—Selected.

DEFINITION OF HOME

Integrity must be the architect, and tidiness the upholsterer; it must be warmed by affection and lighted up with cheerfulness; industry must be the ventilator, renewing the atmosphere every day; while over all, as the protecting canopy and glory, nothing will suffice but the blessing of the Almighty.—D. A. Hayes.

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THE BRIDAL WINE CUP

Selected by Moses G. Gehman

This article was selected from the "Fifth Reader" of "Normal Course in Reading," by Todd and Powell, and published in 1895. It is published with the belief that it carries a helpful message to us today, as it did for earlier generations.

PLEDGE with wine,—pledge with wine!" cried the young and thoughtless Harvey. "Pledge with wine!" ran through the bridal party.

The beautiful bride grew pale. She pressed her hands together, and the leaves of her bridal wreath trembled on her brow; her breath came quicker, and her heart beat wilder.

"Yes, Marion, lay aside your scruples for this once," said the judge, in a low tone, "the company expect it. Do not seriously infringe upon the rules of etiquette. In your own home, do as you please; but in mine, for this once, please me."

Every eye was turned to the bridal pair. Marion's principles were well known. Harvey had been a convivialist; but of late his friends noticed the change in his manners, and the difference in his habits.

Pouring a brimming cup, they held it with tempting smiles toward Marion. She was very pale, though now more composed. Smiling, she accepted the crystal tempter and raised it to her lips. But scarcely had she done so, when every hand was arrested by her piercing exclamation of, "Oh, how terrible!"

"What is it?" cried one and all, thronging together; for she had slowly carried the glass at arm's length, and was regarding it as though it were some hideous object.

"Wait," she answered, "wait, and I will tell you. I see," she added, slowly pointing one of her fingers at the sparkling liquid, "a sight that beggars all description; and yet listen,—I will paint it for you if I can. It is a lovely spot; tall mountains, crowded with verdure, rise in awful sublimity around; a river runs through, and bright flowers grow to the water's edge. There is a thick, warm mist that the sun seeks vainly to pierce. Trees, lofty and beautiful, wave to the motion of the breeze. But there a group of Indians gather, and flit to and fro with something like sorrow upon their dark brows; and in the midst lies a manly form—but his cheek, how deathly!—his eyes, how wildly they glare with the fitful glare of fever!

"One friend stands beside him—I should say kneels—for see, he is pillowing that poor head upon his breast. Genius in ruins on the highly looking brow! Why should death mark it, and he so young? Look! how he throws back the damp curls! See him clasp his hands! Hear his shrieks for life! How he clutches at the form of his companion, imploring to be saved! Oh, hear him call piteously his father's name! See him twine his fingers together, as he shrieks for his sister,—the twin of his soul,—weeping for him in his distant native land! See! his arms are lifted to heaven! How wildly he prays for mercy! But fever rushes through his veins. The friend beside him is weeping! Awe-stricken, the dark men move silently away, and leave the living and the dying together!"

There was hush in that princely parlor, broken only by what seemed a smothered sob from a manly bosom. The bride stood upright, with quivering lips and tears streaming down her pallid cheek. Her arm had lost its extension; the glass with its contents came slowly toward the range of her vision. She spoke again. Every lip was mute; her voice was low, faint, yet distinct. Still she fixed her sorrowful glance upon the winecup.

"It is evening now, the great white moon is coming up, and her beams fall gently on his forehead. He moves not; his eyes are rolling in their sockets, and dim are the piercing glances. In vain his friend whispers the name of father and sister. No soft hand and no gentle voice bless and soothe him. His head sinks back; one convulsive shudder—HE IS DEAD!"

A groan ran through the assembly. So vivid was her description, so unearthly her look, so inspired her manner, that what she described seemed actually to have taken place then and there. They noticed, also, that the bridegroom had hid his face, and was weeping.

"Dead!" she repeated again, her lips quivering faster, and her voice more broken,—"and there they scoop for him a grave; and there without a shroud, they lay him down in the damp, reeking earth,—the only son of a proud father, the idolized brother of a fond sister; and he sleeps today, in that distant country, with no stone to mark the spot. There he lies,—my father's son, my own twin brother,—A VICTIM OF THIS DEADLY POISON! Father," she exclaimed, turning suddenly, while the tears rolled down her beautiful cheeks—"Father, shall I drink the poison now?"

The form of the judge was convulsed with agony. He raised not his head; but in a smothered voice he faltered—"No! no, my child! for Heaven's sake, NO!"

She lifted the glittering goblet, and letting it fall suddenly to the floor it was dashed to pieces. Many a tearful eye watched her movement, and instantaneously every glass was transferred to the marble table. Then, as she looked at the fragments of crystal, she turned to the company, saying,—

"Let no friend hereafter, who loves me, tempt me to peril my soul for wine, or any other poisonous venom. Not firmer are the everlasting hills than my resolve, God helping me, never to touch or taste the terrible poison. And he, to whom I have given my hand,—who watched over my brother's dying form in that land of gold,—will sustain me in this resolve. Will you not, my husband?"

His glistening eyes, his sad, sweet smile, were his answer. The judge had left the room; but when he returned, and, with a more subdued manner, took part in the entertainment of the bridal guests, no one could fail to see that he, too, had determined to banish the enemy at once and forever from that princely home.

Reader, this is no fiction. I was there and heard the words I have penned, as nearly as I can recollect them. This bride, her husband, and her brother who died in the gold regions of California, were schoolmates of mine. Those who were present at that wedding of my associates never forgot the impression so solemnly made, and all, from that hour, forsook the social glass.

Denver, Pa.

WILD ROSES

On long, serene midsummer days,
Of ripening fruit and yellowed grain,
How sweetly by dim woodland ways,
In tangled hedge or leafy lane,
Fair wild-rose thickets, you unfold
Those pale pink stars with hearts of gold!

Your sleek patrician sisters dwell
On lawns where gleams the shrub's trim bosk;
In terraced gardens, tended well,
Near pebbled walk and quaint kiosk,
In costliest urns their colors rest;
They beam on beauty's fragrant breast.

But you in lonely calm abide,
Scarce heeded save by breeze or bee;
You know what splendor, pomp, and pride
Full oft your brilliant sisters see;
What sorrow, too, and bitter fears,
What mad farewells and hopeless tears!

How some are kept in old, dear books,
That once in bridal wreaths were worn;
How some are kissed, with tender looks.
And later tossed aside with scorn;
How some their spotless petals lay
On icy foreheads pale as they!

So, while these truths you vaguely guess,
A-bloom in many a lonesome spot,
Shy roadside roses, may you bless
The fate that rules your modest lot,
Like rustic maids that meekly stand
Below the ladies of the land!

—Edgar Fawcett.

A FABLE

Said a wise old bee at the close of day, "This colony business doesn't pay. I put my honey in that old hive, that others may eat and live and thrive, and I do more work in a day, I see, than some of the others do in three. I toil and worry and save and hoard, and all I get is my room and board. It's me for a hive I can run myself, and me for the sweets of my hard-earned pelf." So the old bee flew to a meadow lone, and started a business all his own. He gave no thought to the buzzing clan, but all intent on his selfish plan, he lived the life of a hermit free—"Ah this is great," said the wise old bee. But the summer waned and the days grew drear, and the lone bee wailed as he dropped a tear, for the varmints gobbled his little store, his wax played out and his heart was sore, so he winged his way to the old home band, and took his meals at the Helping Hand. Alone our work is of little worth; together we are the lords of the earth.—Selected.

Experience keeps a dear school, but fools will learn in no other—and scarce in that. **—Franklin.**

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SHE LONGED TO BE KIND

"And in Her Tongue Is the Law of Kindness"

By Ursula Miller

HILDA, orphaned very early in her life, seemed to be sorrow personified as she walked toward the corner from her aunt's home, where she made the turn leading straight to her school. Near by the corner a schoolmate, June, very nearly ran into her.

"Better watch where you're walking," she said rudely to Hilda. Hilda looked at her shyly, timidly, hoping for someone to walk with her, as she replied,

"I beg your pardon."

"It was your own fault, June. You don't need to blame anyone else but yourself if you get bumped into when walking," said a voice behind them.

Both girls looked around quickly. Hilda said nothing, but June retorted loudly,—looking pleased.

"Where'd you come from, Gill? Walk to school with us." But Gilbert was already halfway across the road to the other sidewalk.

"You haven't lived here long have you?" June asked her quiet companion.

"Not very."

"How long?" she demanded.

"Oh, quite a while. Since February," answered Hilda.

"Your folks dead?"

As Hilda did not reply June tried again, "Were your folks rich?"

At this Hilda looked at her in some wonder, her eyes full of unshed tears.

"Well, were they? Because Lorna said she bet that coat you are wearing is two seasons old," June said triumphantly.

Again Hilda did not reply. Lorna at this point, herself came from her home, and she and June at once greeted each other ecstatically, giggling and talking loudly.

"You girls just better be careful how you treat other people around here, specially people not well acquainted yet," a voice came to all three girls.

"O Gilbert, how you do slip up on a person!" June screamed, and Lorna echoed her cry.

But again Gilbert was gone.

"Well, I'm in a hurry, June. We're cousins. We always walk to school together," Lorna looked at Hilda, and both girls began running and talking loudly.

Hilda followed quietly. She knew they did not want her with them. She began to dread her morning walk to the public school, for the same scene with variations was enacted each morning. She was little and a stranger. The school year was practically two thirds gone when she made her entrance. Her life had been torn by the roots when she was orphaned and had come to her aunt, a university teacher, to make her home, although her aunt was kindness itself and had a lovely home.

There was Gilbert again.

"Those girls are spite-cats. You don't want to care about them," he offered.

"Oh, I don't much," Hilda began. "It's just that I don't know any of the girls and these live so close. It'd be nice to have one friend while I'm getting acquainted."

"Well, I'll be your friend." Gilbert offered, gallantly. "All the others will too; you give 'em a little time. You see June and Lorna, well they let on like they're better'n the rest of us. But the rest just don't want to play with them because they're so spite-catty," he explained in confusion.

The boy walked along in great embarrassment.

"Mom said I should ask you, Would your aunt let you come over some evening after school? I'll ask Ellen. She's my cousin; we can make candy. Ellen can sure make swell candy," he offered as an excuse for the invitation.

"Oh, I know my aunt will let me come. Oh, what fun!" Hilda exclaimed joyfully.

"They, those two, don't mock around Ellen any. Ellen told them to their faces that it doesn't take any smart person to be making fun of people. They got pretty sore at her." By this time they had reached the public-school building. Hilda hurried to the cloakroom and thence to her room. Gilbert likewise rushed to his room. This was his last year of grade school, and he was trying hard to make points in behavior as well as in books.

Looking back from the vantage point of her high-school commencement Hilda saw picture after picture like this one—a lonely, heart-broken little girl, championed by an older boy, and made sport of by two girls, her own age—all neighbors.

With the years the heartache had become less keen, the agony less intense. With high school there was no more childish poking of fun. True, there were occasional slights and snubs; which Hilda minded not at any more as she did when a child, for she had many dear friends of her own. Lorna's father being out of work, the family had moved to another town; so Hilda saw Lorna but seldom. But she had returned for a few day's visit at June's home on one occasion that Hilda recalled vividly.

"Are you invited to Mrs. Blaine's social?" June asked Hilda. They met as Hilda was walking to town.

"Yes, aren't you?" Hilda said without thinking.

"No. Listen, Hilda, Lorna's here for a visit, and I know Mrs. Blaine just forgot me. You and she are such good friends, not to mention Gilbert and you. See if you can get me an invitation, will you, please? That's a good girl. I don't know what Lorna'd think if I wasn't invited to Gilberts. Please try to get me invited," begged June.

"Well, I'll see," stammered Hilda doubtfully; "We're very good friends, of course, but——"

"Well, please do; I'd be ashamed for Lorna to know I wasn't invited to Gilbert's mother's social," urged June. "Besides I can put you wise to something you'd give half your life to know. About a letter to a———, about a letter Gilbert wrote," she said mysteriously.

"How could a letter be so interesting as to purchase me to interfere in other people's plans?" Hilda said doubtfully, and a little scornfully.

"Don't you wish you knew?" taunted June. "But, please, do."

Hilda replied vaguely that she'd see.

June turned into the post-office building. Hilda went on to the library with several books her aunt had asked her to return. Gilbert was coming out of the hardware store where he worked when he could spare time from his studies.

"What was the **Lady-with-the-gum-in-her-mouth** talking about?" he laughed. "She seemed to be eating humble pie," he suggested to Hilda as he joined her. Then Hilda told him about her plea for an invitation to his mother's social and about a letter she was supposed to give her life to know about.

"Did she boast about that? Well, I never meant to tell you; Ellen happened to hear

June and Lorna laugh and talk about a letter," he ended in confusion.

"What letter?" Hilda asked.

"Well I'll tell you. When you had measles Ellen and I wrote you a letter. June got to your door just as Ellen did. Ellen had not had measles, and she asked June to take it in for you. June took it and kept it, and she and Lorna had lots of fun over it. That's all."

"I knew they were mean, but I didn't know they were that mean," Hilda said.

"Ellen and I were plenty sore and ready to make a fuss, but Mother always says 'Let God and time have a chance.' " This episode had occurred when Hilda was in early high school.

At about this time they had been converted, June and Hilda, and as Hilda had come from a deeply spiritual home this step meant everything to her. Perhaps even June can like me now, she thought. But June, it seems, couldn't for long. For as the high school days came to a close Gilbert was definitely becoming interested in Hilda. He had finished with college and was launched in his chosen work. But June was bitter with envy and hatred at the thought of Gilbert and Hilda.

After several years Gilbert wanted to establish his home—to claim his cherished bride, Hilda. He appealed to Hilda's aunt about what was troubling Hilda.

"I have no longing for a career," Hilda told her aunt. "But—but—I have no talents but —" She stopped confused.

"But what?" insisted her aunt.

"Well, dear aunt, you know I have always been interested in Jewish missionary work."

"Of all things, what has that to do with marrying Gilbert?" Her aunt asked, astonished. "Gilbert's one of the finest young men in the world."

"Oh, I know and—" Hilda stammered.

"Well, what?" her aunt demanded.

"Well, June thinks I ought to be a missionary in definite Jewish work."

"June does? Well, far better you than June at any rate! What does she know about it? She wouldn't have a chance at Gilbert, even if you were not here. You are not even qualified for Jewish missionary work. ~~But at that~~, if you marry Gilbert you could do a great deal anyway; you could give and pray."

"Well, I do not have a career complex. I do not want to go. I am ashamed of it, but it's the truth, Aunt Lydia. I have a definite call to be kind to people. When June and Lorna used to tease me so dreadfully I determined that I would always be kind to everybody," Hilda said modestly.

"That's a very commendable desire. I am sure it will add greatly to Gilbert's happiness. As to the missionary spirit, it is a worthy one indeed. It is to be hoped that while June is urging another to worthy endeavor her own way may beceme better stabilized. Here comes Gilbert. Now we can talk over the plans for the wedding."

* * *

And now seven years had rolled into the past. And June came and another commencement! Hilda had found deeply satisfying the life with her habit of kindness. She had a sweet home and a good husband. Her life was a blessing to mankind and a glory to God. Lorna and June had faded out of her life completely. So she thought. She and Gilbert were walking home after the commencement program, thinking of their own graduation days. How they had loved those days! How much better they loved the present—brimful of happiness—as they lived their quiet, busy, holy life before God and man. Soon after they had entered their cozy home, while Gilbert was raiding the icebox, there was a knock at the back door. A sudden rain had come up, and the night was very dark. He opened the kitchen door. On the back porch stood a man, an entire stranger, supporting a young woman who seemed very sick, unable to stand alone.

"Mister, my wife's sick, and our car stopped right out here. Will you let her lie down a little, while the rest of us see what we can do about the car?"

"Of course, bring her in." Hilda had heard, and she opened the small, side bedroom door. The man carried her in and laid her down. "Thanks a lot. I'll go and work on the car," and the unknown visitor disappeared.

Gilbert had offered his help as soon as he had changed his clothes.

"We won't need you. There are two of us men," the man had said. Hilda removed the wet coat from her guest and tried to make her comfortable. Her pain was so great that she called Gilbert and they decided to call a doctor and perhaps Gilbert's mother. The doctor ordered her to a hospital for immediate care and perhaps an operation.

"Friends of yours?" the doctor asked Gilbert.

"Strangers. They had car trouble and brought the lady in." After they had all left with the patient Hilda said, "You thought they were strangers. That was Lorna."

"Lorna? Oh, I remember her now. I didn't see her face. Did she talk to you? Did she know you?" he asked.

* * *

Every day Hilda went to see Lorna—helping her and showing kindness at the hospital ward.

"Hilda, Hilda, remember how we used to tease you?" Lorna said one day. "I don't to this day know why June and I were so mean. You took me in a stranger, and I believe you would have taken care of me in your home. You were always such a kind little thing. But, O Hilda, it pays to do right. I did so many ugly things, and they are piling back on me with a vengeance. June, too."

"Where is June?" Hilda asked quickly.

"She was with us when we had our breakdown," she said.

"We are looking for work. It is my fault more than my husband's, and the same applies to June. We were both so haughty and urged the boys on to earn more and more and made our homes so miserable that they lost first one job, then another."

"Gilbert said he thinks they will both get work at Stanton's.

"Gilbert? Then you married Gilbert! Oh, I do hope they get work. I have learned my lesson. I will try hard to help my husband," Lorna lamented. "It's dreadful to be so poor and no work—nothing."

"Then when you have work you will begin in church work and life for God?" Hilda appealed.

"O Hilda, it is so easy to lose out if you let your evil and mean spirit dictate to you. If I had died I should have been lost. I want to do right," Lorna wept bitterly.

Some time later Gilbert said, "The law of kindness does something. It is a force and a strong tower that uplifts the kind one [meaning Hilda] and also spreads out and upbuilds the weak and sin-sick soul," meaning just now June and Lorna. "She openeth her mouth with wisdom; and in her tongue is the law of kindness. I am so glad my wife is talented with kindness."

Protection, Kans.

REST THOU IN GOD

By Ursula Miller

Find your rest in God, O sinner,
Though your deeds are scarlet dyed:
Though your yesterdays are evil
Through your wicked heart of pride.
When the fear of judgment haunts you,
As sin leads you here and there,
Jesus Christ has paid your ransom:
Lift your sinful hands in prayer.

Rest in God, O troubled brother,
Lean upon that loving arm,
Though you're homeless, lonely, friendless,
Cold and hunger oft alarm.
Are you often faint and weary,
Terrified with what you bear?
Rest upon His strength and pity;
Lift your lonely hands in prayer.

Rest in God, thou who art troubled
By the turmoil and the strife:
Warring nations, droughts, and earthquakes
Bring disturbance to your life?
Look beyond the flood disaster;
God in Heaven will always care
When His people bring their burdens
And lift up their hearts in prayer.

Sinner, whereso e'er you wander
Find your rest in Calvary's flow:
Friendless one, thou lonely pilgrim,
To your Heavenly Father go.
And to you who find no answer
In confusion and despair,
Leave it in the Hands Eternal;
Honor God with sincere prayer.

Protection, Kans.

WORK

If you are poor—work.

If you are rich—continue to work.

If you are burdened with seemingly unfair responsibilities—work.

If you are happy—keep right on working. Idleness gives room for doubts and fears.

If disappointments come—work.

If sorrow overwhelms you and loved ones seem not true—work.

If health is threatened—work.

When faith falters and reason fails—just work.

When dreams are shattered and hope seems dead—work. Work as if your life were in peril. It really is.

Whatever happens or matters—work.

Work faithfully—work with faith.

Work is the greatest material remedy available.

Work will cure both mental and physical afflictions.—From the Silent Partner.

"For our God is a consuming fire."

WISE MINERVA'S ONLY FOWL

By Maude Wood Henry

An owl is an uncanny sort of bird, whoo-whooing as he does, or screaming wildly just as it begins to get dark. We find him haunting old turrets and ruined buildings and dark raftered barnlofts and hollow trees. He may look like a wise old professor, or a ghost, or an elf, or a mournful gnome. But, wierd as he is, the owl is quite likable when you get to know him well, even if he be that tiger or pirate of birddom, the great horned owl with his wicked, old eyes, great curved beak, and rapacious appetite for rats and mice, rabbits, weasles, raccoons, skunks, and such birds as robins, flickers, quail, and pigeons.

Most of the sins of the owl tribe are credited to this formidable old fellow. But if you could watch him grow up from an egg to a magnificent bird of prey, as did that young naturalist-writer, Hugh Stevens Bell, you would doubtless find Bubo, as he is called, possessed of some admirable qualities if not positive virtues. "Courageous, daring, skillful, beneficial to mankind," Mr. Bell sums him up, and adds, without apology, that he admires Bubo above all other birds of our forests and recommends him as deserving of our protection.

So, if that can be truthfully said of the worst of them, we may hope that others of the owl family can show still better qualities than this great bird of prey. We have the word of no less a personage than Uncle Sam himself that owls, for the most part, are useful citizens. Feeding on vast numbers of rodents they have a tremendous effect in controlling the hordes of these pests. The staple food of owls, as well as hawks, is meadow mice for the most part, but it includes many other destructive rodents, such as ground squirrels, rabbits, prairie dogs, pocket gophers, and so on.

The barn owl is one of the most useful of the owls. Uncle Sam examines a number of barn owls every now and then to learn just what they eat. He tells us that the items found on their menu prove conclusively that these little fellows are constantly doing work of great value to agriculture. When an owl feasts, he swallows his catch whole and afterward ejects the indigestible portions, such as the bones and hair, in the form of pellets. In 675 barn-owl pellets collected at Washington were found the remains of 1,119 meadow mice, 452 house mice, and 134 house rats, as well as a large number of other small mammals. In 592 pellets collected in California there were found traces of 261 pocket gophers, 74 field mice, 184 pocket mice, 144 deer mice, 50 harvest mice, 230 kangaroo rats, and 215 house mice. You can see by these statistics that barn owls are a great help to farmers and to householders generally. Uncle Sam tells us that the persecution of owls by man is entirely unjust, although these birds have long been sufferers from bad treatment. He even sets up a defense for the great horned owl himself who gets a farmer's chickens when he can, or when they are not properly protected.

The little barn owl is a funny looking chap, about a foot and a half long, with an oval or heart-shaped face and slim person. He has big eyes and blinks solemnly, looking, as Neltje Blanchan says, "a fit companion for the goddess of wisdom, Minerva." He is mottled gray and white, except when very young, when he is covered with a soft, yellow down. The young California barn owl wears a splendidly beaded, white dress, and his heart on his head rather than his sleeve. A barn owl has a lot of local names, among which are the monkey-faced owl, white owl, hissing owl, church owl, yellow owl, the howlet, and the hoolet.

The barn owl may be tamed. Neltje Blanchan tells a story in her bird book, "Birds Every Child Should Know," about a tame barn owl owned by a Philadelphian. This owl would sit for hours on his master's shoulder, and when left by himself could only be consoled with a stuffed bird with which he played until his owner returned.

A Bird Of The Night

Other owls,—and there are many species, over three hundred altogether,—have equally interesting habits and looks. The beautiful snowy Arctic owl, the great gray owl from the same region, with a wing spread of five feet, the tiny elf owl of Texas and Mexico, no larger than a sparrow, the screech owl, barred owl, short-eared owl and his long-eared cousin, both of whom wear tufts of ear feathers which resemble horns, the burrowing owl, the eagle, hawk, and fish owls, all are natives of this continent, and well worth individual study.

Most owls hunt after dark or at twilight, but the short-eared owl does some hunting by daylight, particularly if the day be overcast. The barred owl is wrongly called the hoot owl, and goes about whoo-whoo-whooing in a sepulchral voice. He has an almost human face, smooth and round like a good-natured fat boy's. Screech owls have weird voices, tremulous and shivering. This is the owl that you are apt to hear at night because screech owls live near human habitations the country over. They hunt at night and, during the day, crouch in some hollow tree or woodpecker's deserted hole. Many sleeping owls are hidden in the trees about us, some in dense evergreen thickets where the sun cannot penetrate. But, whether they live in hollow trees, barn lofts, church steeples, or old towers, they are all better birds than they have been painted,—devoted, lifelong mates and the best of family providers.—Christian Youth.

JOB'S TEARS

By Carlos Layne

The trials and troubles of Job occurred about twenty-five hundred years ago. Yet the speech we use today holds living echoes of that patient man's many woes. If a person happens to be "as poor as Job," or "as poor as Job's turkey," he has lost all the wealth he ever had and fallen into a state of utter want. If some one attempts consolation that only increases a person's distress, he is called a "Job's comforter."

Evidently Job was a strong man. He had to be in order to endure all the difficulties that beset him. And yet at times he must have shown his sorrow in a physical sense. Perhaps he cried, and tears may have coursed down his worn cheeks. But what are "Job's tears" in the modern meaning? This is the name given to a peculiar cereal closely related to corn, for it belongs to the maize family, and grows as tall as eight feet in parts of the Old World. It produces shiny, hard, drop-like seeds, with the glint and general appearance of bluish white porcelain. These seeds bear the picturesque name of "Job's tears." They are often used as beads in the making of bracelets and necklaces.

The natives of certain parts of India put Job's tears on their tables after processing them as we do corn in preparing hominy. In Portugal and Spain the seeds are sometimes ground into flour. The Chinese doctors prescribe the strange grain to their patients, for they believe it possesses a curative power in some affections. In our own and various other lands Job's tears are grown somewhat rarely in gardens as a curiosity.

There is a mineral, "Job's tears," found occasionally in the sands of Arizona and New Mexico. These pebbles have an olive, leek-green, or pistachio color. The best of these semi-precious stones of chrysolite are sometimes polished and then mounted as gems or fashioned into inexpensive jewelry. As this form of chrysolite resembles in shape and appearance the cereal that is used for food in India it bears the same quaint name. —Christian Youth.

ADEQUATE POWER

Oh, do not pray for easy lives. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God. —Phillips Brooks.

A WALK IN THE WOODS

By Luciana Snyder

A walk in the woods is most delightful. It is wholesome, restful, and educational. If tired in body and soul, go out into the great outdoors. There, Mother Nature can speak to you. She can rest your tired nerves and give you renewed energy.

Longfellow said of the naturalist, Agassiz:

"And he wandered away and away, with Nature the dear old Nurse,
Who sang to him night and day the songs of the Universe;
And when the way seemed long or his heart began to fail,
She sang a more wonderful song and told a more wonderful tale."

Mother Nature has many wonderful songs to sing to you if your ears are attuned to hear them. She has many interesting tales if you will stop and listen and some lessons to teach you if you are willing to learn of her.

A walk in the woods is a delight any time of the year. Change of season brings a change of interest but each has something to challenge when you venture forth. In the spring when all things are awakening from their long winter nap there is not a dull moment. Listen, that was the song of the meadow lark calling, "Spring-o-the-year, spring-o-the-year." This flute-like call from a stump claims our attention and we see this bird with the black crescent on its yellow throat. The meadow lark has the impolite habit of turning its back to conceal its conspicuous breast if it thinks you are looking, then it flaps its wings and sails away as noisily as a bobwhite.

Quietly standing, we can hear the twitter of other birds. Ah, there is a flash of blue and another pair of bluebirds is house hunting. They finally decide on a hollow in a tree at the edge of the wood.

As we walk deeper into the wood we come upon a patch of blue, a bed of long-stemmed, deep blue violets. Not far away we find dog-toothed violets or yellow adder's tongue. It really is not a violet and does not resemble a dog's tooth, either. The leaves make one think of an adder's skin and as it first begins to grow, the sharp point may resemble an adder's tongue. About seven years are necessary to complete this flower and we should think twice before destroying them. We come upon a profusion of Dutchman's breeches and squirrel's corn. They are similar, but on close examination have marked differences. Squirrel corn has a sweet odor and the flower is some larger. We commonly call both varieties "Boys and Girls." We find all sorts of beautiful spring flowers, anemones or wind flower, bluebells, bloodroot, hepatica, spring beauties and beds of beautiful white trillium. No, we are not picking them, for they would wilt before we reached home. Better let them live and bloom in all their beauty.

As we near a brook the bright yellow of the marsh marigold catches our eye, but, what is that flash of gold in the bushes near? There is a low twitter, a nervous movement and then it rests just long enough for the black spot on its yellow breast to be seen. My bird guide says it is a Wilson warbler. Quietly watching, other warblers are seen, for they are migrating and pass through this part of the country. They stay for a short visit, then go on north. The chestnut-sided warbler, myrtle warbler, black and white creeping warblers and blackburnian warblers are all seen on this one trip and, later, the Maryland yellow throat with its sharp excited "Witch-ee-tee, witch-ee-tee, witch-ee-tee." You may see him all summer long and hear his "Witchety" song. Oh, the joy of listening for and being rewarded by the sight of these songsters of the air. But, what is that moving along the sandy bank of the stream? When your eyes become accustomed to the sand and the sand-colored sandpiper you can see him teetering along, daintily hunting insects for his dinner. Quietly tip-toeing, teeter-tottering along he spies and destroys many insects.

On my way back home I noticed a dead leaf on a wild cherry tree. It was hanging straight down and made me think it was more than just a dead leaf. On close examination I found that on the inside of the leaf was a cocoon of a Promethea moth. It was camouflaged by the leaf to escape detection. The cocoon was inside the leaf and tied securely to the limb by the silk of which the cocoon was made. The silk was so strong I could not tear it, so I broke the twig off and took it home. I had the pleasure of seeing a beautiful Promethea moth emerge from the cocoon a few days later. It left its silken cradle after lying in it at least eight months.

Take a walk in the woods. An intimate acquaintance with old Mother Nature will do you good.—The Watchword.

THE BARK-TAPPER

Do you remember the first time you ever heard a woodpecker tapping on a hollow limb? If it happened when you were out in the woods all alone, and you had never seen a woodpecker before, you may have been frightened for a few moments. But when you got a glimpse of the beautiful bird that was making all the noise, and when you noticed how busy he was, you stood and watched him until he flew.

The woodpecker is one of the most interesting birds in America. He has a long, straight, angular beak with which he can split the bark on trees. In his mouth there is a slender tongue with spines on the tip; and these spines are curved backward so that he can hook insects in their little hiding places and pull them out. His tail is stiff, and somewhat funny-looking, but when you watch him climb about the trunk of a tree, you begin to understand that he needs a stiff tail to keep him from taking a backward tumble.

So, you see, the woodpecker is well equipped for pecking, and he spends much of his time driving holes in wood. There are two main reasons why he taps on dead trees. He may be cutting out a little home where his wife can lay from four to six pretty little white eggs; or he may be out looking for something to eat for his family and himself.

The habits of different birds may be as different as their looks. The woodpecker, for instance, never tries to steal a meal from a little chicken, as does the sparrow. In fact, he does not care for that kind of food. He dotes on worms and lazy bugs that hide under the bark of dead trees.

There are about two hundred fifty species of woodpeckers in the world, and twenty-five species in America. There are usually not more than eight or ten species in any one community.

High up in the tree, far away from any enemies that may reach it from the ground, the woodpecker cuts a nest out of the tree. The door of the little home is very small, but the inside is roomy enough for a large woodpecker family. The nest is built of small sticks and chips. Into this nest the mother lays the eggs, and mother and father take turns in hatching them out.

The woodpecker is one of the most peaceful of birds. You scarcely ever see him quarrel, unless some one tries to harm his young. If some quarrelsome bird does come along, and tries to start a fuss, the woodpecker simply flies away to another tree and continues his work.

(Continued on page 180)

Editorials

Commencement Time

A characteristic heavy envelope coming to our desk this morning reminded us anew that commencement time is here. Of course, we had known it for some time, through announcements published in local and other papers, but the formal invitation always helps to bring these annual events to our more definite attention, and in this case helped to inspire this editorial.

Commencement is a high spot not only in the life of every one who shares in it as a graduate, but also to all who are otherwise closely connected, such as teachers, parents, and friends. To the actual graduates it means the finishing of a course, the conferring of some diploma or degree, or other honor, and to others of us it means the sharing of the joy of achievement with another whom we love or in whom we have an intimate interest. And so we are glad to share even in a small way the joys of the commencement season with our friends, and to all the graduates we wish the rich blessings of the Lord as they finish this milestone of experience and go forth to new adventures in the school of life.

One of the things which will confront many young people who have finished high school or college is the problem of finding work to do to make their own way through life. The time comes in the life of every young person when he should be able to earn his own living. Parents often save and sacrifice in order to give their children an education. The graduate, if he is normal and sensible, then wants to make his own way through life and if possible repay parents and friends who have helped to give him proper mental equipment with which to face life.

What jobs shall the graduate take up or try to take up? seems to be the question that concerns many young people. Many already have secured positions, but in the present economic state of our country there are necessarily many who are looking for work. The answer to the above question is not an easy one, but we wish to state a few principles that may be helpful for guidance in this important matter. First, let no one take up work that has something about it that is disreputable or questionable and which would require the compromise of conscience and Christian principles. Instances of such jobs are such as require work on the Lord's Day, work in amusement places or where strong drink is sold, or work in places where war materials are made. A good rule of life is to engage only in work that the Lord can approve and bless, always keeping in mind that we seek first His kingdom. Then we have the promise that our temporal needs will be supplied. Another good rule is not to hesitate to take up the most humble type of service if it is honorable, using this as a stepping stone for something better. It is significant that the most useful people have almost invariably begun life in some lowly position.

In thinking of commencement our minds also turn to our church schools. All three of them—Goshen College, Hesston College and Bible School, and Eastern Mennonite School—are graduating large classes this year. We are looking to these young men and women as they go forth from school to make their lives count for Christ and the Church. We hope this is the aim of every one of them. At Goshen College we find some extraordinary features attached to the commencement program—the dedication of a new library building and the inauguration of a new president. We congratulate the College both in its realization of a long-cherished dream of a separate library building and its selection of Bro. Ernest E. Miller as its new president, to whom we also offer our best wishes for a successful administration as head of our oldest church school.

Mennonite Publication Board Meeting

A special meeting of the Mennonite Publication Board was held at Scottdale, Pa., May 18 to 21. Ordinarily the Board meets biennially, and at its regular meeting last year it was decided to hold this extraordinary session in which there would be more time to consider the promotion of our publication work and to acquaint the Board members with the work as it is carried on at the Publishing House. There was practically a full representation of Board members or their proxies, as well as all members of committees associated with the work of the Board, and nonresident editors. The meeting might have been classed as a family gathering of all who are either engaged in or interested in the publication work of the Mennonite Church.

Some of the significant actions taken or reported at this meeting were a closer co-ordination of the work of the Curriculums Committee of the Commission for Christian Education and Young People's Work and the work of the Publishing Committee of the Publication Board, the reorganization of our tract work, a more thorough study of our literature needs, plans for the publication of a number of new books, among which is a comprehensive history of the Mennonite Church, and reaching out into other districts with branch bookstores.

As we close this discussion we want to call attention to the place which the CHRISTIAN MONITOR enjoys among the family of our church publications. We believe it fills a real need in supplying a magazine for the Christian home and for the Christian worker. We have been encouraged by the steady growth in our subscription list. It has not been spectacular, but it is continuing to forge ahead gradually. Two years ago we launched a campaign to try to reach the six thousand mark for subscribers to the MONITOR. We had quite a way to travel then, but we have been gradually climbing upward until now we are just about 100 below the mark. Will you join us in working for new subscribers and thus help us to reach this goal? But that is not the main reason for trying to enlarge the circulation of our paper; it is to further the cause of Christian literature, which in its ultimate is the cause of Christ and the Church. The MONITOR now enjoys the largest circulation in its history, but there seems to be no good reason why it should not be half again as large. May we all unitedly strive in labors and prayers for better Mennonite publications with an increasingly enlarged field of distribution.

A Total War

The above term, along with a number of others, has come into prominence since the advent of the European War. "Blitzkrieg," "Fifth column," and "Trojan horse," are others. The awful holocaust may serve to enrich our vocabulary, but if we are not careful it will also have a deadening effect upon our natural feelings of horror at the wholesale slaughter of human lives and our sympathies for the millions of innocent victims of the savage acts of supposedly civilized peoples.

"Total war" seems to carry with it a number of implications. First, it means the use of every resource in a nation for the purposes of destruction. Industry, wealth, man power, and all other available means must all be conscripted and devoted to the one aim of prosecuting war. This is what is being done now in the nations engaged in the greatest war in the history of a war-like world. Another implication of this term seems to be that warfare is to be carried to the limit against enemy countries, not sparing innocent civilians and refugees. It is a diabolic thing for which Christians who follow the Prince of Peace can only have a holy aversion and horror, for "the weapons of our warfare are not carnal."

However, while we are filled with horror as we think of the destruction and suffering that are being caused by the present war, we should not let that feeling drown out our sense of sympathy and pity for the great armies of people who have been driven from their homes because of the merciless sweep of contending armies. The Red Cross has issued a call for $10,000,000 for relief of war sufferers. However, our own church has its representatives on both sides of the conflict, ministering to the suffering irrespective of nation or race, and should therefore receive the support of our people. The sum of $2,350.00 is sent to Europe monthly by the Mennonite Central Committee. The work can be expanded as rapidly as the contributions warrant. Send your contributions to E. C. Bender, Elkhart, Indiana, treasurer for the Mennonite Relief Committee.

Christian Life

APPLIED NONRESISTANCE

By J. Ward Shank

This article supplements the Y. P. B. M. topic for June 30. We commend its timely and practical message to our readers.

Nonresistance is a term used to express a great Christian life principle. It is derived from Christ's command, "Resist not evil." As such it resolves itself into a denial to the Christian of the right to the use of force. In the spirit of the Master this applies to both offensive and defensive attitudes in all situations of life, and is not confined to the Christian's relation to war.

As with all principles this should be lived consistently. Without consistency of practice one's sincerity in an ideal is open to question. In illustration of this we have the story of the old grandfather of the past generation who used his cane on the boys who ridiculed him. They challenged him as to his nonresistant attitude. He replied that while he was Mennonite his cane was ———, naming a denomination that does not uphold the doctrine of nonresistance.

Nonresistance has also been defined as "love in action." It is the outward expression of love in the heart. "Love worketh no ill to his neighbour" (Rom. 13:10). "Thou shalt love thy neighbour as thyself" (Rom. 13:9). Love for one's neighbor is an obligation for the Christian as broad as the world of men, as established by Jesus in the parable of the Good Samaritan. It is the positive outworking of our rightful human relationships, rather than the negative one of mere restraint. Love is the opposite of selfishness. While love is the cardinal virtue, selfishness stands in contrast as one of the cardinal sins of man. It is an attitude by which every possible advantage is secured to the interests of one's self, family, state, or nation. Out of this root grow most of the evils which harass society. If the love of money is the root of all evil, it is because money is power and its possession gives opportunity for self-assertion and self-aggrandizement, proportionately large or small according as one is able to command money.

This struggle for personal power is the basis of all strife. From the child in the home who asserts himself over brother or sister, or against parents, to the nation which asserts itself against sister nations, the basic cause is the same. It is the lust for self-advantage. While among unregenerate men and nations this is but what we may expect, we look for the outworking of the law of love among God's children.

I. **Nonresistance is a great Christian life principle which needs to be nurtured in the home.** The home into which the child has come is most likely to influence his attitude toward the world. The little world in which he lives is to him a fair sample of the world without. If it is a home of love and happiness and peace he has no choice but to judge the world without as the same until experience has taught him otherwise. On the other hand if his home is a bedlam of noise, confusion, quarreling, strife, and grab-what-you-can-for-yourself he will think the rest of the world is made that way. Teachers tell us that child behavior in school is a reflection of the kind of home from which they come. Mission workers give us the same testimony. The little "wolf packs" which range our cities and commit a large proportion of juvenile crime are testimonies to the lack of proper home influence in our nation. It is important that we first of all exemplify and teach the principle of nonresistance in the home if it is to carry through into the other aspects of life.

Parents in their relationship to each other hold before children the great power of example. This should be one of mutual love and consideration in order that the same qualities may find expression in the life of the child with its fellows. We may hardly expect peaceable children from a home where there is quarreling and strife between parents. They breathe an atmosphere of vexation instead of one of love. Quarreling, bitterness, tongue-lashing and argument is the order of the day. It is everyone for himself, and self first. Multiply this condition by a sufficient number of homes, and we have the spirit of strife in a church, community, or nation, as the case may be.

Another thing we often find in the home is an explosive temper in one or both of the parents. The consequences are trouble in the home. The rod of correction is poisoned by anger. Respect for parents gives way to resentment and sullenness. Home is no longer a place of refuge or a little heaven on earth. The child feels at odds with the world. Such an example excites in him an attitude of anger and violence, while on the other hand one of calm firmness in discipline should beget strength and serenity of character. The inspired writer had this matter in mind when he said, "Fathers, provoke not your children to wrath."

DEATH

By John W. May

Again I ride
The swollen tide
Of man's emotions dark.
With sword held high
Behind me lie
The dead in stillness stark.

Again I ride
The swollen tide
Grim mission to fulfill.
Again I reap
Youth tender, sweet,
In bloody vale and hill.

My name is Death,
With poisoned breath,
I rage at tyrant's will.
When, when, O man,
Wilt understand,
The precept, "Do not kill?"

Du Bois, Pa.

Many parents are slow in discouraging quarrels and fights among children. The prevailing idea is to allow children to forge their own way and make their own adjustments in life. The little fellow is allowed and encouraged to fight. If he deals a hard blow he is a little man. If he gets one he is told to take it and to give two in return.

We may not expect to eliminate entirely such natural tendencies in children as wrath and selfishness. We leave that work for the new birth, but we believe good example and teaching are of great help. I witnessed the following scene:

Father: "Hey son, where'd you get that black eye?"

Son: "Bobby tripped me with his foot and we had a fight."

Father: "And you licked him, didn't you? That's the boy."

Son: "Sure I did. I got him down and pounded him 'til he begged me to stop."

That is teaching the law of the jungle and not the law of love.

II. **Beyond the confines of the home we expect the principle and application of nonresistance to be fostered by the church.** Unto the church is given the ministry of reconciliation, peace between God and men, and between man and man. The individuals of the church are ambassadors for Christ. As Christ preached peace, we as His representatives here are charged with the same message. By His example we have a perfect pattern of nonresistance. "Who, when he was reviled, reviled not again; when he suffered he threatened not" (I Pet. 2:23). He would not have His bride, the church, stained by blood, tarnished by violence, or torn by the wolf of dissension.

The normal relationship of brethren is one of love and affection. There should be no room among them for strife and bitterness. But Satan has found this a favorite soil for sowing the tares of envy, jealousy, strife, and variance. It is sad that the church has found itself exhausting its energies in uprooting these weeds and throwing off this poison when the effort and talent could have been much better expended in extending the borders of the kingdom. We wish that this condition were not true, yet we must recognize the existence of the problem of human relationships within the church. Jesus anticipated these conditions when He gave detailed instructions for the adjustment of difficulties between brethren, especially as recorded in Matthew 18. The failure to apply these instructions makes for increasing difficulty, which mars the working efficiency of the church, and in time may lead to schisms which may never be healed.

We believe there is a place for the discussion and airing of differences of opinion. It is a valuable method of arriving at an understanding, and even of ascertaining the truth. But Paul says this should not be "to doubtful disputations." He would have our discussions seasoned with the salt of grace and sobriety, and sanctified by the principle of self-abnegation he had in mind when he counseled men not to think of themselves more highly than they ought to think. The danger is that in the waxing heat of a discussion positions are taken from which pride will allow no retrenchment or retreat. Each party would bend the other to his own line of thought and action. It is a clash of personalities; a fight in the truest sense of the word. It is the use of force in a manner inconsistent with the ideal of brotherly love.

Among the members of the church there is frequent difference of opinion. It was true in the time of Paul and Barnabas. A certain matter aroused such sharp difference between them that they decided each should go his separate way, and each chose different companions for the work. We do not read that they called each other harsh names, that they could no longer greet each other as brethren, that they could not wash feet together or partake of the communion on account of it. We believe they were still on fellowship terms. The lesson is that we do not allow difference of opinion to generate such heat that it violates the principle of brotherly love and nonviolence. By modern illustration a certain leader of our own church told another that he liked him as a man, but on matters of church policy he did not agree. Words must at times be plain.

This leads us to the matter of conscience. There is within each breast a little court before which matters of right and wrong are brought. Conscience is the judge in this court. We believe it is imperative in order to safeguard the functioning of conscience, that it be followed fully. It is also true that there are differences in conscience, and that they vary with different degrees of enlightenment and training. Also there are express declarations of the Word; and matters in which the church, upon the authority of the Word, has spoken, which limit the individual conscience. In example, murder is not right, even though the conscience of some individuals might permit it in self-defense. But there are situations which arise, upon which the voice of authority is silent, in which conscience speaks, making something permissible to one man and not to another. Paul noted this principle in the matter of eating meat offered to idols. Christian conscience should always be obeyed, but we never have the right to force the conscience of another, and must even sometimes go the second mile in respect to the scruples of our neighbor. Many fail in this aspect of nonresistance.

III. **It is in our every day living that our life principles meet their primary test.** Our moral fiber is strengthened or weakened according as we accomplish victory or suffer defeat in each succeeding experience.

We are told that anyone who handles money in an ordinary transaction is in business. It is in these transactions, large or small, that we frequently meet the test of honesty, integrity, and of love for our neighbor. It is a most common practice to force others into a situation against their advantage. It does not indeed involve physical violence, but is force nevertheless. In Jesus' time it was the "devouring of widow's houses" and "lading men with burdens grievous to be borne." In Solomon's time it was, "It is nought, it is nought, saith the buyer; but when he is gone his way, then he boasteth." In our day it is in forcing the last cent the traffic will bear when selling, and in beating down the price when buying. There are ethical means of arriving at the proper values in our transactions.

In our day-by-day application of the principle of nonresistance it is imperative that we safeguard every relationship of life. There are bids from every side for our lives, our talents, and our co-operation. There is danger that we be drawn into something innocent in appearance but utterly selfish in character. America is said to be a nation of "joiners." There are business groups, and trade groups; buyers', consumers', and sellers' combinations; political and racial aggregations. Farmers are organized for advantageous buying and selling. Labor is organized to gain advantage for labor. Business is organized for the interests of business. Each seeks its own interests, regardless of the other. These warring groups have a word which is used to hide their motives. That word is "pressure." It is used to cover a multitude of sins. It is a mild word for force. Pressure is brought to bear for the gaining of some particular end. We feel that the nonresistant Christian must keep aloof from these pressure groups, regardless of their particular kind or complexion. They have a purpose exactly opposite in principle to the Biblical standard of human relationships: "In honour preferring one another" (Rom. 12:10); "Let no man seek his own, but every man another's wealth" (I Cor. 10:24).

In our daily lives we often meet tests of Christian love, sometimes even unawares. We are called to love the unlovely. We meet the challenge of loving the man who has cheated us, or has questioned our honesty or veracity, or may even have impugned our motives. The truly nonresistant Christian is neutral in all his attitudes, in time of peace or war, and even under stress of severe provocation. He loves to the exclusion of hatred. Jesus taught that the man who has hatred in the heart has already partaken of murder. The motive of evil is as the deed.

IV. **The supreme test of the nonresistant principle comes in time of war.** At that time the whole life and energy of a nation are centered on the war purpose. The very air seems charged with the spirit of hate and vengeance. Every agency that can be used is brought to bear upon public opinion, and arouse the nation to frantic effort. When the tide of war sweeps across the land it becomes exceedingly difficult for the nonresistant Christian to hold his bearings and maintain his nonviolent principles. It is then that a clear record in his past living and a genuine Christian experience are invaluable.

There are evidences that the application of the principle of nonresistance will receive a much greater test in event of another war. It may not affect alone our young men of former draft age, but most probably men and women of all ages will be drafted into some form of service directly concerned with the war effort. Then it will be necessary to decide upon short notice whether the task assigned violates the life principle and conscience, and thus hazards the Christian experience.

In modern war it is calculated that at least six persons are needed behind the lines to one man in the front line. Military men have acknowledged that every additional noncombatant in the war machine releases a soldier for front-line duty. A newspaper man writing from France lists twenty-six occupations represented among many others in the noncombatant army behind the lines. He further states:

> "In that part of France now occupied by the British force you see far more of these noncombatant helpers than you do of the actual fighting men. These are the servicing departments, perpetually on the job of making the fighting man as secure and efficient as possible in his job of eventually getting face-to-face with the enemy."

This should make clear that the noncombatant behind the lines is as much a part of the war machine as the soldier at the front.

In the midst of strife and confusion it will then become the problem of the Christian to order his life consistent with his peace principles. There is an old maxim: "In time of peace prepare for war." This could well be applied to those who have conscientious objections to war. Now is the time to examine our lives and see if we live consistently with our profession. Now is the time to make ready to give to every man that asks us a reason for the hope (conviction) that lies within us. Now is the time to arm ourselves with the mind that if necessary we will suffer the loss of a position or go to prison rather than to have our personal abilities drafted for direct war effort. Perhaps we should be ready to devote to charitable or religious purposes all money that might come in the form of excess war profits. Someone has aptly said: "He who in the midst of the cruelty, bitterness, and suffering of war thinks of it in terms of dollars and cents, is the most miserable and degraded of creatures."

Nonresistance stands with its twin nonconformity. They go hand in hand. Where one is surrendered the other vanishes. Those religious groups which once held a nonconformist position, and a nonresistant one as well; have allowed their nonresistance to degenerate into mere pacifism when they gave up their nonconformity. The applied principle of nonconformity sets individuals and groups apart, in a large degree, from the world current of life about them. They stand as rocks in the swirling, eddying stream of humanity sweeping by. Today we are witness to former nonconformist and nonresistant groups so wrapped and entangled with the world system that it would be well nigh impossible for them to extricate themselves in event of war. Their social and cultural and business entanglements will inevitably sweep them with the current of national thought and action.

May it be our prayer and concern that the Mennonite Church may continue to uphold these doctrines which are vital to true Christian living, both in time of peace and in time of war.

Broadway, Va.

"The person who is easy to live with is the one who has developed the beautiful art of appreciation. In every person there are some lovely traits of character. In every circumstance there may be something beautiful or pleasant. Even the clouds have their silver lining and the sunset the glorious colors of the setting orb of day. Oh, to have the eyes to see beauty, hearts to feel love!"
—The House of Friendship.

CHRISTIAN WARFARE AND EQUIPMENT

By Mabel Groh

The Christian life is spoken of in a number of Scriptures as a warfare. We are all familiar with that triumphant warfare of the apostle Paul at the close of his remarkable life. "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). To Timothy, his son in the faith, he says, "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). The business of being a soldier is one that requires all there is of a man. It is not a part-time job, or a side line to be taken up when convenient. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:4). These passages refer primarily to the labors of Paul and Timothy as servants of Christ laboring in the great harvest field of the world. Christians witnessing for Christ by life, labor, and lip, are waging an aggressive warfare against the powers of darkness. Christ, the Captain of our salvation, has called every one of His redeemed to enlist in this battle, either in the front-line trenches or behind the battle line, helping by prayer and means to push the battle far into the enemy's camp. "Go ye into all the world, and preach the gospel to every creature," is our marching order.

But as we study the several passages regarding Christian warfare, we are surprised to find that most of them are concerned with a personal conflict with forces that are seeking to overthrow the Christian. The aggressor is the enemy, and the Christian is on the defensive. The outstanding passage is Eph. 6:10-18. Here we are twice instructed to "Put on the whole armour of God," and the purpose is four times stated to be, "That ye may be able to stand," and "withstand in the evil day." Armor is worn for protection. We cannot use armor as implements for battle. In this passage there are seven things that we are to put on, or take as equipment for the fray. Five are for protection, and two for combat.

The Devil

The enemy is the devil and his allies. He is an exceedingly powerful, bitter, relentless, and malicious foe. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In ages past Satan had access to heaven where he appeared before God, and brought accusations against the righteous. Job 1:6-12; 2:1-7. He is called the accuser of the brethren in Revelation 12:10. But he was cast out of heaven (no doubt when Christ ascended) and cast into the earth, with his evil angels. Heaven is called to rejoice at the great victory over the dragon; but "woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." See Revelation 12:7-12. Peter tells us that our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). In II Cor. 11:13-15 we are warned against Satan and his ministers in the role of angels of light. His deception knows no bounds, for he would deceive the very elect if that were possible. See Matthew 24: 24. We in our strength have no possible chance of victory over Satan or his hosts. His rage is primarily against God and Christ, but because of the Christian's identification with the Saviour, he also is under constant fire. Satan comes to grips with every Christian in one way or another. No one may hope to escape the conflict, but no one need ever to be defeated. Satan himself is a defeated foe, and will slink away if resisted with the armor and weapons provided. "Resist the devil, and he will flee from you" (James 4:7).

Our first need is strength. We are to be strong in the Lord and in the power of His might. Paul prays for the Ephesians that they may "be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God" (Eph. 3:16-19). Christ promised His disciples power after the Holy Ghost would come upon them. This was fulfilled at Pentecost and every believer since has received the Holy Ghost. Acts 2:38; Rom. 8:9; I Cor. 12: 13. Are we giving Him place? Are we able truly to say as Paul did, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20)? Surrender to the indwelling Holy Spirit is the secret of divine strength for the believer.

Then the whole armor must be put on. Not one piece can be neglected. All is essential if we wish to stand complete in all the will of God.

1. **The loins are to be girt with truth.**

The girdle is that part of the wearing apparel that holds other garments in place. Truth, sincerity, genuineness must characterize the Christian. How hopelessly inconsistent and inefficient is that Christian who is not girded with truth! As we hand out the Word of Truth, we must also exemplify it. The written Word and the living Word are truth. "I am . . . the truth" (John 14:6). Christ and His Word are a perfect girdle holding all else in place.

2. **The breastplate of righteousness.**

Our own righteousness is as filthy rags in God's sight. God cannot accept any righteousness but that of His own Son, the spotless Lamb of God. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He "is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Paul speaks of the "armour of righteousness on the right hand and on the left" (II Cor. 6:7). Unless we have on the breastplate of Christ's righteousness, Satan will be sure to pierce through to the heart.

3. **The feet are to be shod with the preparation of the Gospel of peace.**

How essential it is that the feet be properly shod. Ill-fitting shoes can destroy the usefulness of the strongest. The Christian has made his peace with God by the blood of the cross. He possesses the peace that passes all understanding, and proclaims to the world a Gospel of peace. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15)! Christ is the Prince of Peace. There is no true peace except in Christ. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

4. **The shield of faith.**

We already have on the breastplate of righteousness. The shield is a double protection. "The just shall live by his faith." "By grace are ye saved through faith." Every blessing of God to His children is by and through faith. Faith is the victory that overcomes the world. And here faith is that which turns aside the fiery darts of Satan. Faith is believing God on the simple evidence of the Scriptures. He tells us that every last human being has fallen a prey to Satan, save one, Jesus Christ; and our only place of safety is to be hid with Christ in God. Faith lays hold on Christ for victory as well as life.

5. **The helmet of salvation.**

The heart and the head are the two vital parts of the body. If Satan can get us thinking wrong as to the truth of salvation he has struck a fatal blow. How many are turned aside by every wind of doctrine that blows their way. There is no other way; but Satan has inspired all kinds of beliefs to turn men away from the true way of life. Modernism, Russellism, and scores of other isms and cults are the result of failure to wear the helmet of salvation. Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). Have we put on Christ and submitted to His headship? Satan cannot strike through Him.

NOT AS I WILL

Blindfolded and alone I stand,
With unknown thresholds on each hand
The darkness deepens as I grope,
Afraid to fear, afraid to hope,
Yet this one thing I learn to know,
Each day more surely as I go—
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load;
And too few helpers on the road:
And joy is weak and grief is strong,
And years and days so long, so long,
Yet this one thing I learn to know,
Each day more surely as I go—
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat,
"Not as I will!" The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For we must all His love fulfill—
"Not as I will."

—Helen Hunt Jackson.

6. **The sword of the Spirit, which is the Word of God.**

This is the weapon that Christ used when Satan attacked Him in the wilderness. Satan had no answer to His thrice repeated statement, **"It is written."** "The word of God is quick, powerful, and sharper than any two-edged sword. . . ." (Heb. 4:12). How many times Satan comes to us with part truth, distorted truth, or a plain lie, but because we are not familiar with the use of our sword we fall a prey to his wiles. We must have the written Word and the living Word hidden in our hearts at all times, ready to meet Satan whenever he appears.

7. **Prayer is the second weapon,** and it is as effectual as the sword. Prayer is the hand that reaches out to take that which God offers. God has made provision for every possible need and emergency in the Christian life, and then He says to us, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "Watch and pray, that ye enter not into temptation." How much of our failure can be traced to our neglect of our prayer privilege! Satan is using his power to hinder us in prayer because he knows how helpless he is to defeat a Christian who has learned the secret of true and prevailing prayer. "Pray without ceasing."

Satan truly is a mighty foe and one with whom it is not safe to trifle, but Christ is greater and our safety is "in Him." Put ye on the Lord Jesus Christ, an armour that Satan cannot pierce. Hid with Christ in God we are safe from every dart of Satan. But we must abide there.

The World

Though Christ, the Captain of our salvation, bruised the head of the serpent over nineteen hundred years ago, he is permitted throughout this age to exercise his usurped authority and power as prince of the power of the air, and prince of this world. John tells us that the whole world lieth in the wicked one. See I John 5:19. The world therefore is the ally of Satan against the Christian who has transferred his allegiance from Satan to Christ. We have been "delivered . . . from the power of darkness," and "translated . . . into the kingdom of his dear Son." See Col. 1:13; I Pet. 2:9. We are "strangers and pilgrims" (I Pet. 2:11). Our citizenship is in heaven. The Christian's standards, motives, conduct, conversation, his whole life is on a different plane, and is a rebuke to the world's sin. Christ said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). "The world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:14, 15).

If we are living a truly separated life according to the Scriptures, the world will not be able to understand or appreciate our position. Peter says, "They think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:4). Ridicule is a very cruel weapon, and one that many a Christian fails to meet successfully. Then, the world ostracizes the Christian. This is particularly true in India and other mission lands where converts to Christianity are denied all family, social, and business relationships, and counted as dead; and in many cases deliberate attempts made to take their lives. But we are commanded to "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). If we deliberately and steadfastly separate ourselves from the **world and its evils,** we know that Satan cannot harm us for we have this certain confidence, that "greater is he that is in you [Christ], than he that is in the world" (I John 4:4). "And this is the victory that overcometh the world, even our faith" (I John 5:4).

The Flesh

This is the foe within. Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). Self must be dethroned if Christ is to reign in the life. The old life which is designated in the Scriptures as the flesh, is to be crucified with all the affections and lusts. And yet we learn from the Scriptures and our own experience that it is not actually dead. It is only made impotent and ineffective by the power of a higher life that is implanted when we are born of God, and the Spirit takes up His abode in our hearts. The flesh does not submit without a desperate struggle. There is constant conflict between the flesh and the Spirit. The flesh desires ease, self-indulgence in the realm of the appetites and passions, and is arrogant and proud.

Unless we heed the Master's call to "watch and pray," like Peter who slept in the garden, we will be caught off our guard, and up will come one or another of the **manifestations of** the flesh life. "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). Christ is able to give victory over the **flesh,** as well as over the **world** and the **devil.** Paul deals with this question at length in Romans 6 and Galatians 5. Self-effort is doomed to failure in overcoming the flesh, but the Spirit, if fully surrendered to, will give victory. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:16, 25). "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

There was nothing lost in the Fall that has not been fully recovered by the Redemption wrought by Christ on Calvary. His is a complete redemption, and in God's appointed time He will take His great power and reign supreme. The devil will be chained and cast into the bottomless pit. Death will be destroyed, and every last manifestation of sin wiped from the earth. "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him" (Heb. 2:8). He has been given all power in heaven and upon earth. With such a Saviour to fight our battles, victory ought to be the normal experience of every Christian. We fail and fall when we do not completely surrender to and trust Christ for victory. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

"Fight the good fight of faith, lay hold on eternal life" (I Tim. 6:12).

"The just shall live by his faith." See Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38.

Preston, Ont.

ABOUT YOUR BIBLE

A good many years ago the Prince of Granada, the heir to the Spanish throne, was imprisoned in the Palace of Skulls, Madrid, and remained there for thirty-three years with no other company than his Bible. To employ the lonely hours, he not only read the holy Book faithfully, but dissected it, and learned the following curious things.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, and 2,738,100 letters. The New Testament has 27 books, 260 chapters, 7,967 verses, 132,253 words and 933,380 letters.

The word "Lord" or "Jehovah" occurs 7,698 times in the Old Testament, the former 1,853 times and the latter 5,845 times.

The shortest chapter in the Bible, and also the middle chapter is Psalm 117. The middle verse is Psalm 18:8. The shortest verse in the Old Testament is I Chronicles 1:25; the shortest in the New Testament is John 11:35. The longest verse in the entire Bible is Esther 8:9.

The word "and" occurs 35,543 times in the Old Testament, but the word "reverend" only once.

In Psalm 107, four verses are exactly alike, the eighth, fifteenth, twenty-first, and thirty-first. The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are also alike.

The word "girl" is found but once in the Old Testament, Joel 3:3, but the word "girls" is also found in Zechariah 8:5.

There are nine books and one Psalm mentioned in the Scriptures which are now lost to the faithful:

The book of the wars of the Lord (see Num. 21:14); the book of the prophecy of Enoch (see Jude 14); the five books of natural history by Solomon (see I Kings 4:31-34); The book of Jehu (see II Chron. 20:34); the book of Shemaiah (see II Chron. 12:15); the book of Nathan, the prophet (see I Chron. 29:29 and II Chron. 9:29); the prophecies of Ahijah (II Chron. 9:29); the book of Iddo, the seer (see II Chron. 9:29 and 12:15); the book of Jasher (see Josh. 10:13 and II Sam. 1:18).

The Psalm mentioned above, but not mentioned in the Bible, is Psalm 151.

Truly, there are always new things of interest to be found in the Old Book.—Ernest H. Barbour, in Christian Youth.

A little boy, being asked what forgiveness is, said, "It is the odor that flowers breathe when they are trampled upon."—Selected.

Our Home Circle

ON BEING A GUEST

By Margaret Horst

I can never quite decide, before I go for a visit, whether I enjoy it or not. My conclusion nearly always is that I do. Today, for instance, I had a lovely walk and a visit even more lovely. At the urge of a niece I went to visit a sweet, little mother who is eighty-nine. I had never met her before, and yet she greeted me with such graciousness and courtesy that I could scarcely leave. I noticed the last mission letter from Africa on a table, near the window, in the living room. Her knitting was on the mantle. These told me at once what her interests are.

I enjoyed meeting the daughter, too. Her well-kept home shows that she and her mother practice the same type of thrift. Such clean windows, clear as crystal, found in a home when there are no servants, tell one that a housekeeper is in charge. This daughter is spiritually minded, for she referred to religious matters in a manner quite natural and unaffected. When I spoke of the blessings which have come to me from my associations with older people, this daughter said, "Young people these days aren't that way: they are too heady." Their home is situated near a college. I wonder whether the students in that school have helped her to this conclusion.

Once I was invited to two places for supper (I'm glad that we Mennonites can still say supper). I had forgotten all about my first promise when I accepted the second invitation. The meal was nearly ready when the telephone rang. Even then I wasn't disturbed, until I heard my host say, "Well, I hardly think she can eat two suppers." I hope I shall never be so unkind again. I love to visit at both places, and I really can't figure out what made me forget. It surely can't be that my memory is poor. Less than a year ago I was invited to this first home again, and I went. I hope I have been forgiven.

Right now I am being entertained in the way I like best. I really am not entertained at all; but permitted to do as I please. They know that I came here to read, write, sleep, and pray. I am enjoying it all greatly. They have convinced me that I am to share their home while I am here. I hope I shall not be a nuisance. My hostess said yesterday, when I told her I was going over town, "There, back of the door is a key, just take it with you." Now, what could she have said that was kinder? Today I didn't take the key. After I had gone I feared that she might have to come running to admit me. I was relieved to find the door unlocked when I returned. A guest can be a bother as well by not accepting some offered privileges as by taking too much kindness for granted.

Every few years I stop in a town in the Middle West. My first matron lives in this town and I just could not go through without spending at least an hour with her. Well, upon one of my visits we were limited for time because of an evening service. After talking a short while with this precious friend, she is still my matron, I called at several other homes where college chums of bygone years lived. I shall never forget one of these visits. I felt my welcome even before I stepped on the porch. The family consisted of a father, mother, and two small boys. These boys seemed to sense the situation at once. My visit was going to be too abbreviated to suit them. I was rushed to the dining room and invited to write my name in a birthday book. This was sufficient proof that I had been their guest. When I thought I had extricated myself, one of these youngsters pressed his nose against the screen and asked, "Wouldn't you like to have a cinnamon roll?"

A few months ago I visited in the home of one of "my girls." I had met a group of girls near her home. She hadn't even known that I was coming. Her sister was in that meeting and so told her. In a shorter time than I would have thought possible, she came to the place where I was being entertained and invited me to dinner the following day. Her spirit was such a gratification to me that I said, "You may tell——— (her husband) for me, that I am beginning to be almost as gratified with 'my boys' as with 'my girls'." The next day I found all and more than I expected. I was almost embarrased with their kindness. The dinner was simple; but tasty and satisfying. They work in a little mission in a town not far from their home. By their invitation I went with them on Sunday evening. It was easy to see that their people love them. When they took me back to my lodging place and I said good night, I was devoutly grateful that these two talented young people were not too big to be Mennonites.

Twice now, I have had a privilege in the same home, that I would never have expected. There was work for the homefolks; but not much that I could do to help. So, my hostess said I might read their family letter. I know every member of her husband's family and surely did enjoy these quiet chats. I wondered how she knew that this was the kindest entertainment she could have given me. In most homes I wouldn't even care to see the family letter. This though was different, for this mother knows that I love their family folks. It was like reading "good news from a far country." She is a queen, and I must say her husband is a prince too. I have observed him as the superintendent of a large Sunday school. He does it without any show; but with a quiet dignity that is so conducive to worship. I have also seen their young people in institutes. They are attentive, courteous, and friendly. I hope God will make this family a blessing to many more guests.

Every few summers I spend a part of my vacation with a friend in ———. This mother has seen every side of my character and still has stuck to me through it all. Every member of the home treats me with the greatest courtesy and yet, as a member of the family. The last time I was there one of the boys had been promoted in his work. I was genuinely happy with him. I have often marveled at the abilities wrapped up in this mother. She seems always to forget my blunders and to remember every little kindness I have ever done for her while in their home. The aunty in this home is such an inspiration too. She is very devout in her love for the church and constancy itself in her life and practices. Her hands are ever outstretched in welcome to every one.

One summer while I was visiting here I was invited to their neighbors' for supper. We enjoyed our visit around the table and then the young people went to literary. They were kind and invited me to go with them, but I declined. Literaries don't fit in too well when one is having a real vacation. Any way, I enjoyed the parents too much to want to leave so early. Their week had been a strenuous one because they entertained conference at their church. That day the mother had done some canning too. I knew they were tired. So, at about eight-thirty I said I would need to go. To my surprise the father said, "Mama, you get your bonnet and we will walk with her." The young people had their car, so this was really the kindest way for them to see me to my lodging place. I permitted them to go part way and then I assured them that I wasn't a bit afraid. They had already worked too hard in serving me; I could permit no more. That kindness I never forgot. It reminded me of the time when Paul's friends went a part way with him. The next day I heard this minister preach on being good stewards, and I appreciated his message.

I spent a week with friends in the Northwest. When I was taking my leave the mother said, "Now, Margaret, if we have done or said anything that hurt you, I hope you will forgive us." I answered that I had only one fault to find with the treatment they had given me, they were too good.

Sometimes I visit in mission homes. They really are homes too. I don't quite like the term mission stations. A station suggests to me a place where people get on and off. I guess that is really what some folks do though in missions. City people often hop in and out of the church. And then our country people too often make them places to stop over and get free lodging and board while they see the city. I sometimes feel sorry for mission workers. Many of them spend so much time entertaining guests that they must neglect their visitation work. I have really puzzled over what is best to do. I love to visit in mission homes, and yet I don't want to be a hindrance. I think of one such home where my brother and I will both be indebted for life, because of the kindness shown us.

I believe though that we should visit our missions. We can better pray for missionaries after we have seen them in their work. Then, too, there is such a thing as leaving a little money with them. We have many girls who work in the city for wages. They search out cities where we have missions and I am glad they do. When they have time off they go to the mission, at least I hope they do if there is no girls' home. They eat with the mission family. It does seem so good to sit and eat with friends. They ride along to the meeting. That, too, makes some girls happy, because street car and bus fares are expensive. They seem to think that mission cars are trained to run without gas and oil. I am afraid that some of these girls never pay a penny toward the expenses of the mission. In some cases the parents of the girls are among the folks who say, "If the missionaries these days would have faith as they used to, they wouldn't always have to be begging for money." It may be that you girls never thought about this. Why not make a game of it and surprise your mission family by tucking an occasional bill into their hands? The most of our mission workers are too fine to tell how low the funds are at times. You girls know how much you appreciate tips, why not give some? Red caps can turn a cold shoulder to foks who don't tip them. Missionaries aren't that well off. They would be talked about worse than they are now if they wouldn't be gracious to all of their guests. I do thank God for our mission homes and I believe that those of us who visit in them should help to keep the larder filled. Some women figure that they will buy a few towels or, their sewing circle will make a quilt. That may be very fine and I say, God bless the women who buy towels and make quilts. Still, how do you know that eighteen or twenty other women didn't decide to do the same thing? I wish more guests would give money to mission workers. Now, please don't get the wrong idea. I am not being asked by any missionaries to write this paragraph and we at our Girl's Home, are well provided for. I am merely sharing with you a conviction in my own heart.

In conclusion I want to say that I do enjoy visiting. I believe those persons who do the best job of entertaining are the ones who entertain Jesus as their constant guest. We Mennonites have the name of being hospitable. I hope we shall never cease to deserve that credit. I also enjoy having guests. Perhaps I shall tell you more about this later.

Reading, Pa.

A DAUGHTER'S PLACE IN THE HOME

By Dora Taylor

The other day I was in a home where a grown daughter and her younger sister were working together, making cup cakes. The younger girl sifted the flour and got the pans ready, while the older one did the mixing. It was just a picture of happy home life. Most of us daughters belong or have belonged to a home. We have had a father and a mother who cared for us and brothers and sisters to play with and share with and grow up with. We have been largely dependent and carefree, yet perhaps we have not appreciated our homes enough. Recently a lady said, "You know, I have no home any more. Since Mother is gone it is all so different. Oh, I have many friends who have opened their homes to me and invited me to come whenever I care to, but still it is not the same." God has ordained the home, and nothing else can fill our human need quite so well. If we realize this and appreciate our blessings then we will be ready to see and take our place in the home.

According to God's Word, a daughter's place is one of obedience and submission to authority. "Honour thy father and thy mother," "Children, obey your parents in the Lord," and "Children, obey your parents in all things," state the standard which has been from the beginning. Jesus as a boy was subject to His parents. Obedience should begin as soon as we can understand the meaning of words. The sooner it is learned the smoother home life will be. It need not stop with the twenty-first birthday, either. As long as we have our parents with us, we should respect their wishes. But you know, there are several different ways of obeying. Perhaps Mother says, "Mary, I'd like to have you bring up potatoes from the cellar." Mary is making a dress for her doll, and it is so inconvenient to be interrupted, and, "O Mother, I never get time to do anything," accompanies her dragging footsteps to the kitchen. She might have said, "Yes, Mother, dear," and have been down to the cellar and back again before she had time to notice the interruption. In either case Mother's command would have been obeyed, but how much more she would have been helped by cheerful obedience! Perhaps the best kind of obedience is that which anticipates the command. It should not be necessary for a girl to be told three times a day until she is twelve or fourteen years old to start clearing the table after a meal. Neither should the older girl need to be told to tidy her room and keep her stockings mended.

THE CHILDREN'S HOUR

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair.

A whisper, and then a silence:
Yet I know by their merry eyes
They are plotting and planning together
To take me by surprise.

A sudden rush from the stairway,
A sudden raid from the hall!
By three doors left unguarded
They enter my castle wall!

They climb up into my turret
O'er the arms and back of my chair;
If I try to escape, they surround me;
They seem to be everywhere.

They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen
In his Mouse-Tower on the Rhine!

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old moustache as I am
Is not a match for you all?

I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon
In the round-tower of my heart.

And there will I keep you for ever,
Yes, for ever and a day,
Till the walls shall crumble to ruin,
And moulder in dust away!

—Henry Wadsworth Longfellow.

A girl's part in the home is part of the work, too. Keeping house is a lot of work, and the more there are in the family the more work there is. Cooking and cleaning and baking, washing and ironing and sewing, and then everything to be repeated soon again. It is no wonder that mothers get tired. But it is nice that among the many tasks there are plenty of easy ones, so that even the smallest daughter can help. No girl wants to be working all the time, though, does she? I remember seeing a picture of a laughing little girl at a dishpan and around her stacks and stacks and stacks of dishes to be washed. Over the picture was the word "fun." I wondered. If it was the first time the little girl had her hands in the warm suds it might have been fun, but was she still laughing when all those dishes were washed and dried? No, dishwashing is not generally considered "fun." But neither is it as distasteful or tiresome as many people think it is. I am well acquainted with one little girl who, as she picks up the towel, says, "What shall we do this time?" Every night as she and her mother do the dishes, they tell stories, or learn Bible verses, or sing, or do some other interesting thing. From little up we should accept our share of the work and do it gladly, not pitying ourselves or thinking we are drudges because we are tied down to a seemingly endless round of toil, but realizing that we are having a part in a very necessary and honorable task. Especially as we grow older we should try to lift more of the burden off the shoulders of others in the home.

A daughter should be co-operative. If she seeks her own way or always wants to do things differently from the rest there will probably be friction, for where a number of people live together as closely as they do in a family it takes co-operation. If Brother wants to go away for the evening Sister will help him by seeing that supper is ready fifteen minutes earlier, and if several members of the family use the car, she will consider the others and will plan to go over for Mildred's dress pattern, or to take Mother to town some other time than the evening that Brother's class has a meeting.

A daughter who has brothers and sisters has advantages over one who is an only child. And especially does the one who is "big sister" have many opportunities. She may not realize her influence, but even after the little ones are grown they will remember her either for her kindness and sympathy or for hurting their childish hearts. If the daughter fills well her place in the home she will try to be loving and unselfish to her brothers and sisters, whether she is "big sister," "little sister," or in between.

A girl should be cheerful around her home. The one who pouts or frets when she cannot have her way, and the one who has a habit of grumbling because things are not different, is casting a shadow over the home life. On the other hand the girl who is consistently cheerful carries sunshine with her. I think of one such girl. Everybody seemed to love her, and she was nicknamed "Sunshine." When she married and left home this girl was missed. More than missed; I heard her father say that home didn't seem the same, something was lacking when his "Sunshine" was not there.

Every daughter owes it to her parents to show them some gratitude for all they do for her. Why not thank Mother when she makes us a new dress, or Father when he buys shoes for us? After all, we thank other people for gifts, don't we? Perhaps we do not have as many new things or as fine a home as some other girls, but most parents do the best they can for their children, and we should be ashamed to show in any way that we are dissatisfied with what we have. If we realized all the loving thought and care and prayer that they spend for us we would be grateful for that, too. Our hearts should fill up and overflow with love when we think of these things.

To fill her place in the home properly a girl must be a Christian. If she withholds her heart from the Lord how can she be a good daughter? It will all be a sham. The girl who accepts her parents' teachings and follows their godly example and heeds the call to come to Christ is the one who makes her parents happy. If she serves the Lord Jesus with all her heart she will surely seek to take her place in the home in a way pleasing to Him. The parents who have such a daughter can thank God for her. Malvern, Pa.

HAPPY HOMES

By P. D. Steiner

A London newspaper that enjoyed a wide circulation offered a prize for the best definition of the word Home. Within a very brief period of time the office received over five thousand replies, which contained the noblest conceptions of which human thought is capable.

Many and varied were the concepts embraced in the small word "home." The youth who responded gave the following characteristic portraits of the ideal home.

"The ideal home is one that does not feel the pinch of poverty and privation . . . a home in which there is plenty of money, with conveniences, attractions and comforts."

Another contributor said, "Education and culture produce the ideal home. Only when people are enlightened can they attain to happiness in their family relations."

Again, "Affection is the greatest contributory factor to any happy family, when husband and wife love each other, when children regard their parents and parents regard their children with affection and devotion. You have everything then necessary for happiness in the home."

"In addition to this there must be religion, a creed of some kind. When a home has religion it has the one power which can make it ideally happy."

You can read all these quotations in "uplift" magazines. And yet they fall far short in giving the one and only correct description of a truly ideal home.

Wealth is not essential to family felicity, for you can find some of the happiest families in some of the hovels rather than among the aristocrats. Neither can education and culture alone produce a happy home, for records from divorce courts show facts that among the intelligentsia there are more divorces and childless marriages and unhappy homes.

There can be no real and full happiness without love. But affection alone cannot guarantee the growth and continuance of happiness in the home. There must be something else combined with love to purify it and strengthen it, something else indeed if love is to have the right impulse and the right power.

That something else is FAITH IN CHRIST... the service of the Lord to which Joshua pledges himself and his household. "As for me and my house, we will serve the Lord."

I insist upon Christian faith because mere religion and any kind of creed will never satisfy.

In Africa plenty of religion is in evidence, but it is a religion that tells them to insure the happiness of their homes by murdering the little helpless babes that are born twins, or by carrying their aged parents and grandparents out into the jungles and leaving them there as prey for the wild man-eating lions.

A false kind of religion is pervading our own country, called MODERNISM, although it is as old as the hills and the idolatry and immoral worship that were practiced on the hills. It preaches the weakening of the marriage relation, and other satanic delusions, which if carried through would spell complete disaster to any nation.

If our home is to radiate happiness, if it is to be a haven of spiritual refuge for those who are sheltered within its walls, it MUST be DEDICATED TO THE SERVICE OF THE LORD, it MUST be PERVADED WITH FAITH IN CHRIST AND HIS RENEWING SPIRIT.

This is the first and foremost requirement and firmly accepted conviction by every member of the household that Jesus Christ is their personal Saviour.

There can be no hope of permanent, abiding, satisfying spiritual happiness without the all-pervading faith in Jesus, and without faithful service to the Lord. It is the declaration of Him whose word is unalterable, unerring, "Without me ye can do nothing." If we examine the evidence that crowds in upon us that in recent years over 200,000 decrees of divorce were issued annually in our own country, we would be aware of the seriousness of the situation.

Why is our nation being inundated by a flood wave of juvenile crime and why are our enlarged prisons being filled with youthful criminals? Why is it that the police radios of our country daily broadcast the names of hundreds of missing young men and young women?

Why is it that there is such a rude disregard of the requirements of purity and chastity on the part of the young people? Is all this not finally to be traced to the ugly power of sin, and to that fact that many homes are calloused and indifferent because of cold commercialism and endless pleasure seeking, and have crowded Him out who says, "Behold I stand at the door and knock?"

They have not emblazoned this truth in their innermost hearts, "Christ is the Head of this home, the unseen Guest at every meal, the silent Listener to every conversation."

Home should be the basic unit in our modern life because the church never will, humanly speaking, be able to rise above the home level. Our American homes which are blessed beyond all others should hearken to the words of the Saviour in which He tells us that we must serve God in the practical issues of our home life.

The Scripture offers the following constructive suggestions that bend toward the formation of a happy home.

Children are especially told to obey their parents in all things and they are assured that this is well pleasing to the Lord. "Thou shalt honour thy father and thy mother." This command carries the promise "that it may be well with thee, and thou mayest live long on the earth."

It may be up-to-date for a young man to absent himself from his home up till the early hours of the morning, enjoying the intimacies of automobile rides, late dinners, and amusements of a doubtful nature, but it is hard to see how this can be really enjoyable when a careworn mother who really should have the pleasure of enjoying her son's company, stays at home forlorn, lonely and anxious.

It may be attractive for a young lady to blossom forth periodically in the latest style of dress, but what about the father who is wearing threadbare and shiny clothing to enable her to keep pace with fashion's demands?

Every one who has made the pilgrimage out to Calvary and has stood beneath the cross has witnessed the deep devotion to His prostrate mother, which the Crucified Redeemer evidenced when He cried out, "Son, behold thy mother," "Woman, behold thy son."

"The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it." We do not need special days and outward celebrations to remind us of the love and devotion which through the spirit and power of Jesus we must extend to our parents.

No home is complete without the family altar. There is something missing in the home where the Bible, which should be a lamp unto our feet, is closed and sealed. The Bible which would have the solution to many of their problems remains shut, while heaven's voice speaks, "Except the Lord build the house, they labour in vain that build it."

The humble cottage that is the recipient

(Continued on page 183)

MISSIONS

THE HAPPIEST MAN IN ALL THE WORLD

By H. F. Laflamme

We are glad to pass on this inspiring missionary story of one who gladly sacrificed the most-prized human possessions for the cause of Christ.

John Edwin Davis was broncho buster and a sky pilot in the Canadian West, in the early eighties of the last century. He was a tamer of wild horses and of wilder men. At that time there were plenty of both in the Province of Manitoba, into which Davis was cast by that vast tide of emigration, which, from the dawn of history, has been urging the white peoples of the world westward with fateful purpose. Then, while still in his early manhood, he was caught in a countercurrent, and by a higher power, and was carried far East to India, another member, with Canada, of the great Commonwealth of British Nations. Here again he was a pioneer with many other students in the higher institutions of learning of North America. In the year 1887, these had volunteered by the thousand, to take the best elements in their civilization to the non-Christian peoples of the world. The watchword of the student movement was "the evangelization of the world in this generation." The crisis, urgency and emergency of that tremendous undertaking thrilled Davis in common with the student generation of his day.

On reaching India Davis found conditions immeasurably worse than the darkest pictures of his previous imaginings. He threw himself with characteristic energy and with all his might into the fulfilment of his high purpose. He mastered the language he must use, he preached incessantly in the villages, he led revivals of religion, he organized little groups of the new Christians into churches, he established schools by the score (for the converts were mostly illiterate), he headed a seminary for the training of Christian ministers, and he influenced the home supporters to add medical missionaries to the evangelists and educators they had already sent, that the advantages of scientific medical skill might minister to the tragic physical needs of the people. He distributed famine relief to starving hosts through two of the worst famines in the history of India. He was a man of herculean bodily strength. He carried the tasks of four ordinary men.

Of all the diseases from which the people of India suffer Asiatic leprosy is the most baleful. In the year 1900 leprosy was considered an incurable malady. Once stricken with the dread disease the victim abandoned all hope of recovery. However remote, slow death was inevitable. The terror of the dread sickness was such that all social communion with a leper was cut off, and in despairing loneliness, he became a friendless vagrant. Davis soon discovered that his district, hot and damp, was one of the most heavily afflicted in all India. It was honeycombed with this horrible pest. One leprous man communicated the disease to seventy-three people in his village, members of his family, relatives and close friends. There is a malicious belief extant that if a leper communicates the disease to others, the gods will mitigate the severity of his sufferings in proportion to the number he infects.

The sight of these lone lepers, clad in rags, hobbling along on their crippled feet, moved Davis so deeply that he undertook, with his fellow missionary, Miss S. Isabel Hatch, the founding of a home for lepers. The moment word passed that a home for lepers was to open at Ramachandrapuram, Davis' station, the grapevine telegraph system, which is as efficient as the electric telegraph, broadcast the good news. Long before the home was opened scores of the tragic victims of leprosy were clamoring for admission. It was impossible to turn such distress aside. There swarmed in through those hospitable doors over one hundred pitiable sufferers. All who applied were taken in and lodged in temporary shacks till the permanent brick walled, tile roofed buildings were constructed. When these were ready, the lepers with great rejoicing, moved into their new home, to many the first home they had ever known. To most this ended years of lone wanderings.

Davis engaged day laborers to dismantle these rough sheds and burn them all to rid the place of the deadly infection with which the inmates had saturated them. These workers moved like tar in January. Losing patience with their sloth, Davis grasped the upright post which was the mainstay of the roof, and by main strength, tore it from the earth in which it was imbedded, and hurled it into the consuming fire then a second and a third and others.

Seven years after this, Davis was ordered home to Canada on sick leave. He was suffering from a sickness the nature of which puzzled all the medical men he consulted. The symptoms differed from anything they had ever known. On his way to Canada he stopped off at London, England, to consult Sir Patrick Manson, the most competent authority on tropical diseases then living. Taking a culture from one of the ulcers on Davis' forehead (his body was covered with them), Sir Patrick submitted it to the microscopic test. He found that Davis was a victim of leprosy of the most virulent type, tubercular leprosy. Either tuberculosis without leprosy, or leprosy without tuberculosis would have been bad enough, but the combination made his recovery hopeless and condemned him to a sure, slow, and long-drawn-out death.

Then Davis remembered that in his haste to clear the infected debris from the new home for lepers at Ramachadrapuram, a sliver loaded with the contagious poison of leprosy had penetrated his hand. It showed no indication of its deadly nature at the time or afterward. For one of the dread peculiarities of leprosy is its slow and insidious advance during the protracted period of incubation. This may last only a few months or thirty years. The suspense is often more horrible than the actual infection. It took seven long years to thoroughly impregnate Davis' body.

The shock of the discovery of the nature of his malady was overwhelming. In his agony he cried out to the doctor, "Leprosy means that I am condemned to lifelong banishment from my fellows. It means solitary confinement, the most cruel punishment that can be inflicted. Surely there must be some mistake. Do not say I am a leper." To make sure, Dr. Manson advised Davis to remain under observation for some time. So bidding his tearful and devoted wife good-by, he saw her and the children off to Canada, promising to follow as soon as possible. Then he returned to the Hospital for Tropical Diseases. Here he overheard two of the younger doctors talking over his case say, "These missionaries talk about the Lord taking care of them. This man has given his life for those black people, and this is what he gets for it. Providence must have been asleep at the switch in his case." Davis said the devil whispered just the same doubt to him. The hospital was on the banks of the River Thames. Day after day, he paced up and down, up and down the dreary banks, on his aching feet, lifting his complaint to God and beseeching His healing grace. The darkly flowing tide lured him to drop in and thus end it all; then all would be over. But suicide would be the beginning and not the end of his troubles. After days and nights of prolonged agony and doubt Davis emerged from the severest struggle and temptation of his life with his faith in the goodness and kindly providence of God unshaken. Instead of throwing himself into the murky waters of the river, he threw himself into the hands of God; and as he did the unseen but everlasting arms caught him in the loving embrace of the Heavenly Father and held him up. He said, with his head held high and his face to the sun, "Though he slay me, yet will I trust him." He stood firm in the trust that "all things work together for good to them that love God, to them who are the called according to his purpose." He added, "If leprosy is God's will for me, then, come on, leprosy, and do your worst. I have no fear."

Shortly he followed the family to Canada. There he settled the wife and six children on a farm in Western Ontario purchased with the money he had received from the sale of the Manitoba homestead. He then said to his wife: "You and the children are provided for. I shall now leave you, seek some quiet and safe retreat and there spend the rest of my life without being a menace to others and a burden to those I love." In these days when the marriage tie is held so loosely, and trial and companionate marriage are in vogue and easy divorce is the chief threat to the foundation of our social life, the reply which Laura, his wife, made to John's proposal is of priceless value. She said, "When we stood in the presence of God and took the marriage vow, it was for better or for worse, in sickness and in health, till death do us part. So I will not leave you nor will I let you leave me till death separates us."

So John had himself built a little shack in the yard of their home, and there he lived carefully segregated. His food was prepared and passed in to him. Daily he met the household in family worship and exercised the potent influence of a godly father to his little ones and continued the unspeakable comfort of his great love to his wife. He counselled the boys and was able to guide their inexperience as they wrested a meager living from the farm. Thus six years passed. Then his faithful wife, worn with care and grief, passed away, a victim of tuberculosis.

As the children were now well on with their education, and the presence of their father was no longer needed; indeed it had become a handicap, as the advance of the disease led the neighbors to suspect its nature, and to ask embarrassing questions. John then arranged to sell the place. His brother George took him to Tracadie, New Brunswick, a thousand miles to the East on the bleak shores of the Gulf of St. Lawrence. There since the year 1812 there has been a lonely lazaretto for lepers supported by the Dominion Government, providing a home for the handful of those grievously afflicted sufferers. Thither drift those who contract the malady in the West Indies or in other parts to which the far-flung commerce of these modern days carries men. Into this dismal refuge Davis entered in 1910, and here he remained for six years, slowly dying. After his removal to this almost inaccessible spot I found it difficult to visit him more than once a year.

On the occasion of my last visit with Davis, a few months before his death, I found it impossible to recognize my old friend. His fine features and athletic form were swollen beyond all recognition. He was covered with one mass of ulcerous sores. Great nodular swellings and hideous lesions with deep leonine markings marred his face. He had lost his eyesight and was quite blind. His musical voice was gone, and he spoke in the raucous whisper of a leper. He could neither dress nor feed himself. Others had to perform these simple services for him. The relentless advance of the disease had robbed him of his rest. His sleep was broken and fitful. He could still walk about. In the open air of the garden we spent a delightful day together of the finest old-time fellowship. When the time came for me to leave him, realizing that I would never see my old, dearest and best friend again in this world, my voice broke as I bade him good-by. Detecting the break in my voice and mistaking it for pity, Davis lifted his hand and said, "What is that I hear? Do not pity me. I do not want your pity. I am a soldier wounded in the battle and dying of my wounds. I have no word of complaint. I would go through it all again if I had my choice. But then I do not need your pity for I am the happiest man in all the world. My little room (it was spotlessly clean though very bare) often fills with the presence of the glory of God that shines in the face of Jesus Christ, and then it seems to me to be the very anteroom of Heaven to me. At times my joy is so full that I cry out to God to lift his hand or I shall die of it."

I gazed at him in amazement. He was not attempting to deceive me by feigning an experience he was not passing through. Nor was he himself deceived by that which lacked reality. He was too honest and too sanely intelligent for either. He was passing through a real experience of the deepest joy of which the human spirit is capable.

He had lost all that men take satisfaction in —health, family, friends, possessions, and position. He had lost his taste for food, which brought him nourishment without relish. Every pleasure and capacity for enjoyment seemed to be denied him. All the others in the lazaretto spoke French only; he spoke only English. His blindness plunged him into impenetrable and unrelieved darkness, not only shutting out the sight of the glad sunshine, the smiling faces of friendly neighbors in the hospital and the glorious beauty of the woods, the flowers, the surf line, and the sea, but also robbing him of the magic delight of the printed page and his loved reading. He was practically a prisoner suffering the severest penalty that a human being is ever called on to endure, solitary confinement for life. He had committed no crime. He was just sick. In the full maturity of manhood, with all life's currents running richly, the blight of a separating malady fell upon him and doomed him to a lingering death. The years thus spent in slowly dying were all he needed to crown his unselfish efforts with a great achievement. The denial of that achievement was his chief affliction. He had missed the one thing which virile men prize most highly, the ability and opportunity of serving his fellows. He was cut off in the flower of his manhood. The fair promise of a great success, leading inevitably to a distinguished career of splendid service faded in his hands. He had given all and yet seemed to have lost all. He was stripped and left naked and alone.

And yet he was happy. What made him happy? Just one thing, only one thing, and that was the sense of the immediate presence and fellowship and comfort of God. He had only God left, no one but his God. He had God, the Source and Giver of all joy. He walked with God, he talked with God, he lived in the unseen but absolute presence of the loving Father who is too good to be unkind and too wise to err. Down through the ages that sense of the presence of God has enabled martyrs to go to the stake with smiles on their flame-swept faces and songs on their burning lips. To have that experience and to know that joy is the supreme satisfaction of all life.

I had gone to visit my friend Davis with the thought of being able to comfort him. I came away myself greatly comforted. I went to commiserate. I came away feeling that I needed his pity, not he mine. I had been letting family, friends, the things I possessed, my work, take the place to which God alone had the right in my life. I had sought satisfaction in these rather than in God Himself. These should have been in addition to and not instead of God.

It is a mistake to believe that we must pass through some devastating experience such as Davis did before we can come to know this satisfying joy. The Master repeatedly declares that He is come to give us this joy in its fullness and continuously. When Christ's disciples returned flushed with the success of their great achievements in healing and redemption, He warned them against finding their satisfaction in what they did, for the only source of abiding joy is in close intimate and continuous fellowship and friendship with God. Character determines conduct. What we are is of infinitely more importance than what we do. And what we are is determined by our fellowship through prayer and daily communion with God. He alone can fill the heart with joy. But that heart must first and always be open and given over to Him.

Many whose faith staggered at a visitation so relentless as that which Davis' marred body presented, returned from his company with a new sense of the mysterious power that alone can sustain and satisfy. He was a monumental embodiment of the great outstanding truth that possessions, position, health, family, friends, and human fellowship are not enough, but that the conscious presence of the living Christ in the human heart alone can satisfy.

New York, N. Y.

"THE LIQUOR WITH NO REGRETS"

It seems to us we read somewhere that the liquor men were going to "tell the truth" in their advertising from now on.

"The liquor with no regrets."

Near New York City is a large sign on which appears that statement. Have the wets already forgotten their solemn promise to "tell the truth" in advertising?

"There ain't no sich animal," as "the liquor without regrets," said a man we met recently. He had spent the larger portion of his life imbibing. He did not have that faculty that some drinking folks glibly talk about, that is, "I can drink or leave it alone." This man could drink, but he could not leave it alone. His face as we looked into it was covered with regret. The regret was there, regardless of the fact that he is now in the church, and the balance of his life will be spent in "leaving it alone."

"The liquor with no regrets."

"If I'd only done this sooner." That was the repeated statement from a pulpit we heard recently, as a man told of his conversion, and that the appetite for drink had been taken away. As we sat there in our pew, we were convinced of the fact that there are ten thousand regrets in every glass, in every jug, in every barrel.

"The liquor with no regrets."

It was J. Edgar Hoover, Chief of the Federal Bureau of Investigation, who said:

"The first three years since repeal constitute the most terrible period of criminal history in the life of America."—Ethel Hubler.

"Of all the things you wear, your expression is the most important."

THE CHRISTIAN CONQUEST OF INDIA

VI. General Conditions of Village India

By Geo. J. Lapp

In our last discussion we drew attention to the growing strength and influence of the Christian community and the growing spirit of nationalism. In this article the burden of discussion will be to study the factors involved in the rural life of India, which challenges Christian effort (1) to evangelize or bring people into a saving knowledge of Christ, and (2) to build up the whole life of the Christian community of India. This also involves the possibilities for increasing the effectiveness of the Christian witness as **a reconstructive force and as a sacred trust.** This sacred trust can only be exercised by those whose lives have been transformed by the power of our Lord and Saviour Jesus Christ. The standard of Christian service must not be lowered to a secularized level which would have in its program nothing more than mere socialized humanitarian service. Unless our objective exceeds that of a social programme there is little reason for our existence as an organized force in this field of service.

After the evangelizing and the conversion of people to Christ what, in India, is to be done to help the community to the fullest possible life in Christ? Here are some of the objectives to be gained.

1. **Improvement in general intelligence and understanding.** This calls for schools and educative methods for children and adults to give both spiritual nurture and mind culture. It is expected in India that where the Christian community is sufficiently large, community schools also be established. Calls also come for establishing Christian schools among non-Christian villagers. This makes possible one phase of evangelistic effort to bring Christ to the people.
2. **Indian Christian leadership.** As a result of spiritual nurture and educational methods a leadership has been raised up which is taking its place in organizing the extension of the cause of Christ in their own land.
3. **Moral upbuilding** in order that the Christian may come into an understanding and an appreciation of the moral fitness of things according to Christian standards. This has become a witness to the non-Christian world.
4. **The ministry of medicine.** The service of the Christian medical worker is a great contrast to that of the quacks and soothsayers of India.
5. **Christian social service** rendered to build up the social life of the Christian community. How bring the sexes into the proper relations with each other after their release from the stringent, unreasonable and unprincipled restrictions so closely hedging about the lives of non-Christians?
6. **Teachers of children and young people.**
7. **Tutors of community and cottage industry.** Only agriculture is not sufficient for the life of a community. Auxiliary productive industry is also essential for progress and prosperity. The Christians and non-Christians both need to learn and practice the ways of thrift.
8. **Indian Christian culture** in the expressional life of the community is an essential objective. There is a need for Indian Christian art, music, and architecture, distinctive from that of the non-Christian communities.
9. **The building of the Christian home** is an essential objective. This comprises those types of service on behalf of womanhood, child welfare, and home ideals as contributing factors to the health, happiness, influence, and respect of the Christian community.
10. **Raising the status of the recreational life** of the village community. Where levity is of a vulgar sort and humor is sordid and suggestive of evil, where recreation as such is practically unknown, there is a need of not merely raising the status but actually buliding up the recreational life.

The plans for upbuilding must include safeguarding against as well as emancipating from the many evils present in Indian life.

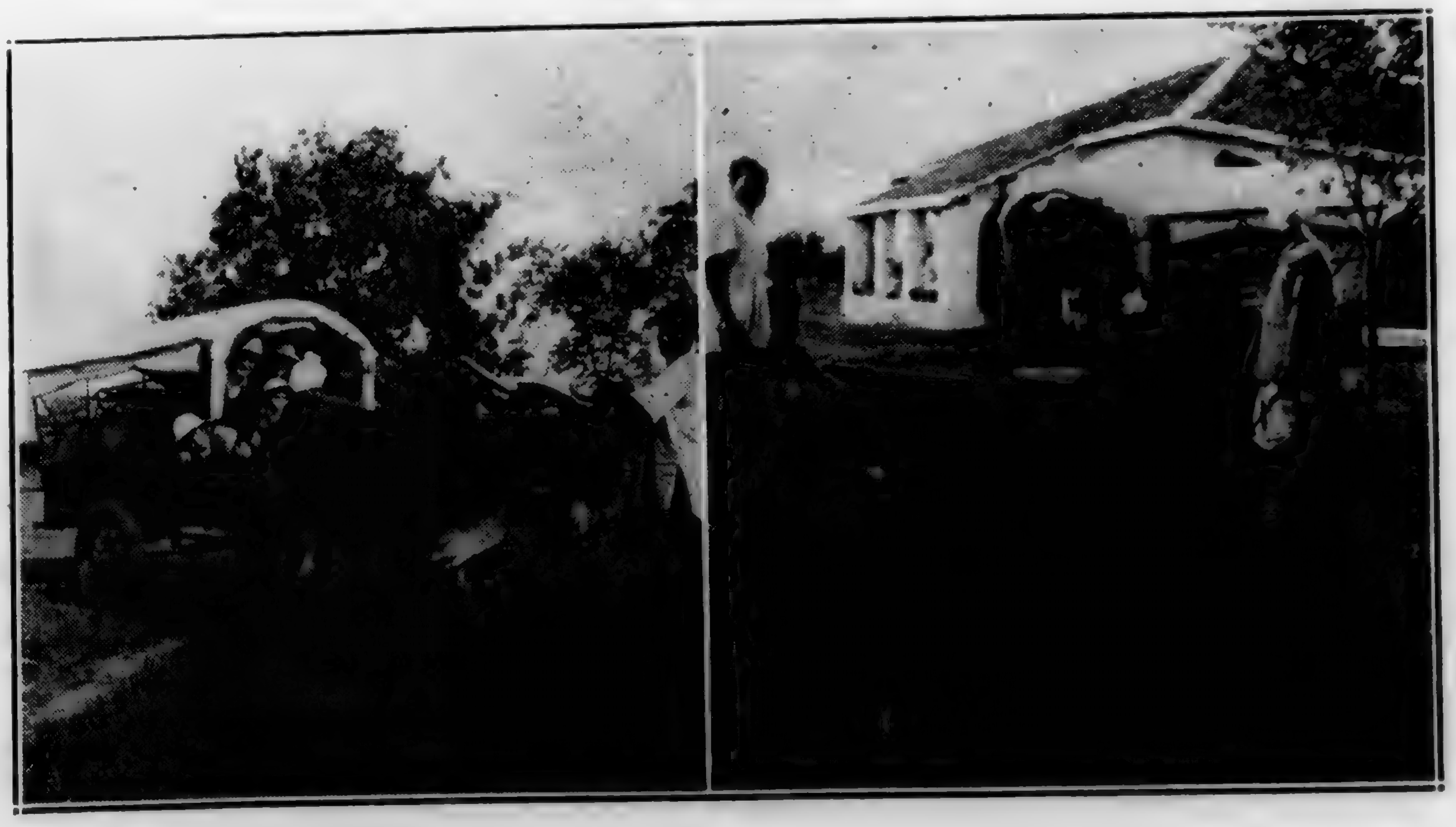
What are the evils?

1. **Unsanitary conditions.** The common village pool where villagers bathe themselves, their cattle, wash their clothes, and use the water for cooking and drinking are still cesspools of germs.
2. **The indifference to contagion and infection** subject India to the many scourges which exist. They include cholera, plague, leprosy, venereal diseases, and the many contagious and infectious diseases known in this country. Indians are for the most part either a physically sick people or a people whose resistance to disease is low.
3. **Millions of India's people are underfed** due to the extremely low average income of the working classes. Industrial development and co-operative methods, properly applied, are essentials in remedying the poverty evil of India.
4. **Caste and class distinction** is a menace to progress in India. One is born in a certain caste or social order and finds it impossible to obtain social recognition above the level in which he was born in spite of any mental or professional attainment. Dr. Amhedkar of Bombay is one of India's leading lawyers and was foreign trained. He was born among the untouchables of India. Because of his enforced social depression he has taken up the cause of the depressed classes throughout India and has organized them into a force of millions who are now on the move for social, economic, and religious freedom. They profess to be moving toward the Christian fold. Mass movements into Christianity are already taking place.
5. **Polygamy and loose marital relationships** including licentiousness are festering social sores in India.

Village Christian service cannot therefore be considered incidental in the program of the Christian conquest of India, but it must be **"Christianity made spiritual and of cosmic significance."**

Manheim, Pa.

Travel in India



AFTER DUTY, JOY AND GLADNESS

Duty is at the very base of our religion. Men have gone wrong. They are by nature in rebellion against the God of heaven. They are under obligation to quit that rebellion—to leave off all that is evil and take on all that is right and according to His will. This is duty.

Because one has been in rebellion and outside of duty he is out of the joy that God intended he should have. When the wrong way is forsaken and the good way is taken, by this is made possible a reconciliation to God through the atonement.

As this reconciliation takes place, a joy comes into the heart, the joy that the Lord wills to us, and which is kept away only by a wrong heart attitude.

So, after duty there is joy and gladness. The key to all that is good in this life and the next is given with a complete and perfect submission to all the will of God.—The Free Methodist.

GIVING AND GETTING

Said the late Calvin Coolidge, "No person was ever honored for what he received. Honor has been the reward for what he gave." Nineteen hundred years ago it was written, "It is more blessed to give than to receive."

Educational

THE CONQUEST OF FEAR

By Samuel E. Miller

This message was given at the Indiana state peace oratorical contest, in which it was edged out of second place by only one-fifth of a point. Bro. Miller is a student of Goshen College.

On the evening of October 30, 1938, the Columbia Broadcasting System sent out over a coast-to-coast network a dramatization of H. G. Wells' story, "The War of the Worlds." Huge rockets from the Planet Mars had landed in New Jersey and the invasion was on. Star-dwellers were marching on New York City and moving westward. Fear gripped the heart of the listeners. Young men of Princeton University telephoned hurriedly for their parents to rescue them. A Pittsburgh woman was found clutching a bottle of poison screaming, "I'd rather die this way than that." Scores of people flocked to a Riverside Church to pray. Those too far away to be in immediate danger drew a sigh of relief when they heard the radio announcer calmly speak of the Columbia presentation.

This incident shows how fear transformed normal human beings into unreasoning, terrified creatures. It was only when each individual saw the folly of his foolish fears that he was again normal. In a similar manner the world can never hope to find true peace until individual men realize the foolishness of their baseless fears. For fear begins, not as a rampant group excitement, but rather within the individual as a painful inner emotion. It spreads rapidly from individual to individual and, if permitted to go on unchecked, it sweeps across nations. Great Britain fears that a rising Germany will rob her of world dominance. Germany, on the other hand, fears that British diplomacy will reduce her to a third-rate inland power. Thus we see that unmastered fear is a deadly foe to the cause of peace. It wields a devastating influence upon the lives of men and nations, robbing them of peace and culminating in war.

But before we condemn fear, we must remember that fear, like so many forces of personality, becomes an evil thing only when it gets out of hand. There is not only a vicious fear which is the product of doubt, but there is also a virtuous fear which is the effect of faith. The former inclines to despair. The latter leads to hope. Edmund Burke once said that early and provident fear is the mother of safety. There is a profound truth in his words. Did you ever notice in passing through a large city on a busy day the throngs of people waiting for the stop light to turn? What would happen if their instinct of fear were suddenly destroyed? Those people would take senseless risks. The death toll would mount to tremendous proportions. In the same way that fear of accident restrains pedestrians, fear of punishment restrains the criminal. There are degenerates in every nation who refrain from crime merely because they fear the arm of justice. But what is of greater importance, fear has implanted into society today a hatred for war. Men are fearful of the effect that war will have upon the helpless and even upon the future of civilization. So we see that fear exercises a constructive influence as well as a destructive one.

But is this fear of war a guarantee of peace? It has not been in the past. The sound of the bugle and the beating of the drum have quickly pushed their fear into the background. Even ministers and social workers have thrown their influence into creating an atmosphere which chokes the conscience and leaves men hopelessly fearful, yet fatally fearless.

No, constructive fear is not sufficient to conquer demoralizing fear. What then, is needed to conquer this fear which urges men to war? Disarmament was once looked upon as a hope, but that hope is dead. The League of Nations was once sighted as the through road to peace, but today that road is sadly in need of repair. Dictators have offered their program, but they produce only greater fear in the hearts of men.

The social worker of today has made his contribution. He declares that what the world needs today is a vital peace which is more than the mere absence of war—not that peace which Bugs Bear describes as an interim in which two wildcats let go in order to get a better hold, but rather a new way of national and international life. If true peace is ever to be attained, he says, people must be educated into it. Nations have been begotten in war. Their history to a large extent is a history of war. To advocate peace, therefore, is to propose a reversal in the whole trend of humanity, which would fundamentally change the motives of men and nations. This will require more, he insists, than making resolutions and keeping toy soldiers from the children. It will involve the reordering of life in general, making it more livable, more satisfying, and more humane. People who live in industrial servitude unable to rise above the filth of the slums must be given a new perspective, which will identify them with the great cause of society. Hitler, the social reformer goes on to point out, has followed such a program in Germany for the cause of war. Why can it not be done in America for the cause of peace? He reminds us that, if we would revolutionize the world for peace, we must apply the principles of peace in our dealings with our fellow men. Brazil, he says, has set the pace by eliminating everything from her press which would arouse the prejudice of her Pan-American brothers. Will other nations of the world follow? he wonders. He suggests that newspapers, the radio, and all the powers of propaganda must be summoned to awaken public opinion, which will recognize the futility of war. Pacifists, he insists, will have to learn that if war is inherently wrong they must expose its folly. The masses must know that fear is never conquered by war.

Thus we see that the modern reformer has given a correct judgment of conditions necessary for the conquering of our fears, but he has not concretely prescribed a way out. He speaks of applying the principles of peace, but he fails to set forth clearly a method which will motivate men to apply these principles. He has failed to take into account that many newspapers and powers of propaganda are under the control of those who help to finance war. He has forgotten that many pacifists oppose war, not because they feel that it is wrong, but because they think it inconvenient, or wasteful, or perhaps against their party's program. He insists that peace is never won by war, but he also fails to show how it is won.

It must be admitted that the modern pacifist and the social worker have done much to improve conditions. But when the shadows of want and rumor hover near, people will forget everything and succumb to fear. In spite of all the efforts put forth to educate men into this so-called vital peace, its advocates have been forced to stand back and see helpless children clinging to gas masks as they would to a cherished toy, tagged as one would check baggage, being torn from their parents' care and sent to a place where their loved ones hope they will be safe. He beholds the trembling forms of terrified soldiers, creeping hopelessly along No-Man's Land, where some twenty short years ago men fought "to make the world safe for democracy." He sees whole cities bombed and the inhabitants driven from their homes. He is obliged to hear the pitiful groans of the wounded and dying among the terrible wreckage. To his horror, he sees the lifeless bodies of defenseless women and children, and he is forcd to admit that in spite of his fondest dreams, war has descended in a more terrifying and less humane form than ever before. His dream of a warless world has failed to eradicate the fear that causes war.

Why has his theory failed? Because men have not gone deeply enough to find the peace which goes beyond the growing shadow of fear. There must first be a rediscovery of spiritual values. We must change the hearts of men before we can hope that they will stand together for true peace. The conquering of fear must start with the individual and work outward. Every individual who has conquered his fears becomes a leavening influence in society by helping to allay the fears of others. So the clamoring need of our day is for something to come into the life of the individual man that will give him mental balance and serenity of soul.

We have examined constructive fear and have found it wanting in the crucial test. We have looked to the ideals of modern reformers only to see their fondest hypotheses fade in the light of current history. What we need today more than anything else is a superhuman source of power which gives men the needed sense of certainty for victory over fear, the archenemy of mankind. It is impossible to expel this ugly tenant of the soul by our own power, but the life integrated around the all-conquering Prince of Peace can conquer its fears and find repose of spirit. We must learn anew to have faith in Him; then will follow faith in the values of life, faith in our fellow men. It is only when we have found this steadying force in life that we can win our quest for peace and our conquest of fear.

And now the question comes to you. What are you doing to fortify America against the war hysteria? When the frenzied crowd shouts, "Down with Hitler," will you be pointing your gun at some German mother's son? Or will you be guiding men to place their trust in the One who is the Master of fear and the Giver of Peace?

Middletown, Pa.

SPANISH TRAVELOGUE

II. The City and Province of Valencia

By Wilbert R. Nafziger

We have perhaps heard this word used to distinguish the orange with seeds from the seedless or navel orange. The Valencia orange no doubt got its name from that far-off district in Spain, just south of the beautiful city of Valencia. There are many orange groves along the Mediterranean coast from Valencia southward, and many hundred tons were exported every year to other European countries farther north. The oranges begin to ripen the last of November and the harvest continues until about the middle of July.

Planting Rice in the Regions of Valencia

In many ways Spain is a land of extremes. There are extreme wealth and poverty; extremely good laws and extremely poor enforcement; people of either extreme intelligence or ignorance. Even as one drives through the country there are multiplied examples of this fact of extremes. Perhaps a poor peasant is seen ploughing with a yoke of oxen and a crude stick plow, while a few miles inland a modern tractor is pulling a two- or three-bottom plow.

Watching the Spanish peasant at work brought to mind many of the stories and illustrations used by our Lord. After the ground is ready to seed, the sower goes forth to sow, and he broadcasts the seed by hand. Often the seed falls among thorns, on stony ground or on the wayside (the burro or cart trails which often cut through the fields or divide them, for there are no fences). In the fall the reapers toil all day in the hot sun with little hand sickles, others tie the grain into sheaves and haul them to the threshing floor. The gleaners may be seen following the reapers and picking up the grain that has been missed or dropped. On the threshing floors the oxen or burros tramp out the grain, and on a windy day the grain is winnowed and the chaff blows away.

There are many rice fields near Valencia also. Rice resembles wheat in appearance, but rice plants are transplanted by hand, and the ground is flooded with water until the crop is ripe. Then the water is turned off, and the reapers wade in the mud barefooted and harvest the crop with their small sickles.

The small rice fields, orange groves, and truck patches look very attractive as one nears the city. Irrigation water is furnished from shallow wells and is dipped out by a water wheel powered by a blindfolded horse or mule, traveling round and round all day long with someone yelling at him occasionally.

Modern Valencia is composed of the old city and the new part of the city. The old city has narrow, winding streets and is still partly surrounded by the old wall with its two gates. The new part of the city has more modern buildings, with nice wide streets and avenues. The tallest and most beautiful buildings are around the edge of the town.

The port district, which is about two miles from the main part of the town, is nearly a town in itself, having its own markets and shops. Many seamen and fishermen live there, also the laborers of the great shipping industry.

The main plaza of the town covers about a square block and is raised several feet above the street. Here public demonstrations and celebrations are carried on. Below it in a large basement room is a flower market. It is a delight to walk through it in the morning when the flowers have been arranged to look their best for the prospective customers.

On the northwest side of the plaza, about four stories up, is a most welcome sight to every American in Valencia, for there flies a United States flag from the window of the American consul's office. The consul is very friendly and always has time for a little chat or to help in any way he can.

The Spanish cemetery is of special interest to foreigners. The oriental people do not give a corpse the same reverential treatment that we are accustomed to which also helps us to understand many Bible stories and figures. The cemetery of Valencia is very typical of those of all the other large cities of Spain.

Around every cemetery is a wall about ten feet high, above which one can see many cypress trees. The wall is about eighty feet thick and has rows of vaults or niches on the inside where those who can afford it bury their dead. The coffin is pushed into a niche and the opening is sealed shut leaving a place in the end of the niche of about ten inches where religious images, crucifixes, pictures of the dead, flowers, etc., are placed. Each niche has a different collection of mementoes, which makes the wall look very nice.

Some can afford a large cement vault or family burying place, with monuments befitting their wealth and social position. But the poor man must get along in Spain much the same as he does the world over. His dead are placed in a cheap wooden coffin and covered with a black cloth, with perhaps a crucifix or the picture of a virgin nailed to the lid. Somewhere in the cemetery is a clay plot which is sort of a potters' field where graves are dug, and these coffins are placed one on top of the other until the grave is full; then they are covered with dirt. In about fifteen or twenty years when the bodies and coffins have had time to decay, the grave is opened and the bones piled out on some hill or thrown into a pit, and then the grave is ready to receive the next generation.

The hearses are mostly drawn by horses, and the mourners walk behind, unless they are wealthy and can afford to hire autos or carriages. The hearse driver often wears a swallow tail coat and top hat and the horses have large plumes on their heads.

There was a little Baptist church at the end of one of the narrow winding streets in the old part of the town where we used to attend church. One Sunday the pastor met us at the door and said he had orders to keep the church closed and not even allow anyone inside. This was a common occurrence all over the "new Spain" for the Protestant groups, except in Madrid where the churches had not been closed. After this many of our Sundays were spent as guests of a Quaker

One of the Gates in the Wall of the Old City of Valencia

friend in Castellon, who invited other Protestants to his cabin on the beach of the Mediterranean. That fellowship meant much to them and to us.

About ten miles west of Castellon in the hills among the mineral mines and cork trees in the town of Eslida lived Mr. Walter Ridge. He was an Englishman about seventy-five years old, who had left home because his practical religious views did not agre with the ritualistic and formal views of his family. He had spent most of his life in Spain. He is quite a learned man and very spry for his age. His mining isn't profitable any more so about his only means of livelihood is from teaching some English.

Next month we will travel on north to Catalonia, of which Barcelona is the chief city.

Nampa, Ida.

PRECIOUS BITS OF CARBON

By Walter Ed Taylor

A diamond is nothing more than a bit of carbon in a crystallized form, and any chemist will tell you that the lead in a pencil is identical with a diamond, the only difference being in the physical form of the carbon. That difference is what makes the one type of carbon valuable while the other is very cheap.

Because diamonds are so costly and so treasured by man, one would think the stones were scarce. On the contrary diamonds are not scarce, not by any means. There was a time, before the opening of South African diamond fields seventy years ago, when diamonds were exceedingly rare. The world's only diamond mines were the almost depleted Golconda mines of India which had been worked since ancient times. There were also a few small mines in South America. Since the opening of the African mines in 1867, however, diamonds have been rare only because an organization of mine owners has kept them scarce by allowing only a limited number of the stones to reach the markets of the world each year.

This organization is known as the Diamond Syndicate and experts declare that if the Syndicate allowed the African diamond mines to work at capacity the stones would "sell at two for a penny." In closely guarded vaults at the Diamond Syndicate's London headquarters there are stored more than eighty millions of dollars worth of diamonds and in the vaults and safes of mine owners in various parts of the world are stored another one hundred and twenty million dollars worth. If this great mass of jewels were put upon the market tomorrow, the price of diamonds would fall to less than ten per cent of what it is today. Several years ago a new diamond field, where stones were lying about upon the ground as thick as pebbles on the seashore, was discovered in Namaqualand, Africa. These Namaqualand diggings have never been worked by their owners and are guarded by an army of soldiers and barbed wire entanglements. At night giant searchlights play across the region.

With diamonds in such quantities, it is easy to see just why the Diamond Syndicate must control the world diamond market. South Africa, which now produces seventy-five percent of the world's diamonds, is allowed to produce about sixty million dollars worth each year. The Syndicate controls the market simply by closing down the mines when the demand for diamonds falls off. The government of South Africa, realizing as it does that the prosperity of that country depends largely upon the diamond mines, works hand in glove with the Diamond Syndicate to keep the price of diamonds high.

The story of the discovery of the fabulous South African diamond fields reads like a page from fiction. The presence of diamonds in that desolate mountain and desert country was not suspected until one fateful day in the year 1867 when a Jewish peddler called at the home of a Boer farmer in the isolated Orange River district. The two, peddler and farmer, sat talking on the farmhouse porch and the farmer's small children played with pebbles on the ground near-by. One of the children picked up a particularly bright-looking stone. "Give it to me, child," said the father. "Now wouldn't that make a pretty broach for a lady?" said the peddler. They examined the shining stone carefully. Neither the farmer nor the peddler knew anything about diamonds except that a diamond would cut glass. They tried the stone on the window of the farm house and it cut a deep line on the surface of the glass. When the peddler departed he took the stone with him. If it were really a diamond he was to sell it and share the proceeds with the farmer.

Now it seems that few people in South Africa knew any more about diamonds than the farmer and the Jew, and the Jew carried the stone about with him for many months before he found a man who could say whether or not it was a real diamond. Finally, he met a Doctor Atherstone, an old man whose hobby was geology. Atherstone immediately pronounced the stone a true diamond. The peddler sold the stone in Capetown for $2,500.00.

When news of the discovery of diamonds in the Orange River district became public, people flocked to the region by the thousands, and farmers who had scarcely been able to make a living explored their farm lands and found enough diamonds to make them millionaires over night. One native shepherd found a stone weighing 83 carats which he sold for $2,000.00. The same day the stone, which was named "The Star of Africa," was resold for $60,000.

Far-sighted men could see that if the great quantity of African diamonds was allowed to flood the jewel markets the stones would be worthless. It was to prevent this that the Diamond Syndicate was formed. To stamp out illicit traffic which was threatening the value of the diamonds, the Syndicate organized its own secret police. The Syndicate controlled the diamond mines, but illicit buyers were buying stones from workmen and others who stole them from the Syndicate's diamond properties. Members of the Syndicate's secret police watched every port in Africa to stop the flow of illicit diamonds. The secret police were efficient and many offenders were caught, but to this day there is still a trickle of illicit diamonds from the African mines to the jewel markets of London and New York.

Many men have tried to manufacture diamonds and one man actually succeeded. He was Moissan, a French chemist, who made real diamonds. But, though Moissan's diamonds were real enough, they were microscopic in size, mere bits of diamond dust, and his method of manufacture was so expensive that it was not practical. Therefore, the officials of the Diamond Syndicate did not worry about Moissan's diamonds becoming rivals of the natural gems.

In recent years, however, the Diamond Syndicate officials have been worried by the fact that chemists have discovered a certain radium "bake" which will change the color of a diamond. This is important because the color of a diamond is a determining factor in setting its value. Green diamonds are much more valuable than yellow diamonds, and by giving a yellow diamond the radium "bake" it is possible to turn the cheap yellow stone into a very valuable green one, increasing its value many times. The large number of valuable green diamonds which have appeared upon the market in recent years has led Diamond Syndicate detectives to believe that some unscrupulous chemist is profiting handsomely by turning $20.00 yellow diamonds into $400.00 green diamonds.

Usually, when an especially large diamond is found it is cut up into several smaller pieces to be sold. Occasionally, such a large stone is polished and faceted and sold intact. Such a stone is the famous and storied Orloff diamond, a property of the Russian government and valued at $600,000. Another is the Nassak diamond, an 89 carat stone belonging to an English nobleman. One of the most beautiful diamonds in the world is the huge Dresden Green, a large sea-green stone that is a part of the crown jewels of the former kingdom of Saxony.

Though diamonds are usually thought of as ornaments, eighty per cent of all the diamonds now mined go for industrial uses. One of the hardest substances known, the diamond is used on rock drills, especially in oil drilling. Diamonds are also used as watch bearings and on engraving tools.—The **Watchword.**

THE BARK-TAPPER

(Continued from page 166)

He lives with his family and never disturbs any other bird, and all he asks is to be left alone. He is one of man's greatest friends. He is not destructive in any sense of the word. If he eats a few cherries and berries, it is because he is thirsty and he wants the moisture in the fruit. Usually he eats only worms and insects.

In the course of a single summer, a pair of woodpeckers destroy more than a hundred thousand insects, most of which are destructive to trees and plants.—Wouter Van Garrett.

He careth for you.—I Peter 5:7.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

EZEKIEL TEACHES PERSONAL RESPONSIBILITY.—Ezek. 33:1-20

Lesson for June 9, 1940

Golden Text.—So then every one of us shall give account of himself to God.—Romans 14:12.

The term "Son of man" as an address to Ezekiel is used ninety-two times in this prophecy. In the Gospel of Luke, the Master applies this term to Himself.

Chapter 33:1-6. In these first six verses the Lord asks the prophet to give the people an illustration of the calling and responsibility of a watchman. Isaiah and Jeremiah had been faithful pre-exilic watchmen. They had foretold the dangers that threatened the land, but the foolish populace would not believe them but listened to other so-called prophets who prophesied recovery and victory. To a large extent this was true also of the early prophecies of Ezekiel, those that antedated the final fall of Jerusalem. It is easy to accept counsel that agrees with your wishes and hopes, and very hard to accept that which runs counter thereto; yet the latter is usually the best.

The watchman's duty is to reveal what he sees. It is the individual's duty to prepare to meet the danger. It is said that Norway knew several weeks before Germany invaded her soil that German troops were being embarked from Baltic ports, but made no preparation to resist. "Foolish people," we might say. But no more foolish than the man who deliberately refuses to believe that the evil one has designs upon him to conquer him and to destroy his soul. But the "fifth column" is busy undermining your morale and presently you will surrender to the enemy without much of a struggle. The defenses are weakened from within.

Verses 7-9. The messengers of the Lord have the greatest responsibility of any persons on earth. Every living soul needs to be warned of the evil of his way and encouraged to flee the wrath to come. Through the failure of Christians to do this faithfully, millions are dying in sin unwarned. The Christians of the world are at fault and must take the blame. But where the message is faithfully given, many refuse to heed the warning. In that case judgment will fall upon the individual, but the church is not to blame. But do not console yourself with the idea that you have done all you could. The chances are that you have not. Can you honestly say that your hands are free from the blood of all men?

Verses 10, 11. Is there deliverance from the penalties for past sins? Surely, God is a God of justice, but He is also a God of love and mercy. He finds no pleasure in condemning the guilty but finds unspeakable joy in forgiving.

Verses 12-16. Man is a responsible being. He is responsible to God and to his fellow man for the life that he lives. He chooses his own course in life. This freedom of choice he never loses. Some argue that he never had it, that he is predestined to a certain course from the day of his birth. Others argue that he has free will to choose the Lord, but that then he apparently loses it and could not go away from God and life if he wanted to. I do not want to blame God for being the author of evil, or of being partial. God is no respecter of persons. "Whosoever will" can find salvation, and the soul that sinneth, it shall die. If after fifty years of godly living you commit murder, you will go to the electric chair just the same as though you had been a criminal all your life. If after fifty years of sinning you turn away from sin and ask God's forgiveness and then walk in the path that is strait and narrow, you will be saved as completely as though you had never sinned. But think of the wasted years and the harm you did to others during that time.

Verses 17-20. God's judgments are true and righteous altogether, and the time is coming when all creation will so acknowledge. But at present many people talk and act as if the Lord were partial. We naturally blame others for characteristics that are prominent in our own actions. Adam blamed God for his downfall, and Cain said that God's punishment for his sin was too severe. And all their descendants have been apt pupils in gainsaying God. Good works may not save a man, but there is no doubt that evil works damn him. God will forgive any sinner the evil he has done if he is truly penitent and seeks God with a whole heart; but God will not save a man no matter how much he may pray nor how much faith he may profess if he persists in living a wicked life. Those who would be saved must co-operate with God, and the job will only be finished when He comes.

HAGGAI URGES THE BUILDING OF GOD'S HOUSE.—Haggai

Lesson for June 16, 1940

Golden Text.—Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is.—Hebrews 10:24, 25.

Haggai 1:1-6. To all believers, pastors, and laity alike comes the charge to "seek first the kingdom of God and his righteousness." To the ministry is given the added charge never to let anything come between them and the faithful discharge of their ministry. A Jeremiah seeking through the streets of the city of the people of God could scarcely find one who did not let the things of the flesh supersede the things of the Spirit. Jer. 5:1-5. This failing of the people of God now is just as real as it was in the time of Haggai. In his day they built themselves fine houses, but they found all kinds of excuses for not building the house of God. The consequence was that as they had withheld from the Lord His due, He withheld from them their necessities. When you rob God, you do it to your own impoverishment. You can judge the condition of any community, morally, economically, and politically, by the condition of its places of worship. If they are unattended and in a state of disrepair, that community cannot have lasting prosperity and success in any avenue of life. But the reverse is true where people consecrate their lives to God and where their most earnest efforts are used to glorify their Maker.

Verses 7-15. Many people say that they are too poor to go to church or to do anything for the church. Their poverty will turn to prosperity as soon as they give more to the church than they do to the saloon and the theater.

Even church leaders get discouraged, and all of us need incentives continually to stir up our interest and zeal in things of the Lord. People are not like an automobile with a powerful internal combustion motor that wants to run much faster than is advisable and must be held in check, but they are rather like a wheelbarrow that must be pushed or it will stand still. Thank God for those that will give you a push upward. When Haggai pushed, the people got busy.

Chapter 2:1-9. There were spiritual giants in the church in the early days, and they built greatly. Even though you feel like crying because the work you are doing is not comparable to the work they did, do not be discouraged. The Lord will be with you as He was with them, and His Spirit will remain with and upon you.

In the first temple with all its wealth and glory, in the most holy place there rested the Shekinah (the heavenly flame), the symbol of the presence of God. Into this temple that was now being built by the Israelites for their God, would enter the Lord of glory Himself in later centuries proclaiming peace to them that are afar off and to them that are nigh. And to give men peace, He left the courts of the Lord and wended His way to Calvary and there took upon Himself the sins of the world. There He broke down the partition wall between the races of men and brought peace to men of good will.

Before His first advent there was a great shaking of the nations until men realized that their only hope was in the intervention of God. Again the nations are being terribly shaken and men's hearts are failing them for fear. And the saints can only long for and pray for His coming for their deliverance from this evil world and the restitution of all things from the terrible mess into which the folly of man has brought us.

Verses 10-19. Haggai gave five different prophecies, and all had to do with the building of the temple. The saint needs continuous encouragement. That believer who never fails to attend public worship is in a far better state to meet the conflicts of life than those whose manner of life is one of general neglect of the means of grace. If you cannot afford to miss work on Monday, much less can you afford to miss church on Sunday.

Lot in Sodom did not make saints of its inhabitants, but they dragged him and his family into the mire. Many professing Christians frequent places where the spiritually dead transport themselves; at theaters and dance halls during the week, and at resorts over the week ends. As a result they and the work of their hands become unclean. Church people who frequent such places are noted for their nonsupport of the church.

Why is there a blight and mildew, with a superabundance of insect pests destroying the increase of the field? Because we have turned away from the Lord. Return to Him for a blessing.

MALACHI DEMANDS HONESTY TOWARDS GOD.—Malachi

Lesson for June 23, 1940

Golden Text.—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3:10.

It is a sign of profound spiritual decline when His professed followers talk back to God. This is one thing in which the prophecy of Malachi abounds. Eight separate times God charges the people for doing Him wrong and each time they retort, "Wherein," or "Wherefore." When you get to that point spiritually when you can not see and will not confess your sins, you are in a bad state indeed. But among those there were a few that feared the Lord. They were the salt of the earth, and for their sakes God spared Israel.

Chapters 1:1-5. The descendants of Esau, that profane person, were called the "border of wickedness" and were doomed to destruction; the descendants of Jacob who sought the blessing of the Lord were called the "border of Israel" (righteousness) and God was magnified in blessing them. No one who truly loves God will question God's love for him. These people who questioned God's love were physical Jews but spiritual Edomites.

Verse 6. God claimed to these people the relationship of Father and Master. Therefore they should have taken the position of son and servant. Instead they despised Him, by their attitude and conduct denying the relationship and duty.

Verses 7-9. To give to God the things for which you have neither desire nor use is to offer polluted bread upon the altar of the Lord. What about the man who gives his best years to the world and the devil and when he is a worn out wreck gives that to the Lord? What about the church member who gives his best to selfish ends and gives to the Lord his cast-offs and culls? Can you expect God to give to you His best when you give to Him your worst?

Verse 10. It pays to serve Jesus, but the church member who will do nothing unless he receives a guarantee of fixed wages does not love the Lord nor His church.

Verse 11. God has always had a people that honored Him. When the Jews ceased to do so, there was a multitude among the heathen Gentiles who were willing to acclaim His greatness. If I refuse to praise Him, the very stones will cry out, but it will not be to my honor.

Verses 12-14. If there is anything in which a man should never tire, it is the service and glorifying of God. And yet while the worldly never seem to tire of their sinful indulgences, the professed saints seem to weary so quickly when they pray and praise and serve. It is no sacrifice for a sinner to go to Alaska for gold, but it is an uncalled for sacrifice for a saint to go there to save souls. No wonder the church is cursed more than it is blessed.

Chapter 2:1-10. All men receive their deserts. If the clergy are not honored today among the world of men, it is because they have failed in their job. No man is considered base and contemptible unless he is so. Let the clergy become as noble as their calling and they will have the respect and honor due the messengers of the Lord.

Chapter 2:11-13. Israel was guilty of spiritual adultery. She was loud in weeping and wailing at the altar, but her love was for that which was not of God. It takes more than weeping at the Wailing Place and kissing the stones thereof to win the regard of the Lord.

Verses 14-16. Unfaithfulness to God in spirit is soon followed by unfaithfulness to your companion in the flesh. Natural adultery follows spiritual adultery. When you separate yourself from God, you will soon separate yourself from your spouse. God hates divorce. The professed believer who has lost his love for God cannot bring forth fruits of holiness, even so those who are unfaithful in the marriage relation rarely have godly offspring. The criminal element of a nation are the seed of the maritally unfaithful.

Verse 17. Isn't it a wonder that God still bears with us when we so continually persist in perverting the right ways of the Lord?

Chapter 3. In this chapter God makes three charges against His people: They had gone away from His ordinances; they had robbed God in tithes and offerings, and their words were stout against the Lord. This kind of service to God is indeed vain. But if you return and serve the Lord with all your heart, the windows of heaven will open and the blessings will fall to overflowing.

JONAH—THE OUTREACH OF GOD'S LOVE.—Jonah 3, 4

Lesson for June 30, 1940

Golden Text.—Salvation is of the Lord.—Jonah 2:9.

Chapter 1. All of the sons of men are children of God by creation. And God has no favorites. He is no respecter of persons. And as His servants grow like Him, they will lose more and more their favoritism for their own land and language. The prophets of the Old Testament frequently uttered prophecies that were intended not for the Jews but for their neighbors. Isaiah, Jeremiah, Ezekiel, and Nahum had extensive messages for the so-called foreign nations of their day. Jonah's prophecy recorded in the book called by his name is devoted entirely to the Ninevites. It shows a violent patriotism which the Lord found difficulty in overcoming in His messenger. Nineveh was not a nation friendly to Israel. Its destruction was as desirable to Jonah as Germany's would be to the French and English. Under these circumstances it is not strange that Jonah tried to escape from preaching to them a message which might lead to their repentance and forgiveness.

God bears with the weaknesses of His servants, and somehow will bring them into submission to His will. In a figure, the old Jonah had to die and be raised again. So must we before we can successfully do God's work. The Lord has complete control over all nature. He sent the storm and stopped it at His pleasure. He prepared the fish, and directed its activities. Would that men were as obedient.

Chapter 2. It was Jonah's fault that he was in the belly of the whale; but it was of God's mercy that he was spared. When he was afflicted, he prayed; when he was in the deep, he looked unto the Lord; when his soul fainted, he remembered the Lord; and when he was heard, he praised the Lord for his salvation.

Chapter 3. Did you fail God once? So did Jonah. But God gave Jonah another chance to make good. He also gave a second chance to John Mark. And He will give you another chance also. But this time make good even as they did. What made the Ninevites repent as one man? Had some messenger gone ahead and told them of Jonah's experiences when he refused to preach to them? Or did Jonah tell the story himself? No one knows. But we can easily see how his earlier experiences gave a tone and potency to his message that it would not have had if his life had not been raised from corruption. Nineveh worshiped the fish god, and a man who had passed through the belly of a fish brought them a message from the true God.

Pity is a wonderful word. God had pity on the Ninevites. And He had pity on me. Would that my friends had some for me. Job 19:21. God had pity on Jonah, too, but Jonah had no pity for the Ninevites.

Messages of warning from God are not given us but to lead us to repentance. God does not send His judgments without warning. If we repent, the judgments are stayed. What do you do when you repent? The same thing the Ninevites did. They cried to God for mercy, and they turned away from the evil way and from the violence that was their favorite sin. "Schrecklichkeit" was the favorite characteristic of the Assyrians. In that they boasted. When Assyria repented, they turned from their chief sin that had been their glory even as from the others. This kind of repentance is real. But you say that the Assyrians went back again to their old sins. Maybe. It is true that a later generation did, and since they did not repent, their country was destroyed according to the predictions of Nahum, in 625 B. C. But we have no proof that **they** went back. But even if they did, the Lord had mercy upon them until they did.

Chapter 4. The gourd was a little thing. A gravel in the shoe is but a little thing, but it can be very irritating. A kind word is but a little thing, but it may mean life to one in deep distress. Do not be indifferent to little things; if you have pity on the plant and animal kingdoms and enjoy them when they are in health, much rather have pity on your fellow men and rejoice when God visits them with the blessings of mercy and grace. Through Jonah God would have us learn several great lessons. (1) Love all men including those who wrong you and despitefully use you. (2) If repentance causes God to spare your enemy, only repentance on your part will cause God to spare you. Had Israel repented she had not needed to fear Assyria. (3) God's love reaches to the utmost bound of human habitations, but longs for their salvation because He delighteth in mercy. Let us pray God to give us the same spirit.

JOB TEMPTED TO DOUBT GOD'S GOODNESS.—Job, Chapters 1, 2

Lesson for July 7, 1940

Golden Text.—In all this Job sinned not, nor charged God foolishly.—Job 1:22.

Job 1:1. Greatness and goodness are relative terms in the eyes of men. A man who is called great or good in one generation may not be considered so in another. But it is not so with God. A man who is good in the sight of God is the same whether living 3000 B. C. or in the year 1940 A. D. If Job were living today, he would still be called a perfect and an upright man. Read Chapter 31 and see if you are an improvement on what Job was then.

You cannot separate a man and his works. The more faith he has and the closer he lives to God, the more perfect his conduct will be.

Verses 2, 3. Wealth and earthly greatness are not necessarily signs of goodness. They are rather tests of intrinsic goodness of character. Many a man who walked with God when he was moderately circumstanced has lost out when he became more prosperous. The deceitfulness of riches choked the Word and he became unfruitful. For a multi-millionaire to remain perfect before God is much more difficult than for the man who has enough but no more. That Job did not allow his wealth to cheat his soul is of itself proof of exceptional character.

Verses 4, 5. Job was far more concerned with the spiritual welfare of his children than he was about his wealth. His ambitions for his children were not worldly. A man who is perfect (complete) before God is not one to be careless about his sons and daughters. How much do you care?

Verses 6-12. There is a spiritual world about us just as real as the physical in which our bodies move. It is in that spiritual realm that the battle for the soul of man is fought. Ever since there was war in heaven and Satan was cast out upon the earth, he has continued his war against God by seeking to destroy man whom God created for Himself. Satan (adversary) is extremely active, and he travels the world's wide domain seeking whom he may devour. One of his pet charges is that every man has his price. And evidence seems to point out that for the vast bulk of mankind the charge is well-founded. But in this book God proves that Job was an exception, and if he was, then we all can be.

Doth Job serve God for nought? If God paid no wages whatsoever to His servants, they would still be much better off than they are after receiving the wages the devil pays. If God did not have an hedge about us, we would still be much freer than we would be as Satan's prisoners of despair. But God does protect His own and will not withhold any good thing from them. But wages or no wages, protection or no protection, he who loves God will so hate evil that he will eschew it, nor can he be persuaded to embrace it.

Verses 13-22. Earthly blessings often leave us much quicker than they came to us. All that Job had vanished in a day. So may yours. Lucky for him that he had learned not to rely upon it, or he would have fallen when the staff was taken from him. Job trusted in God who never fails. Do you?

Chapter 2:1-8. There is nothing that men prize more highly than health; and the history of the masses in the past has been that if a man were convinced that there was healing in that which God has forbidden they would turn against the Lord. Verily, Satan's throne is there. Rev. 2:13. At Pergamos were the headquarters for the worship of Aesculapius, the god of healing, represented by a serpent. But God permitted Job to lose his health. Sickness and suffering may be the lot of saints as well as of sinners. But if one is submissive, it will always result in eventual good.

Job's lot had reached its lowest. He had lost everything, and now he loses his health. Outside the eastern villages was the dump. On this dump children played and beggars sought for sustenance. With no one to care for him who had done so much for others, Job is now with the beggars on the dump. And as the sore boils discharge their pus, he reaches over and takes fragments of pottery to scrape himself withal. Wasted, ulcerated, with features distorted, he was unrecognizable even to his friends. No wonder they wept. But Job kept on trusting.

Verses 9-13. Isn't it too bad that a man's enemies are they of his own household! Adam turned away from God at the suggestion of his wife, and so have multitudes since, but Job did not. Job had for protection the panoply of faith in the goodness of God. Without it he could not have stood the tests he underwent. Neither can we. But with it nothing can separate us from the love of God. Romans 8:31-39.

HAPPY HOMES

(Continued from page 174)

of the love of God means more in God's sight than the great palatial mansions which have comforts for the body but are too crowded for Him who provides for the eternal welfare of immortal souls. A home where God is honored and loved is really "HOME, SWEET HOME." Home and marriage is not just a temporary arrangement, but for life, where children come to bless the home, where children are regarded as God's gift and become the object of care and affection. Parents accept their responsibilities, asking God's help and wisdom.

GOD, GIVE US HOMES where CHRIST is GUIDE, COUNSELLOR, GUARDIAN and PROTECTOR. Christ is there to soothe in sorrow, to bless little children, to wipe away tears, finally to be the crown of glory in all our homes.—The Missionary Worker.

SERMONOGRAMS

To ease another's heartache, is to forget one's own.—Lincoln.

A house is sanctified by love into a home. —Emerson.

A lie lasts only till the truth arrives.—Mexican saying.

I would rather be beaten in the right than succeed in the wrong.—Garfield.

Speed is not everything; direction counts. —Heinz.

When men speak ill of thee, so live that nobody will believe them.—Plato.

He who gets weary of God has never found Him.—George Washington.

We live by thought and feeling, not by days.

The only hope of avoiding war is to accept Christianity as a way of life.—Garfield.

It is not what you have that matters, it is what you do with what you have.—Grenfell.

A flower can not live without sunshine, and a man can not live without love.—Maxwell.

Integrity in youth is bound to become wisdom and honor in old age.—Shaw.

Pride may be a proper estimate of self.

A good hearty laugh takes the wrinkles out of life.

Self-forgetting is a good and splendid quality which always improves with age.

You are where you are because you are what you are.

A kind word costs little and may cause a life of service and virtue.

Drudgery turned into pleasure produces the highest results.

Our ideals are our better selves.

Purpose is the edge and point of character.

You can never guess what oak of appreciation may grow from an acorn of thoughtfulness for somebody else.

—D. Carl Yoder.

The more we do, the more we can do; the more busy we are, the more leisure we have. —Clipped.

BIBLE STUDY

CHRISTIAN DOCTRINE

XII. Jesus Christ, the Messiah

By the Bible Study Editor

The character of Jesus Christ, as taught in the Old Testament and as handed down from the Fathers, was primarily that of a Redeemer and a Saviour of His people. Many of the references in the Old Testament point to **Him** as such, although the title is not thus used. It is of much interest to note the number and variety of titles and names used for Christ in the Scriptures, and particularly to note how many of the great number were used in the Old Testament. Many of them refer to His high estate, as God and Lord. Others refer to His authority, as Ruler of Israel and Lawgiver. Some refer to His character as Prince of Peace and the Holy One. He is also the Redeemer, the Shiloh, the Desire of all Nations, and the Messiah.

The term "Messiah" is used very seldom in the Old Testament, yet it is one of the outstanding titles used when referring to Jesus Christ. It is used but twice in the Old Testament (Dan. 9:25, 26), and twice in the New Testament (John 1:41; 4:25). One may wonder why, since it is used so seldom, it is spoken of so frequently in our references to the Lord. Perhaps custom is one of the reasons for making use of the term. It is Hebrew in its character and refers to the practice of anointing with oil those who are set apart for special honor or for religious service. The root of the word is the same as that which is used for anointed in the Old Testament.

In the days of the law, the ceremony of anointing was obligatory for the installation of priests into their high office in the sanctuary. Only those who were anointed with the holy anointing oil were eligible for the sacred ministry at God's altars and in the holy sanctuary. No other servants of the sanctuary were thus set apart for their ministry. It is true that the kings of Israel were also anointed with oil when they were inaugurated into office. When Samuel was sent to the house of Jesse, the Lord told him, "Fill thine horn with oil, and . . . thou shalt anoint unto me him whom I name unto thee" (I Sam. 16:1-3). It is not clear that the oil with which David was anointed was the anointing oil which was used by the priesthood. The instructions to the priesthood concerning the anointing oil were such that it seems improbable that it should be used for any purpose outside of the sanctuary. "This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (Ex. 30:31-33). Samuel was told to fill his horn with oil, but the kind of oil was not specified. In the case of the anointing of Saul, it is said that Samuel "took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (I Sam. 10:1). Both Saul and David were blessed with the Spirit after the anointing. I Sam. 10:6, 10; 16:14. Yet this does not signify that the oil which was used was the priestly anointing oil. Saul was of the tribe of Benjamin and David of the tribe of Judah. The anointing oil of the sanctuary was for the priests of the tribe of Levi.

When one remembers that the introduction of the kingship was one which God permitted rather than that which God ordained, the anointing of that office could not have secured the divine appointment that had been ordained with the establishing of the sanctuary. In Aaron's priesthood there was also included his leadership of the people through the divine oracle. Aaron was both priest and king. While the kingdom was permitted and the House of David was established by the covenant of the Lord, the priestly anointing was for one only, and stood in shadow for the One of God who would be both King and Priest over God's household. If the symbol was a true picture of the purpose of God, the anointing of Saul and David and of the kings following was accomplished by permission and not by the law. When Adonijah endeavored to be made king, he had present with him the priest Abiathar. When David prepared to have Solomon made king, he ordered the priest Zadok and the prophet Nathan to order the service. In this case Zadok took oil out of the tabernacle and anointed Solomon. I Kgs. 1:39. This is a strong intimation that it was the anointing oil to be used for the special anointing of the priests. It was now used by custom by the priests for the anointing of kings who were not of the priestly tribe. When both of these offices were to be united in the one person of the Messiah, one can see that there was an adaptation of the law to meet the conditions of a new system of kingly rule which the mercy of God allowed to His people.

The Anointed

Daniel looked forward to the time when there would be but one who was anointed. He saw the day of His presence in Jerusalem. He also saw the day when even "The Anointed **One"** would be cut off. This Anointed One was not spoken of by Daniel as either a king or a priest; He is called a **Prince,** which implies that there will be a time when He shall rule. One of the prophetic Scriptures is that of Psalm 2:2. The Lord's anointed is evidently the Son, with whom all kings are warned to make peace. In the prophecy of Daniel reference is again made to the anointed One, the Anointing of the Most Holy, who, in the following verses, is called Messiah. Dan. 9:24-26.

There is no controversy regarding the significance of the Anointed One, whom the Lord will have anointed with the oil of gladness above His fellows. Ps. 45:7. There were many anointings in the Scriptures which were but the pouring or smearing of oil on the body. As in the case of the anointing of Jesus,—His head and His feet. It was accomplished by persons who desired to honor Him in a special manner, and the ointment was spoken of as costly. Such was the method of showing esteem and delight toward one in these days. It was also customary to use oil or other ointments for the anointing or refreshing of one's own body. Ruth thus prepared herself to visit Boaz. David thus refreshed himself after the period of mourning for his son. David gave an instance of the use of oil for the refreshing of the sheep of the flock. Ps. 23. But the purpose of the special anointing was neither to refresh nor to show special delight in the one anointed. The rite of anointing, according to the Ceremonial law, was to set apart the one who was anointed, for a special purpose or service. While the anointing did set apart the one who received this distinction, there was also a special honor and a special delight in the anointing. When Mary anointed Jesus, it was said that the odor filled all the house. It was a precious ointment and a very pleasing one. The ointment of the priesthood was also special, and it must have been delightsome, since no other was permitted to be made like it. This was the special oil of gladness, with which Christ was anointed.

Anointed to Preach

When Jesus began His ministry in Nazareth, He read from the prophecy of Isaiah (61:1), "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." He said, "This day is this scripture fulfilled in your ears" (Lk. 4:21). Jesus began His teaching ministry with the anointing of the Spirit of the Lord. Because He was not of the tribe of Levi, He could not receive the anointing of the priesthood. Because He was not accepted as king, He could not be anointed as the leader of His people. The anointing received from the hands of two women could not and did not constitute an initiation into any ministry for the Lord. Jesus told Simon, "My head thou didst not anoint." He had not received any special social courtesy from His host. The anointing spoken of by the prophet and which was alluded to by the Lord was the anointing of the Spirit which Jesus received of God when the Holy Spirit came upon Him at the time of His baptism. The Baptist said, "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (Jno. 1:32-34). It was this anointing which Isaiah saw in a vision and the anointing to which Christ referred as He began His ministry of preaching in Judaea.

Since we have known the term "Anointed One" as being the same as Messiah in the Old Testament, it is of interest that we should know also that the title "Christ" also signifies "anointing," or "anointed." It is derived from a root word which signifies oil, and hence has to do with coming in contact with oil by applying it to the person. In this respect the term "Christ" differs nothing from the Old Testament Anointing. But the anointing of Jesus differs widely from that of the kingly or priestly ceremony. Jesus, the Anointed One (Christ) received from the Father more than the sacred oil. He was anointed with the richness of heaven's anointing, the fullness of the Father's blessing, the power of the Father's presence in the person of the Holy Spirit.

Set apart for His ministry of preaching and teaching, Jesus went forth with the authority of God, with the power of God, and with the fullness of wisdom to minister as God's appointed servant in all things which pertained to the work of God in the world. He was anointed with the oil of gladness above His fellows. No priest of God, anointed with the holy ointment was so gracious as Christ. No teacher of the Jews was so wise and gracious as He. No king of Israel was so efficient in the declaration of justice and in the understanding of righteousness as was He who was anointed by the Holy Ghost. No healer could minister to the afflicted and comfort their distresses as did the Anointed of God. No power of nature was so controlled by man as it was by Him whom the Holy Spirit had anointed. Never had the temptations of the devil been thwarted by a son of man. Never had death yielded its trophies as to Him who said, "I am the resurrection and the life." He was the "Christ, the Son of the living God."

There are perhaps over four hundred references to the name of Christ in the New Testament, and but three or four references to the Anointed. The title of the Lord takes the place of the Messiah or the Anointed as found in the Hebrew. It is important also that we know the origin of the title that was given to Jesus. The angel messenger to Mary said, "Thou shalt call his name Jesus, for he shall save his people from their sins." But other angels held the secret of the name that had been His in the language of the prophets. When Jesus was born, the song which burst forth from the gates of glory was "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." God had given Him the name which the prophets had known. He was given the title which His people should have recognized. In the Hebrew it was "Messiah"; in Greek it was "Christ." To all men He is the Anointed of God, set apart to be the Saviour, the High Priest, and the King for all men, to the Jew first and also to the Greek.

The Anointed Priest

It was not unusual for priests of the law to be teachers of the people. It was so in the days of Ezra and Nehemiah. Some of the prophets were of the priestly tribe. But it was solely the province of the priest to approach the altar and offer sacrifices thereon. Jesus was not of the tribe of Levi and had no right to approach the altar. Although the Temple was His own Father's house, He never entered the precincts of the altar to offer a sacrifice. He was subject to the law which He Himself had given. No right of the priesthood of Israel was claimed by Him. King Saul rashly offered a sacrifice, and his anointing did not grant him more than a kingly standing. Jesus was a Prophet, a Priest, and a King, but not of the order which ministered to the ceremonial needs of the people in His day. He did not attempt to supplant Caiaphas or Herod. He did not ask for the right to be installed in either temporal office. His anointing was of a higher order and because it was of God and after the order of Melchizedec, Priest and King, and of an eternal character, His anointing would supersede both. The nature of Christ's high priesthood was such that a special sacrifice was required to be made for the sins of the people. Isaiah told of that offering, "When thou shalt make his soul an offering for sin" (Isa. 53:10). Paul mentions the need of a change in the sacrifice because of a change from the Levitical priesthood.—Heb. 7:11-19.

John the Baptist who was of the tribe of Levi, and whose father Zacharias ministered in the temple, was the one who introduced Jesus to the world. It was he who baptized Jesus, and then proclaimed, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. 1:29). John saw and understood the heavenly anointing of the new High Priest. John understood the significance of this anointing of a new priesthood. He saw the diminishing of the Levitical priesthood and the ascendancy of the priesthood of Jesus the son of Judah. "Ye yourselves bear me witness, that I said, I am not the **Christ**, but that I am sent before him. He that hath the bride is the bridegroom. . . . He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all" (Jno. 3:28-31).

It was in the sanctuary that the high priest was anointed with the outpoured holy oil, which signified the giving of the Spirit to the greater High Priest without measure. There also the priests were sprinkled with the blood and holy oil mingled when some of the blood of the consecration ram was taken from the altar where it had been sprinkled. They were anointed with the oil without measure, but received a portion of the same holy oil which had been poured on the head of the high priest. He was the head of the priesthood, or the bridegroom of the bride. Every priest wore on his head a bonnet as a covering of divine authority and testimony. The high priest was distinguished by his mitre and golden crown. His was the mark of the bridegroom and theirs the token of the bride, whose head is covered in token of honor to her head. I Cor. 11. Under the law no priest was permitted to uncover his head while in the sacred service of the sanctuary in the presence of the high priest. Lev. 10:6; 21:1, 10.

Num. 6:6, 7; Ezra 24:16, 17. Because the holy oil of anointing was on them, they were to be subject to no other than the law of the Lord whom they served. They were subject only to their head and to the law of their service. Thus the Church which is the bride of the Anointed One, Christ, is subject only to Him and His Word. The token of that submission, or rather to the authority of their testimony for Him from whom they have received their anointing of the Holy Spirit, is the covering of the head when praying and prophesying. It is the woman of the congregation who represents the bride, and the man with uncovered head represents the headship of Christ and of God. In this manner in the Church there is pointed out the headship of Christ who is over the priestly household of God.

It is not strange that there should be some outward expression of the headship of Jesus Christ who occupies a very important place in the Church and an intimate relationship with the body of which He is head. He will baptize you with the Holy Ghost. This is our anointing, and by the indwelling peace we understand the presence of the Comforter. But what of His anointing and of His relationship to us? It may be that the Church has departed widely from the purpose of God in portraying by outward symbol the place which Christ occupies as the Anointed Priest of God, but Paul seems to have had in mind that supremacy of Christ when writing to the Corinthians concerning the ordinances of the Church and their proper observance of those things committed to him. I Cor. 11.

The ordinance of baptism is significant of the obedience of the believer and of his submission to the will of God. "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15). This is the significance that Jesus placed on the rite of baptism. We have also the ordinance of communion, by which we show forth the death of Christ for us. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26). It is then fitting that there should be some designation of the living relationship which the Church has with Christ, of the glory which He has in us, and of the honor which we have toward Him in the blessed relationship of being members of His body, the Church. The headship of Christ was not manifested by His humiliation to the flesh and to death. His headship was not manifested by His teaching and ministry. His glory is revealed by His resurrection and ascension.

(Continued on page 192)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The last of the series on **Helping in Prayer** is in the topic for Africa during this month. Take a look back over the series as the meetings have considered them: India, South America, Africa. By this time we should have received an emphasis of prayer in connection with the duty toward missions. A look forward also for the remaining topics on Missions should not lessen our prayer service though it may not have the special emphasis which has been given the past three.

The Junior Topics on "Traits of Christian Character" have the final one in this month also. A look back will reveal the following characteristics: Reverence, Honesty, Truthfulness, Forgiveness, Friendliness, and **Dependability** (the topic for this month). Effort should be put forth that all these traits may be found in increasing measure in the lives of all through the blessing of God in hearts that are open to His working.

A beautiful Christian service is that expressed in **Christian Hospitality.** And this service is in the reach of many of the servants of Christ. It is not necessary to have great wealth and equipment to have a spirit of hospitality. We can be hospitable with our small equipment and welcome others into a sharing of our bounty.

The Applications of Nonresistance is a daily service which the heart full of heavenly love for others can make in his life. May our life be a winsome one because of the fragrance of this love emanating as a sweet savor.

The **Home** is always a live topic. The members of the family ought to feel that they have a glorious calling to make their own home one which God is pleased to own, and one which they can be assured brings glory to His name. Only as we conduct our homes in His strength and according to His instruction can we hope to reach the goal He has set for us.

HELPING IN PRAYER—AFRICA MISSION.—I Thes. 5:1-28

Topic for June 9

MOTTO

"Ye also helping together by prayer for us."

MEDITATIONS ON THE TOPIC

I. **Africa Mission.**—Our brethren and sisters write appealingly of the work in Africa. They look for our intercessions. They share individual lives with us and ask for our prayer help. They tell us of personal problems that need the guidance of the Spirit in their solutions and ask for our prayer help that God may work out through them the proper solution.

As they reach out in new districts and as they undertake the work of schools, or of the service of healing, they need the prayers of the praying brotherhood in the home land as well as those on the field. Then the African Church is in the process of formation. The beginnings are often vital to the work for years to come. Mistakes have a way of trailing after and bringing fruits for evil. Good foundations of gold, silver, precious stones will stand the test of fire, while wood, hay, stubble will surely burn when the fires rage. Spiritual discernment often enables brethren to see the motives of a Simon the sorcerer or other ones who are "still in the gall of bitterness, and in the bond of iniquity;" it also enables them to keep the church pure. This discernment can come only by prayerful and earnest watching, with an eye single to the glory of God and with a love for souls. Pray for the leadership of the African Church. Pray for those who are workers filling the many little duties that their multitudinous touches may be touches of grace that contribute to the whole.

Let us not shift the responsibility of lack of success wholly upon the workers upon the field if we have failed in doing our full duty in the service of intercession.

II. **The Text.—I Thess. 5:1-28.**—Children of light are awake to the conditions about them. They are mindful of the progress of their brethren and sisters. They have high regard for those who are charged as leaders that they might hold them up at the throne of grace. They use the privileges of grace for their progress in life so that they rejoice and pray and give thanks and receive instruction, submissively yielding to the promptings of the Holy Spirit and looking forward to the return of the Lord.

III. **Suggestions for Junior Programs.**—A part of the meeting may be devoted to descriptions of the work our missionaries are doing and incidents or stories concerning things that have happened there. As these are brought forth, the boys and girls may be led to think of their privilege of helping by prayer. True prayer is effective when we consecrate all the powers of our being to God so that He can use us to do something toward the answer to our own prayers.

The prayers of the juniors will be all the more effective if they can visualize the homes in Africa and the children in those homes. They will feel a keener interest in the church there if they can picture the meetings with the people and understand something of their trials and temptations and spiritual struggles.

OUTLINE STUDY

I. Encouragement to Intercession.
1. Supplication in the Spirit.—Eph. 6:18, 19.
2. Good and acceptable.—I Tim. 2:1-4.
3. Effectual for God's servant.—Acts 12:5.
4. In everything.—Phil. 4:6.
5. Availeth much.—Jas. 5:16.
6. God's ears are open.—I Pet. 3:12.

II. Objects for Prayer in Africa.
1. The dark superstitions that hold the people.
2. The women and girls who need the light of Christ.
3. False religions that have misled and hinder.
4. Schools undertaken by the Mission.
   a. Teacher-evangelist school.
   b. Bible classes.
5. The African church.
6. The doctors' and nurses' work.
7. The unoccupied fields.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Memory verses on **"Prayer."**
2. Praying for the African Mission.
   a. For the homes.
   b. For the children.
   c. For those taught by the missionaries.
   d. For wisdom and power to teach them right.
3. Find Select Reading on African Mission Work.

For Seniors.
1. Conditions among the Africans in the Region of Our Mission.
2. Kinds of Work Done by Our Missionaries.
3. The Need of Meeting the Challenge by Prayer and Consecration.

PERSONAL THOUGHT

Knowing the needs and conditions is a challenge to take our place in sympathy with and to ask God to bless and prosper the workers and the work.

SEED THOUGHTS

May the Lord grant new and rich blessings, and may there be a growing intercession for the lost and struggling souls during the coming year.—Elma Hershberger.

We appreciate your prayers and interest in God's work here. He is being proclaimed among the heathen, and quite a number are accepting Him.—Mrs. Noah Mack.

Will you pray for Miriam? She needs your prayers to be able to stand in the midst of the hundreds of problems peculiar to African widows. For the other woman, too, we crave an interest in your prayers, for we covet her for the Lord.—Elma Hershberger.

May we all hold on in faith.—Clinton and Maybell Ferster.

TRAITS OF CHRISTIAN CHARACTER—DEPENDABILITY (Jr.).—Rom. 8: 35-39; Phil. 2:19-30

Topic for June 16

MOTTO

"Watch ye, stand fast in the faith."

MEDITATIONS ON THE TOPIC

I. **Dependability.**—A person who is dependable is one whom we know is reliable under all circumstances. The heart is fixed upon purposes that are not turned aside by motives which are not in harmony with that purpose. "His heart is fixed, trusting in the Lord." Fear will not change him. Bribery to great wealth or honor has no effect. Flattery, ease, and luxury cannot turn his head. Jesus Christ is more to him than ten thousand worlds.

Some persons who are firm in their faith in Christ are sometimes unreliable in their service because they are soon weary of the sameness of a task or the seeming slowness of results. These persons need to get their heart fixed upon the promises of God and the assurance that the task to which the Lord has called will not be in vain whether we can see the results in this life or not. Noah, Jeremiah, Caleb, Moses, Abraham, and many others have left a record of dependability because they had faith in the promises of God and lived for Him without seeing the end of what they certainly expected in God's own time to be fulfilled.

The Christian virtues of honesty, truthfulness, and faithfulness are strong in the one who is dependable. When these are lacking, we cannot count very certainly on what will be done, because there is no life principle to hold such true. Purity of motive will give strength to one's conviction and enable him to stand the test in trial; he will be found reliable by both friends and foes. Satan as well as God and our fellow men learns to know our faithfulness. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

II. **The Text.—Rom. 8:35-39.**—This passage not only sets forth the dependability of the love of God in Christ, but sets forth the dependability of those who have seized upon that dependability to the extent that in all the possible trials of this life, they hold fast as conquerors (cf. Rom. 8:18-25).

Phil. 2:19-30.—This passage sets forth the estimate which Paul had of the dependability of Timothy. He was not self-seeking and could be trusted. It also sets forth the dependability of Epaphroditus who placed Christ's work above his own physical welfare, being willing to lay down his life in sacrifice to the cause of souls.

III. **Suggestions for Junior Programs.**—Boys and girls like to be trusted. Stimulated by being trusted, they are sometimes kept true to a task. It helps to have someone expect great things of them. But these expedients alone will not make a Christian character. It may develop pride of attainment and boast of strength to endure, but when the stimulant has been removed and the desire for human praise has ceased, they will fall back on some other expedient to satisfy the false foundation of character. Unless we secure that loyalty of heart and service to Christ that will hold one steadfast in all the trials of life, we cannot expect to secure real dependability in a Christian sense. The leaders of juniors should keep this in mind while showing the desirability of having boys and girls who are dependable in their work, in their play, and in their accomplishment of a task. If the Christian motive power is not behind the service of the heart, there will be a breakdown of disappointment somewhere in their career that will mean failure. It may help us to study some of the Bible characters of faithfulness and to learn the foundation upon which their dependability was built.

OUTLINE STUDY

I. The Value of Dependability.
1. Eternal life.—Rom. 2:7.
2. Reward of labor.—I Cor. 15:58.
3. Partakers of Christ.—Heb. 3:6, 14.
4. Blessings.—Prov. 28:20; Rev. 2:10.
5. Honors.—Matt. 24:45-47.
6. Preservation.—Ps. 31:23.

II. The Cause of Failure in Dependability.
1. Worldly minded.—Mk. 4:14-19.
2. Self-willed.—Ex. 32:8, 9.
3. Purposeless.—Lk. 9:57-62.
4. Without durable foundation.—Heb. 13:9; Gal. 4:9.
5. Double-minded.—Jas. 1:6-8; Matt. 6:24.

III. How to Be Dependable.
1. Guided by God's counsels.—Ps. 73:24; Jno. 8:31, 32.
2. Properly receiving the truth.—Jas. 1:23-25; Mk. 4:20.
3. Settled in faith.—Heb. 10:23; I Cor. 15:58; Lk. 22:31, 32.
4. Purpose of heart.—Acts 11:23.
5. Patience.—Rom. 2:7.
6. Endurance in suffering.—Rom. 8:30-39.
7. Watching and growing.—II Pet. 3:17, 18.
8. Prayer and watching.—Eph. 6:13, 18.
9. The strength of a clean life.—Job 17:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. **Memorize a Verse** from the Outline Study.
2. Dependability.
   a. In my work.
   b. In my play.
   c. When sent on errands.
   d. In my school work.
   e. In my words and promises.
   f. In the finishing of a task.
   g. In service and obedience to the Lord.

For Seniors.
1. Dependable in Temporal Affairs.
2. Dependable in Our Spiritual Relationship.
3. Dependable in Christian Service.

PERSONAL THOUGHT

"Stablish your hearts." Upon what is my heart fixed? Lord, help us to put our trust in Thee.

SEED THOUGHTS

Give us a character on which we can thoroughly depend, which we know to be based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—A. P. Stanley.

We shall never wander from Christ while we make character the end and aim of all our intellectual discipline; and we shall never misconceive character while we hold fast to Christ and keep Him first in our motto and in our hearts.—S. F. Scovel.

Wherever you find patience, fidelity, honor, kindness, truth, there you find respectability; however obscure or lonely men may be.—H. W. Beecher.

A tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself is this, "What is the inclination of my soul? Does it, with all its affections, lean toward God or away from Him?—J. J. Gurney.

CHRISTIAN HOSPITALITY.—Heb. 13:2; Gen. 18

Topic for June 23

MOTTO

"Use hospitality without grudging."

MEDITATIONS ON THE TOPIC

I. **Hospitality in the Christian.**—The principle of hospitality is one of loving service in the use of the means entrusted to us of God. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). When we rightly view our stewardship, we will see that the gifts of God include every power in our hands as an entrustment from Him for service in His cause. Receiving men and women into our homes and having them share the bounties of God's goodness to us are the usual program of hospitality. The Christian does it as unto the Lord and with the love of God overflowing in his heart toward his fellow men. This hospitality is used, not for the sake of personal advantage or personal praise, but with the thought of bringing glory to God and blessing to persons who become our guests. One feels much as a servant who serves in the home of a wealthy employer and deals out the bounties of that home to those who are his guests. Our fellow men are our opportunities to show our stewardship of the manifold grace of God. Whether it be food or shelter or spiritual teaching and counsel, or any needed service, it is done with the consciousness that the ability comes from God and He is held before our guests as the one to whom all praise is due.

What praise would result toward God by our fellow men if we could always impress them by all the benefits ministered that it is the kindness of the Lord which He has entrusted by our hands to bestow upon them!

II. **The Text.—Heb. 13:2.**—Here strangers coming in contact with the people of God find true hospitality. This practice being the spontaneous outflow of a heart of kindness has in times past been the occasion for the entertainment of angels unawares.

Gen. 18.—This gives an account of the hospitality of Abraham to strangers who truly were angels of God bearing important tidings on a very important mission.

III. **Suggestions for Junior Programs.**—The suggested ways in which we can show our hospitality toward others are mentioned in the assignments for juniors. Some of the most refreshing experiences that come to us in life are the kindnesses that have been bestowed upon us by people who had hitherto been strangers to us. The feeling toward a stranger is a natural expression of Christian love that should have full development in our lives by deeds of loving kindness to them. It can be done by giving a home for the night, or, in case of misfortune, by giving shelter like the good Samaritan did to the man who fell among thieves. When strangers come to our meetings, we can have an opportunity to show them that we have a hand of welcome for them and words of cheer to drive away the timidity that may be theirs in strange surroundings. In times when affliction visits one of our neighbors, our hearts and hands and homes should be as the instruments of God to bring relief and service to them. When God's ministers are away from their own homes preaching the Gospel, there is nothing more refreshing than to receive a hearty welcome by the inmates of a home in the places where they labor and there to have that welcome expressed by both the parents and the children. How often has this been made impressive by the fact that each child came and offered their hand of friendship and expressed their gladness to have the guest in their home.

The Bible characters who expressed hospitality will be good material for junior meetings.

OUTLINE STUDY

I. A Commendable Grace.
1. Essential in ministers.—I Tim. 3:2; Tit. 1:8.
2. Commanded to believers.—Rom. 12:13; I Pet. 4:9.
3. Used to test Christian character.—I Tim. 5:10.
4. Exercised toward strangers.—Heb. 13:2.
5. Exercised toward the poor.—Lk. 14:12-14.
6. Exercised toward enemies.—Rom. 12:20; II Kings 6:22, 23.

II. Examples of Hospitality.
1. Melchizedek.—Gen. 14:18.
2. Abraham.—Gen. 18:3-8.
3. Jethro.—Ex. 2:20.
4. Job.—Job 31:17, 32.
5. Lydia.—Acts 16:15.
6. Gaius.—III Jno. 5, 6, 7, 8.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. **Memorize a Verse** Relating to Hospitality.
2. Sharing Gifts with Others.
   a. Welcoming people in our homes.
   b. Feeding of our store.
   c. Shelter to strangers.
   d. Befriending the friendless.
   e. Helping God's messengers.
   f. Kindness to the sad or discouraged.

For Seniors.
1. The Gift Entrusted to Us.
2. Glad Service to Others.
3. The Blessing of True Hospitality.

PERSONAL THOUGHT

May we be given a vision of our opportunity in ministering the gifts of God entrusted to us by His grace.

SEED THOUGHTS

I see from the house by the side of the road,
By the side of the highway of life,
The men that press on with the ardor of hope,
And the men that are faint with the strife,
And I turn not away from their smiles and their tears—
Both a part of an Infinite plan.
Let me live in a house by the side of the road,
And be a friend to man.—Sam Walter Foss.

The sweetest lives are those to duty wed,
Whose deeds both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad,
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
—Elizabeth Barrett Browning.

APPLIED NONRESISTANCE.—
I Pet. 2:12-25

Topic for June 30

MOTTO

"Follow in His steps."

MEDITATIONS ON THE TOPIC

I. **Applications of Nonresistance to Daily Living.**—We meet faces with strife written in them. They speak words in tones of strife. They speak words that contain strife. When we meet these strife-saturated lives, we may set our own hearts at daggers toward them, or we may just let out the sweet peace of our Spirit-filled hearts. We may let the sunshine of love fill the atmosphere until it becomes difficult for the strife-torn heart to continue to frown and sharpen the tones and thrust the sharp words in our presence. "Be not overcome of evil, but overcome evil with good." "A soft answer turneth away wrath: but grievous words stir up anger." How true! The sunshine of the peace of God in our hearts cannot immediately banish all the disagreeable things that come from the storm-clouded lives about us. Often the thunder and the hail and the wind of hatred and passion have a real feeling effect upon us and fill us with tears of sadness and drive us to the place of refuge in prayer. But in our prayers there are no vindictive petitions before God. That love has been bruised by harshness. But the sweetness smells all the more because of the crushing, and the love saturates our being the more thoroughly by the harshness and unkindness. Stephen's prayer was all the more striking because the stones were falling upon him and crushing out his life. The Lord Jesus prayed out of the deepest love in His soul when He cried out for His murderers, "Father, forgive them; for they know not what they do."

Our daily triumphs in the home with imperfect loved ones may be just as complete as the triumph of the martyr who cried out in the agony of pain and spoke words of blessing to the end of the last breath.

II. **The Text.—I Pet. 2:12-25.**—This passage instructs us as to how our conduct among people outside of the Lord should be such that they will by our lives be led to glorify God. The spirit of submission, meekness, and nonresistance shines out in the face of mistreatment.

III. **Suggestions for Junior Programs.**—The suggestive assignments take Jesus as the example of His teaching. This will furnish an interesting study to search through the incidents of His life and see how He fulfills the teaching of nonresistance in His daily conduct among men.

Practical incidents in the life of people can be related to furnish applications of Jesus' teaching in the lives of individuals. The boys and girls will have plenty of experiences in their own circle to demonstrate how the spirit of Jesus may be applied. Show how the desire to **pay back** is opposite to the spirit of Jesus. Striking back with the hand, or with the tongue, or with some underhanded trick, or even glorying in the misfortune of anyone who has done something unpleasant to us, is not the nonresistant spirit.

A select reading illustrating the application of the nonresistant spirit will greatly add to the interest and edification of the meeting.

OUTLINE STUDY

I. Resist Not Evil.
1. With words.—I Pet. 3:9; Rom. 12:14.
2. With the law.—Matt. 5:40, 41; I Cor. 6:1-8.
3. With carnal weapons.—Matt. 5:39; II Cor. 10:3-6.
4. With evil treatment.—Rom. 12:17; I Thes. 5:15.
5. With unfriendliness.—Matt. 5:46, 47.

II. Love and Do Good to Enemies.
1. Feed them when hungry.—Rom. 12:20.
2. Do good to the hateful.—Lk. 6:27-29; Matt. 5:44, 45; I Cor. 4:12, 13.
3. Forgive injury.—Matt. 6:12; Mk. 11:25, 26.
4. Pray.—Lk. 23:34; Acts 7:60.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Good."**
2. Following the Steps of Jesus.
   a. In blessing those who curse.
   b. In forgiving those who do evil.
   c. In praying for those who give pain.
   d. In overcoming evil with good.
      —Food and drink to enemies.
      —Good words for evil.
      —Good deeds for evil.

For Seniors.
1. The Heart of Love.
2. The Law of Kindness under Test.
3. Nonresistance as Applied in Modern Life.

PERSONAL THOUGHT

Does the Christ-life shine in me?

SEED THOUGHTS

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

"And whosoever shall compel thee to go a mile, go with him twain."—Jesus.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:21-24).

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive.
—Edward Denny.

HOMES THAT GLORIFY GOD.—
I Pet. 3:1-16

Topic for July 7

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. **The God-honoring Home.**—This kind of home is an endeavor to fulfill the plan of God in the union of husband and wife. The ideal is that both are sincere Christians bringing up their children for Him who redeemed them.

The Christian home will endeavor to fulfill all the principles of a true Christian life in the home practices, in the way of prayer and teaching and service. Peace in the home and toward all men is one of the blessings of the God-honoring home. The interests in making the home a place of rest and comfort and love will be centered around the interest in furthering the cause of Christ.

For the encouragement of those who do not have ideal conditions we would say that to the part of the family who are believers God will accept your earnest endeavor, as far as lies in you, to make your home a glory to God. Your faithful life will have its bearing upon that part of the family who do not accept the Lord (I Pet. 3:1, 2).

To those who have not yet established homes of their own, it is the part of duty and wisdom to take an inventory of what God wants of your home and so order your wooing and wedding and the foundations of character that the true home may be built. It is vain to trifle with wrong, to think of getting right conditions by reformation after the wedding day. True, after the wedding day there needs to be all the correction possible, but to those who break the law of God in forming an unequal yoke, there cannot but be a reaping of what is sown.

II. **The Text.—I Pet. 3:1-16.**—God's order in the family and the principles of devotion in living and in walking in this world have a great bearing on the conditions for the glorifying of God in the home. The nonresistant principle makes home a place of peace and a center of good will to all who come in contact with it. Prayer has a place in the individual life and in the family. When homes are conducted in obedience to God's plan, the prayer life becomes a power.

III. **Suggestions for Junior Programs.**—The child's part in making the home what it should be is by no means a small matter. The child who can be inspired with the thought that God looks with highest approval upon the child who does its part (Col. 3:20) will respond to do its best in the home. A very ambitious girl wanting to do much good has this encouragement from a worker with girls: "Making a home for a widowed mother is a mighty fine piece of work." In a similar sentiment we would say, "To make good in helping to make our parental home a glory to God is a fine piece of work." Get this viewpoint, if possible, into every assignment. Endeavor to get the boys and girls to feel that their assignment will contribute to this end if it is fully lived up to.

OUTLINE STUDY

I. Practices That Glorify God.
1. Marriage according to God's plan.
   a. One man and one woman.—Gen. 2:24.
   b. Unmarred by divorce.—Matt. 19:3-10.
   c. In the Lord.—I Cor. 7:39; II Cor. 6:14.
2. Living in God's Order.
   a. A submissive wife.—Eph. 5:22-24; I Pet. 3:1-6.
   b. A loving husband.—Eph. 5:25-30; I Pet. 3:7.
   c. With long hair and a veiled head.—I Cor. 11:5, 6, 15.
   d. The man with uncovered head and short hair.—I Cor. 11:4, 7-9.

- e. Bringing up children in God's fear.—Eph. 6:4.
- f. Dealing righteously with servants.—Eph. 6:5.
- g. Fathers ruling well in the household.—I Tim. 3:4, 5, 12.

3. **A Place under Heaven's Blessing.**
    - a. Obedient children.—Col. 3:20.
    - b. Industry acceptable to God.—Eph. 4:28.
    - c. A place of hospitality.—Acts 16:15.
    - d. A place of piety.—II Tim. 3:15; 1:3-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memorize a Verse** Relating to the Home.
2. Doing My Part to Glorify God in My Home.
    - a. Honoring my father and mother.
    - b. Keeping the teaching of the Word.
    - c. Living in peace with brothers and sisters.
    - d. Being friendly to all visitors.
    - e. Working to build up a happy place.

For Seniors.

1. Ideal Marriage Relations.
2. Ideal Family Life.
3. Ideal Activities.
4. Making Home a Blessing to All.

PERSONAL THOUGHT

The home is a field that many of us have an opportunity to do something definite for the glory of God. May we use our opportunity.

SEED THOUGHTS

There is beauty all around,
When there's love at home;
There is joy in ev'ry sound,
When there's love at home;
Peace and plenty here abide
Smiling sweet on ev'ry side,
Time doth softly, sweetly glide,
When there's love at home.

In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home;
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home.

Kindly heaven smiles above,
When there's love at home;
All the earth is filled with love,
When there's love at home;
Sweeter sings the brooklet by,
Brighter beams the azure sky;
Oh, there's one who smiles on high
When there's love at home.

Jesus show Thy mercy mine,
Then there's love at home;
Sweetly whisper, "I am thine,"
Then there's love at home;
Source of love, Thy cheering light
Far exceeds the sun so bright—
Can dispel the gloom of night,
Then there's love at home.

—J. H. McNaughton.

YOUNG PEOPLE AND CRIME

Walter E. Isenhour

One of the most alarming conditions that America faces today is the crime wave among our youth that is sweeping the land. It used to be that very little crime was committed by our young people, but not so today. Years ago the criminals were mainly those who were past twenty, but it is said that the climax of the crime age now is seventeen. If this is really true, and I am not denying it, then we are indeed face to face with a most serious situation. What is the matter? What is the cause? Who is to blame? There may be various answers to these questions. Let's think a little.

In the first place, we might say that the home life counts tremendously. There is indeed a serious lack of discipline, home rule, control, and counsel. Parents live wickedly before their children, therefore they pave the way to sinfulness and crime for their boys and girls. The old family altar is a thing of the past with the average home today. We find very few homes of prayer. The Bible lies aside, perhaps covered with dust, while the daily newspaper, the trashy dime novel, and a very poor class of literature flood the home. Oftentimes there is profane language used by the parents, and as soon as the little tots begin to talk they use language that is smutty and filthy, all because Father and Mother use it. Many homes are cursed with cards and liquor and a host of other evils. Children grow up without restraint, have no honor nor respect for their parents, therefore have no honor nor respect for their neighbors, for the law of the land, nor for our country. The broken-down homes of our nation are largely responsible for the wrecked lives of our youth. We need a few million good homes, a few million Christian fathers and mothers, and we would have many million young people that are clean, manly and womanly, upright, noble and sublime. They would be law-abiding, whereas they are now, or will be, lawless. They would be Christians instead of criminals. They would make their mark to bless the world instead of leaving a mark to curse the world.

There is doubtless much that goes on in our public schools today all over this great country of ours, and this beloved nation, that is radically wrong. Many of our teachers are not Christians, but are very worldly. They are not always moral. They are not of a high class morally and spiritually. Some of them have low ideals. They lack manhood and womanhood. Their lives and examples are detrimental to our boys and girls. And then there are those who are avowed enemies to the Bible, or portions of it at least. They are deeply affected with evolution, atheism, agnosticism and maybe dire infidelity. They leave great question marks in the minds of their pupils about the authenticity of the Bible. The very Book they need to make them great and noble men and women and to make their lives a success, they reject. No man or woman is fit to teach our boys and girls who doesn't accept God's Word. Absolutely! I say it without fear or favor. I might also say that some of our school books today are detrimental to the spirituality of our youth, and that can also mean they are injurious morally. Take the theory of evolution, for instance. This ought never to have crept into our schools. It is rotten, especially in its teaching on the origin of man. This makes it a very dangerous study. It is contradictory to the Bible. You absolutely cannot build a great, sublime life and character on evolution. Then many of the stories in our readers are fictitious and foolish. They present falsehoods rather than truth. They teach no morals, therefore ought never to have come into our educational system.

The cigarette habit is tremendously injurious to our youth, both from a physical, moral, and spiritual standpoint. It weakens the physical vitality, dulls the mind, breaks down the will, consequently weakens resistance to evil, sin and crime. Magistrate Crane of New York City affirms that ninety-nine out of every hundred young criminals are slaves to cigarettes. One judge said, "Yesterday I had before me thirty-five prisoners; thirty-three were confirmed cigarette fiends."

The cause of the crime wave among our youth is also largely due to drinking and drunkenness. Ah, it's so. It's liquor and crime, crime and liquor. The history of liquor has been crime, crime, crime all the way through. Someone has said: "Alcohol will remove a good reputation, a man's business, a man's friends, a happy look from the children's faces, a prosperous man to a pauper's grave, a man from respectable society to the penitentiary, and man from the highway to heaven to the road to hell. It will make a wildcat out of an otherwise inoffensive citizen. As a remover of things alcohol has no equal." Yes, it's moving multitudes of people out of this world to an untimely grave and a devil's hell. Sad, but true. We are conscious it is one great cause of crime among the youth of our land. I absolutely hate liquor because it is destructive to life, peace, happiness, health, prosperity, and the precious soul of man.—The Gospel Banner.

TWO BOYS AND A CIGARETTE

Two bright little fellows, named Harry and Will,
Were just the same age and the same size until
One day in their travel it chanced that they met
A queer little creature, surnamed Cigarette.
This queer little creature, made friends with the boys,
And told them a story of masculine joys
He held for their sharing. "I tell you," quoth he,
"The way to be manly and big is through me."
Will listened and yielded, but Harry held out.
"I think your assertions are open to doubt,"
He said, "And, besides, I'm afraid I'll be sick."
"Afraid!" echoed Will, "you cowardly stick!
Well! I'm not afraid, look here!" As he spoke
He blew out a halo of cigarette smoke.

Five years from that meeting saw them again,
The time had arrived when they both should be men;
But, strange enough, although Harry boy stood
As tall and as strong as a tree in the wood,
Poor Will seemed a dwarf; sunken eye, hollow cheek,
Stooped shoulders proclaimed him unmanly and weak.
With thumb and forefinger he listlessly rolled
A cigarette, smoothing each wrinkle and fold;
And the smoke that he puffed from his lips, I declare,
Took the form of a demon and grinned from the air,
And it said: "See that wreck of a man that I made
Of the boastful young fellow who wasn't afraid!"

—Selected.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

BISHOP MANNING AND BERTRAND RUSSELL

O Timothy, **keep** that which is committed to thy trust, **avoiding** profane and vain babblings, and **oppositions** of science falsely so called: which some professing have erred concerning the faith.—St. Paul to Timothy. I Tim. 6:20, 21.

The appointment of Bertrand Russell to teach in the department of philosophy at City College, New York City, has had national and international percussions. The conflict according to some commentators seems to have taken the form of a battle between Messr. Manning and Russell. Such is not the case, they are only surface factors. The issue is between Christ and Satan, right and wrong, revelation and false philosophy, morality and immorality. It is not a question of personalities. **It's a fundamental and basic issue.**

Modernists, liberalists, atheists, and their kind early sought to becloud the issue. One such effort was to bring up the question of "Academic Freedom." The "Presbyterian" handles this so well that a quotation is timely:

> We greatly admire the stalwart opposition Bishop Manning has presented against the invasion of Bertrand Russell into the academic circles of New York. We are disgusted by the names which have appeared in support of this invasion. "Academic Freedom" is the phrase. It appears to us to be a very one-sided freedom. We recall that many godly people have given large sums as foundations for chairs in various institutions of learning, and that professors hostile to their deeply held convictions have in time been thrust into those chairs in the name of academic freedom. Apparently, then, there is no freedom for the donors of chairs, only for the occupants. Academic freedom in Germany has finally produced Adolf Hitler and all that he stands for. Traditions and institutions, so it seems, have no freedom to protect themselves. The invader, however, must be free to "cast firebrands, arrows and death" at his whim. A wandering star, no matter how gravely his teaching may undermine the dearly bought convictions of multitudes, must be admitted, so this "Academic Freedom" declares. There is to be no freedom for the institution, the home, the Revelation of God. Away with such a "freedom." It is simply license. Bishop Manning was brave enough to lead a fight against this monstrous attack. We note that the City Council of New York has taken action against the invitation of the Board of Education. Protestants, Roman Catholics, and Jews who have reverence for the Law of God and recognize Divine Revelation are opposed to the reception of this man. As one put it: "It is possible to put poison out where children can get it, but is it wise, moral, right or sane?"

Readers may be interested in Bishop Manning's cited passages from the writings of Mr. Russell:

> "In teaching my own children, I shall try to prevent them from learning a moral code which I regard as harmful . . . I shall not teach that faithfulness to our partner through life is in any way desirable, or that a permanent marriage should exclude temporary episodes."
>
> "Outside human desires there is no moral standard."
>
> "God and immortality . . . find no support in science."
>
> "In the absence of children, sexual relations are a purely private matter which does not concern either the state or the neighbors."
>
> "The peculiar importance attached, at the present, to adultery is quite irrational."

We are glad to report that the **"Greater New York Federation of Churches"** joined Bishop William T. Manning and others to keep Mr. Russell from teaching on the staff of City College. The Supreme Court of the State, Judge John McGeehan presiding, passed the decree that Mr. Russell would not be allowed to teach. This decision seems to end a question which stirred religious and educational circles in New York as they seldom have been stirred before. The court felt that the taxpayers have some rights, whose children would be taught by such a teacher, a highly dangerous teacher.

Surely the American public has some rights, and is entitled to a proper regard by the educational authorities. Russell's philosophy is certainly not the American way of life, the American religious ideals for the training of youth. It may run true to Hollywood. Any man who so believes and so teaches, however brilliant his mind—and with utmost regards for his personal rights—has absolutely no business on the teaching staff of any instituition responsible for the teaching of young Americans.

The appointment of this man is an indictment of the Board of Education, and shows that the American public has been asleep, and placed too much confidence in its Board. It reminds one of

> A man, aged 85, not long ago had to take treatment for frozen feet because he placed too much confidence in a stove. He stuck his feet out from under the covers so that the stove could warm them. He fell asleep, and the fire went out. The temperature dropped so low that his feet froze and he had to receive medical attention.

The same American public which is asleep ought to read the account of a Southern girl:

> A few weeks ago there appeared a newspaper account of a Southern girl of sixteen, the daughter of a poor farmer, who made her way to Memphis, where for the first time in her life she saw such things as electric lights, trolley cars, moving pictures, and heard a radio. She was described as intelligent, but had never heard of leading world characters of the day. "I knew," she said, "it couldn't be a dream, because I never dreamed anything as wonderful as this."
>
> The country is astonished on discovering a girl ignorant about radios and electric lights and trolley cars, but it is not astonished at seeing millions of boys and girls ignorant about God and their own souls. . . . One American girl does not know who Hitler is: that's simply amazing. Millions of American girls do not know who Christ is: that's not amazing at all in this so-called Christian country. . . . The Travelers' Aid Society told the Tennessee girl who Hitler is. Will our educational system, please tell the millions of American boys and girls who Christ is?

Most of us are satisfied with the action of the court in voiding the contract. No man who advocates marital infidelity has a right to teach American youth, or any other youth. The plea that he is so brilliant makes him all the more dangerous. Because he is a brilliant scholar makes him all the more powerful as a factor in corrupting youth.

Some would have us look away from his two or three bad books, because the man has written so many that are harmless. A forty-inch rattlesnake has thirty-eight inches that are harmless, and only two that are deadly. However, the **thirty-eight harmless inches** wiggle the **two deadly inches.** Many pastors know how hard it is to guard young collegians against the virus of professors who scoff at things held sacred. This "Blasting at the Rock of Ages" is dangerous business anywhere, but doubly so among impressionable youth.

The false philosophy of Bertrand Russell's way of teaching recalls the statement of the editor's personal friend, Dr. T. Christie Innes, while a guest in the home: "Philosophy is learning **more** and **more** about **less and less** till you know **everything** about **nothing."**

It is not strange when men who become enamored of science, falsely so-called, err from the faith. There is no conflict between true science and Christianity: but science, falsely so-called, often arrays itself against the Word of God. The Word, however, will stand forever.

Bertrand Russell is a liberalist, as was the late Heywood Broun. The reason **why this** man turned to Christianity should be a warning to Bertrand Russell. Dr. Will Houghton has ably commented on this instance:

> When the liberal gets alone with himself, he is another kind of man. Unbelief needs companionship and conventions and associations for this or that. It needs the encouragement of being called intellectual and original. But when the liberal comes to grips with reality, when there steals over him the realization that, after all, his unbelief has been answered a hundred times before he was born, and that beyond all this approval of friends there is a disproving Bible and a disapproving God—well, he becomes privately uncomfortable, though publicly he may still be bland and nonchalant.
>
> Heywood Broun was a liberal of the liberals. This writer read him often, and heard him several times. He was a man of brain and wit, but after all a shallow man. With all his liberality, a few months before he died he joined the Catholic Church. How far apart are unbelief or liberalism and extra-belief or superstition? Perhaps the psychologist should be called in here for the explanation.
>
> The speaker who gave the funeral oration in St. Patrick's Cathedral set forth several reasons why Heywood Broun had turned to the Catholic Church. We quote one of these: "Thirdly, fear of death. I should dislike to appear before the judgment seat of God with my soul in the condition that I believe it is now."
>
> Lots of brave unbelievers have secretly suffered over the realization there was a yawning grave just ahead. Liberalism doesn't prepare man for a life to come, either in mind, heart, or character.
>
> We sincerely hope Broun's dependence for salvation and future security was not upon the Church, the Catholic Church or any other. We trust that somewhere along the line he saw the necessity of faith in Jesus Christ as the only Saviour from sin.
>
> It is quite easy to point the moral of the life and death of Heywood Broun. Men, after

all, in spite of what they pretend on the surface, are looking for security, and that security must be based on authority. The Protestants who undermine the authority of the Word of God are removing the foundation stones and leaving men nothing on which they can plant their feet. As a result more of the liberals than you think are turning to the authority of "the Church." Oh, that Protestantism would arouse itself and would get back to "the faith once delivered!" The only real authority is God Himself, speaking through His Word and giving man a full and sufficient revelation. This revelation shows him the only way out of death into life, and presents the one Saviour—Jesus Christ.

THE GREAT BIBLE EXPOSITOR, MATTHEW HENRY

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.—II Tim. 3:14.

In Mennonite circles, and among all evangelical Christians the name of Matthew Henry stands as an able, reliable, thorough, and spiritual expounder of the Word of God. Time has not dimmed his writings, nor has the thinking of Bible scholars of today far outdistanced this master preacher. We say "master preacher" advisedly, because all that the massive commentary named after him contains was first preached to his own congregation. As a thorough expounder of the Scriptures, as a feeder of the flock he stands on a mountain peak, while the average preacher stands in the valley.

Some object to the length of his writings, feeling that more brevity would be desirable. Some may have some points with which they differ from the writer, but over all his writings have stood the test of time, reliability, dependability, thoroughness, soundness, and spirituality. All this is the more remarkable when we consider the age of his writings, which were originally issued two hundred years ago. His spiritual interpretation still shines above the critical discussions which have disturbed, if not shaken, the faith of many millions of Christians.

What occasions the writing of this editorial is this bit of news, that because of a renewed interest in his writings a new edition has come off the press, from brand-new plates, superior to all former commentaries of the same kind. The type has been improved, all this at enormous expense, thanks to the publishers, the Fleming Revell Company, New York. (This commentary can be procured from the Mennonite Publishing House, Scottdale, Pa.) It is fair to the House to say that they have had nothing to do with suggesting this editorial. It was written because we had the conviction to say what has been said, in the interest of news, and what it can mean in a marked return to the "Old Faith" and the "Authority of the Old Book." One of the most encouraging signs of the times is the fact that already the past editions, and the new edition have had very large sales.

Commentaries can never, and ought not take the place of the individual's own study of the Word, but no minister of the Gospel, and no Christian worker ought to deprive himself of the exposition of other men of God. Time is too short, the demands made upon us too large, and the needs of men too urgent, to neglect the products of other men's minds. It is only after years of personal study of the Word of God, and the interpretations of others that one can become a competent expounder of the Word. According to the apostle Paul, there are three major considerations in becoming **"a man of God, throughly furnished unto all good works."** First, "things thou hast **learned;"** second, "hast been **assured** of;" third, "knowing of **whom** thou hast learned them." This calls for dependable teachers.

The testimony of Charles H. Spurgeon was very timely in his day, and is doubly so in our day, as the lights of the world are gradually going out:

First among the mighty for general usefulnes, I am bound to mention the man whose name is a household word—Matthew Henry. He is pithy, sound and sensible, suggestive and superior, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogy, overflowing with illustrations, superabundant in reflection. He is usually plain, quaint, and full of pith; he sees right through a text directly. He is the poor man's commentary, the old Christian's companion, suitable to everybody, instructive to all. Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

DESPERATE DAYS BEFORE OUR WORLD

All these things are the beginning of sorrows. —Jesus Christ.

This World News editorial is being written close to midnight. The evening papers, and the radio have brought to Canada much disquieting news from across the sea. Many are distressed. Many look with fear to the future. Well they may, for "nation rising up against nation" brings with it a train of sorrow. Nevertheless, in the list of characteristics foretold by Jesus to characterize this age all these things and other terrifying things are mentioned, we are still told **not to be troubled.** Matt. 24:6. That command and counsel still stands for 1940. Just such things are happening now. But these are only the beginning of sorrows—those of the endtime, according to Jesus, will be worse.

The Bible is full of desperate days. Such days gave us most of the writings of the book—even the songs of the book. This seems to have been God's way of getting mankind to look up, pray for wisdom, cry for deliverance. In such times men really pray. In such times God seems real.

It's at "wit's-end corner" that believing souls find God. For instance the children of Israel at the Red Sea with Pharaoh's army marching upon them. They stood still in their fear, and God met their faith with deliverance by power.

The Bible is one long record of desperate days. Ask Adam after Cain murdered his brother. Ask Enoch and Noah. Ask Moses during the slavery of Egyptian days. Ask Daniel in Babylon. Ask James prior to his martyrdom. Ask John prior to the destruction of Jerusalem. Ask Paul in a Roman prison.

The shadows of **"The Great Tribulation"** may be upon us, but the Word still says: "The mountains shall depart, and the hills be removed; but my **kindness** shall not depart from thee, neither shall the covenant of **peace** be removed, saith the Lord that hath **mercy** on thee" (Isa. 54:10).

TWO SANE, SENSIBLE, AND SCRIPTURAL DECISIONS

But I fear, lest by any means, as the serpent **beguiled** Eve through his **subtilty,** so your minds should be **corrupted** from the simplicity that is in Christ. For if he that cometh preacheth **another Jesus,** whom we have not preached, or if ye receive **another spirit,** which ye have not received, or **another gospel,** which ye have not accepted.—II Cor. 11:3, 4.

The Mennonite Church of North America, in general, has sought to keep free of "Liberalism," or so-called "Modernism," which is thinly veiled unbelief of the revealed Word of God. However, we are always exposed to subtle influences and attacks from the wily serpent. To escape such corruption we must needs be on guard. Practically all formerly sound evangelical churches were leavened by false doctrines by small doses, given under cover at first; then came the deadly doses. One of the first lines of attack was the "teaching of error" to the rising generation. **"Old Saints"** were belittled, as sort of old fogies, not keeping in step with the times. Later, **"another Jesus"** and **"another gospel"** were preached, and **"another spirit"** was felt in the Church. Satan, the sly serpent, had done his deadly work.

As a church we must keep our eyes wide open. This, we believe, the editors of our publications and writers of our Sunday-school literature are seeking to do. We appreciate their careful editing and commenting. On the other hand, we also want an alert leadership and membership in the church to stand on guard. Altogether, too often an uninformed membership is an easy victim to being beguiled. Most churches, once sound and now unsound, became so because they were off guard, and swallowed error unknowingly.

The object of this editorial is to bring before our constituency two decisions made by the International Council of Religious Education, which met in Chicago, Ill. The editor of the "Conservator" wisely and very effectively calls some issues to the attention of the conservatives and members of his denomination. The editorial is worth careful perusal and consideration:

The International Council of Religious Education, which recently met in Chicago, made at least two very sensible decisions: **It revived an emphasis upon the uniform Sunday-school lesson plan, pointing out the need of theological background and Biblical scholarships. It also declined the invitation on the part of the Federal Council of Churches to unite with that organization, retaining all its present functions under the direction of the leadership of the Federal Council.** We feel that these were two decisions well made. So far as we can see it was nobly done. The only thing that we regret is that the decision was not unanimous, and that they appointed a consultative committee to consider the future advisability of such a step of union with restrictive limitations. That will serve to keep conservative churches constantly on edge lest the step be taken at the next meeting, while the restrictive clause will mean absolutely nothing should the step actually be taken.

Liberals desiring the union are all agog over the decision, in both counts. They feel that the emphasis on uniform Sunday-school lessons with theological background was a great victory for the conservative churches and a slam at liberalism. Well, maybe it was; but the resolution was only allowed in order to conciliate the conservative churches. Folks who are not blinded by prejudice and conceit can see that the conservative churches or denominations are not willing to go all the way with liberalism and that they sense clearly that if the decision is ever made, two lesson committees will be necessitated. The present International Council of Religious Education is as liberal now as the conservative churches can afford to allow.

Conservative or orthodox churches are well aware that at present Sunday-school subjects and general direction with helps are dangerously liberal or modernistic in their teachings. There is evidently present among some members of the International committee the desire to undermine conservative churches. Conservative churches, which are well led, are not unaware of this desire on the part of the liberal members and that the liberals even now would have it in their power by vote to seek to compel the conservative churches to submit to a strongly liberal program. Perhaps the only thing that restrains them is the fear that the conservatives would form a committee of their own and arrange their own lesson subjects and programs. The liberals, though unsound theologically, are exceedingly wise.

The other decision is, of course, resented by the liberals as a terrible handicap to the movement for the consolidation of interdenominational agencies and a great handicap to the

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BIBLE STUDY

(Continued from page 185)

But His headship was manifested by His anointing, by His being the **Christ**, and we are related to this headship and become members of His body by the same anointing of the Holy Spirit. It is our glorious privilege to manifest this holy and sacred relationship by our life and loyalty to Him and by our faithful application of that sacred and significant ordinance.

THE KEY IN WHISKEY

There is a key in whiskey: whisKEY. This key fits many locks. It locks up the human brain, and unlocks the doors to insanity and the "bug house;" it closes the door of a husband's affection for his wife, and at the same time opens the doors to roadhouses, brothels and "strange women;" it locks the door of modesty, and unlocks the door of coarseness and shame; it closes the door against decency, and opens the door to filth and impurity.

This key slams shut, in the face of emaciated mothers and starving children, the door to plenty, and opens wide the door that leads to poverty and rags; it locks the doors of comfortable homes, and thrusts the inmates into the streets as beggars and pariahs of society.

This key, this whiskey key, locks hard and fast the door of good health, and unlocks the door of gaunt disease; it locks the door of happiness, and unlocks the door of misery, woe and broken hearts; it closes the door of reason, and leads men into the fanciful land of delirium tremens where, with horrified vision they behold demons, snakes, and "pink elephants."

This key closes the door of Life, and opens the door of the House of Death; it opens wide the doors of funeral homes and cemetery gates; it opens the unsatiated mouth of the new-made grave to receive its latest victim.

This key, this whiskey key, locks the door of heaven against all drunkards, and unlocks the door of the dark dungeon of despair and eternal damnation for its countless millions of doomed dupes. Beware the whiskey key!—Marion Daniel Clayburne in the Watchman Magazine.

movement for interdenominational union. We sympathize with their disappointment, but we are truly glad! What right has the International Council of Religious Education to seek to tie up a number of conservative churches with the liberal leadership of the Federal Council of Churches of Christ in America? If the Council of Religious Education has any regard for justice to its present large minority of conservatives it can take no such step.

What the Federal Council of Churches is constantly seeking is more power and constant manipulation for the organic union of the denominations. It seeks constantly organic union of Protestantism of which they desire to be the authoritative head and hierarchy of all Protestantism. They are seeking to make history and a name, and to grab all the power of an Episcopacy. That is not all, they are eager to stamp out, as far as possible, the last vestige of conservative or orthodox teaching. We affirm that the decision of the International Council of Religious Education was wise and prudent.

But we feel it wise to sound a note of alarm and watchfulness, not to say caution, for the question is likely to come up again for consideration at the next meeting, and the decision may be reversed. **It will be well for conservative churches to think out a plan for independent action in the matter of providing lessons and programs for the Sunday schools in case a reversal of decision should take place at the next meeting of the International Council of Religious Education.**

"Some people pray for their enemies with their fists clenched."

CHRISTIAN MONITOR
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IF WE TRUST HIM

By Prisca Delph

MISS Esther had worked hard on the preparation of the Sunday-school lesson. How she loved her girls, who were just blossoming into womanhood. Carefully she had taught them week after week, not only what the Bible says but how to apply its teaching to everyday living.

She had seen them accept Christ as their personal Saviour and anxiously watched them grow in their Christian experience. She worked with them in the sewing room, played with them in social gatherings, and so shared their problems too.

Each Sunday she adapted the lesson to best meet the needs of their problems and individual personalities. Now a new problem presented itself. War clouds in Europe were hanging heavier. One could not go anywhere that the war problem was not discussed. Then came the question resting fearfully on every heart. Would it come to America? This problem was intensified by the declaration that the next war would affect young men and women alike.

Miss Esther pondered this problem in her mind. Yes, if war came to America it would affect her too! But it was not of herself that she was thinking. She saw her girls. Right now several were rehearsing for Jean's wedding, just a few weeks off. Several others were planning weddings and those who were not were busy planning for college or busy helping in the home. Now their happiness must be haunted by the war cloud. But were those young folks ready? Would they be faithful? Were they prepared to face trials and persecution? Her heart ached as she thought of the possibilities wrapped up in each one of them.

She loved to dream of herself in old age watching their lives as they worked faithfully as helpmeets, filling places of responsibility in the church as the older members left them vacant. As wives and mothers indirectly rule the world, certainly they play an important part in the church. The destiny of the future church was wrapped up in the ideals and spirituality of those girls. Her girls would keep the church pure and true to the Bible and continue to live the doctrines the founders had given their lives for. Now war, like an angered, hungry lion, threatened to wipe them out, snap off their lives, or snuff them slowly out by persecution and privation. Miss Esther shuddered. God never created man for war; surely He did not desire woman to have any part. God would make a way if we were faithful and trust Him. But there were the horrible reports of the sufferings of Christian men and women in Europe! Suppose it happened here. Still wondering how to slant the coming lesson, the tired young woman fell asleep.

* * * *

Miss Esther rubbed her eyes. She had been roused from a sound sleep and was being hurried out to a large truck waiting at the gate. It was cold. She turned to get her coat, but was ordered to get into the truck. There was a brief flash of light as she got on, then all was dark again. But in that flash she had recognized her own brother and his friends, in fact all the young members of her church were on that truck and her girls were there too. In tears they welcomed her, the more nervous of the group snuggling up to the shelter of her arms. She was glad it was dark so that no one could see the anxiety which must be written on her face. She tried to console them as she listened to their whispered tales of being forced out of the house and into the truck. Many, she learned, were only in their night clothes. Fortunately she had fallen asleep before undressing and so was fully dressed. Miss Esther suppressed a sigh, so the worst of their fears had materialized. Her quick mind soon saw that there must be something unusual going on. She remembered that the man who had ordered her on the truck was masked; surely no government official would be masked. Evidently war had come to America. Had the intruders already taken over, or was it another element working ahead, taking things in their own hands and pretending to be working under higher orders? Such things happened in the time of the World War. Immediately she was on the alert, but try as she would she could not recognize anything on the way as the truck lumbered on. At last the truck came to a full stop, and they were all ordered off.

Esther being the last one to get on was the first to leave and so forced to lead the way through a dark, long tunnel. Her brother followed close behind with a few other young men, the girls and other young men bringing up the rear. Cautiously they crept, forced to go on hands and knees, wondering if this were a trap or if the plan was to smother them, when she noticed the glimmer of a light in the distance. She moved slower, crouching so as to remain out of sight as long as possible. Suddenly she realized that the tunnel began to slope downward. She stopped, breathless, and took a step backward to steady herself. By straining and stretching she was able to keep her balance and to peer through the other end where the light came from.

She expected danger, but the sight of a gun pointing straight at her face was appalling. She shrank back in horror, careful not to get any closer to the edge. One more step or wrong move and she would go sliding down to her doom. She looked at the folks following her, their breaths were coming in gasps, the air was close and stifling. She looked at her brother and saw again the tiny bundle first introduced to her as her brother, heard again her father's words, "We must help him to grow up to be a man and to do something for God." Then she saw the little round face look seriously after saying his prayers one night and telling Mother, "I want to do what God wants me to, only I do not always do it." Rebellion tugged at her heart as she looked at the now youthful face with the ink just dry on his diploma. Was the man to be cut off in the making? There were the others too, his friends and her girls, all just as precious to their families and prepared for places of usefulness. And this same thing was happening in Europe; it had been going on for some time. What should she do if she went to the other end? Each one would follow the same fate. No; these young folks must be spared or at least given a chance to be spared.

"O God!" she cried, "I taught them to trust You, and You cannot fail them now." Like a flash she knew the answer. This was a trap allowed to try their faith and trust. It was not God's plan to have them destroyed; neither was it an order from the government. God would deliver them! "Turn back," she whispered, "The Lord will deliver us."

They had no more than obeyed her than there was a terrible clap of thunder, and a fierce storm threatened. The young folks looked back, fearfully, but Miss Esther was no longer pale and crouching but smiling as she nodded them to go on. Before following she took one more look through the tunnel and saw the masked men grab their guns and run for the truck which made quite a bit of noise as it started off with its treacherous load.

At the entrance of the tunnel they found a shed from which they watched the flicker of the tail light of the truck carrying their enemies away in the storm. Where they were they did not know, or what would happen next they did not fear. God had delivered them, and He would care for them now. In spite of the storm and darkness there seemed to be a halo of light above them as they sang songs of praise and thanksgiving.

* * * *

Miss Esther awoke to the ringing of her alarm on Sunday morning. She blinked and looked about her. She sat up and looked again. Yes, it was her own room, and the sun was shining in the window, and the birds were singing outside. Downstairs she could hear her mother getting breakfast.

"Then it was only a dream," she said aloud, "but I am glad for it, for now I know what it is like to actually face a gun."

Never was she so glad to see her girls as she was that morning as she met their smiling faces. "I will teach them to trust, for I know that if we met such circumstances God would deliver us as He did in the dream; that is, if we trust in Him."

Souderton, Pa.

IN MIDSUMMER

'Tis sweet to linger in the mellow grass
Beside the margin of a lisping stream
And watch the clouds in white flotillas pass,
While Nature slumbers in a fragrant dream;
To list the robin's song so soft and sweet,
Like ripples of an Eden interlude,
Float down cool woodland avenues replete
With benisons of drowsy solitude;
To note the fingers of the lazy breeze
Play symphonies upon the languid ferns
And on the bearded wheat wake mimic seas.
With bliss the idle dreamer dizzy turns,
And thinks, as kine-bells tinkle on his ear,
Keats' melodious spirit wanders near.

—Richard Kendall Munkittrick.

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"HONOUR THY FATHER"

By Ursula Miller

JAMES HILTON, man of God and minister of the Gospel, as well as a good and prosperous farmer, saw his visitor approaching this morning before the caller had opportunity to observe him. He had, therefore, brief occasion to allow his attention to wander, unobserved, to his friend; to his air of deep dejection, betrayed by the droop to the shoulders of a man scarcely middle-aged; by the hair seemingly whiter than a week ago; by the tired lines in an otherwise happy face; by the general attitude of carrying a heavy burden. The minister felt rather than saw all this as his dear friend approached.

"Good morning, Brother Hilton," Daniel Kurtz said, as he saw his minister, his eyes alight with joy veiling the sadness.

"God bless you, my friend," Brother Hilton replied.

"That's a fine team you have. Cultivating?"

"Planning to cultivate," Brother Hilton said. "My sons all like to farm with tractors best. Myself, I like good horses."

"I use both. My boys are young, and I think they should grow up with horses. And as I use a tractor for general farming I know they will learn to use machinery as well. It always seemed to me that the Almighty meant for men to use horses on a farm. So we use both the tractor and horses."

"The weather has been pretty fine this summer," ventured the minister. He continued talking, observing that his friend was under a strain; as it were, in the deep waters of perplexity. He felt sure he knew what his difficulty was and also that he had come to talk it over, but he could not ask him about it unless Brother Kurtz himself first opened the subject. The conversation was, therefore, casual—the weather and how deficient the rainfall had become these last years; how grateful they were that the dust storms were no longer so bad, the crops, the livestock, and the markets. At last even the frequently discussed relief question and the probable consequences to taxpayers of the continued giving of relief was referred to. Wouldn't it be better, by and large, for these people to earn what they get and then take care of it? Well, one just cannot tell, not in every case, anyway. Thus they talked, always edging closer to the burden lying upon Daniel Kurtz's heart.

"Your son, how is he? Martin, I mean. Has he decided to go to school this autumn?" he asked the minister.

"He plans to," responded Brother Hilton, thinking, Why can't I help him? I know what he wants to talk about.

There was a long pause. Both men stood in deep thought and some embarrassment. Finally, "Brother Hilton, I came for advice. I must have help." In a sort of desperation Daniel Kurtz urged the unwilling words out of his mouth.

"I'll do all for you that I can, my dear friend. You know that," humbly, earnestly the minister said.

"Please do not be offended, but my problem is similar to the one you carried a year or less ago. It seems you came out of it just fine. Help us, my poor wife and me, now with ours," he besought his friend, his voice trembling.

"You know what I want, dear Brother Hilton. If Edna keeps on like she is doing now it will kill her mother."

"I know, I know," comforted Brother Hilton, certainly not with words but with a deep, tender, and tearful sympathy.

Brother Kurtz continued, "I wake up in the morning with a weight like lead upon me. I wonder, did I ever have trouble before? Sickness we have had, the death of a dear child, and crop failures. But nothing that has struck into the deep waters of agony like this. We, wife and I, hoped you might help us as you have passed through a like experience. I know you are a man of prayer, and I know my minister well enough to know that he prays for me when he knows I am in trouble."

THAT DAD OF MINE

His shoulders are stooped with strife and care,
His life's work is almost thro';
He sits alone in an easy chair
Dreaming of Home beyond the blue.
Those snowy locks are a noble crown,
Those eyes are dimmed with the years;
He calmly awaits the Harvest Lord,
He knows no cares or fears,
That Dad of mine!

Years ago when he was young
I was his pride and joy,
He always prayed that God some day
Would save his wandering boy;
God saw in him a life so pure—
His prayers are answered now,
He is ready for a crown of gold
To adorn his snowy brow,
That Dad of mine!

When I was but a lad so small
I thought my Daddy grand;
I would be just like him
When "I grow to be a man."
Those days are fled and vanished,
When I sat upon his knee,
But I look back on yesterday—
He was a pal to me,
That Dad of mine!

—The Church of God Evangel.

"God bless you my friend," replied the humble man of God. "Aren't things getting better?"

"Not better; worse," said the distressed caller. "Edna is so different, so changed. She is defiant. Justifies her attitude. Says we think we are better than the Obers, because they are desperately poor and on relief. I told her that as God is my witness I do not think myself better than any living man, and certainly not because a man is poor. But in spite of that she must bear in mind that while we believe in our land that all men are created equal, yet there is unfortunately a difference in standards. Some of us hold our standards sacred, and others either have none or are unwilling to pay the price of their ideals. I told my daughter that if her friend were ever so poor, but had a good character, a good church and home background with all that that implies, we would find no fault at all. But believe me, dear Brother Hilton, my daughter is too beautiful, too dear, and too fine a girl for a bum. This young fellow—well you know him. He smokes, he drinks, he runs around, he does anything but work; he lives on his mother's pension."

"Well," but Edna is really a fine sensible girl; a smart girl; she surely knows him for what he is," protested the minister.

"She claims that she does not believe all these bad things about him. And the young man is strikingly handsome, with charm and fascinating manners if and when he troubles to use them. Edna talks vague words that the standards of the nations are changing; that youth is trodden underfoot. She talks glibly about ideology and sharing with the downtrodden—sharing our lives, not only our substance; words, I think, with not much meaning. Perhaps the girl's mother and I are unduly alarmed. But we know of a few cases where such things were allowed to drift and they drifted into unhappy and unsuitable marriages."

"No, you cannot help but be alarmed. Better be safe than sorry for life. We were in the same state of mind when Martin—"

"What happened? What did you do to help the boy see his error? Perhaps I can find a way to help my poor girl," said Daniel Kurtz, eagerly, hopefully.

"To God be all the glory. I know He opened the boy's eyes. But there were a few little things, too small almost to mention, that really helped him. Little and seemingly unimportant things that really helped him see facts as they were, not as he wanted them to be. Mother, you recall, was sick for a while last summer. Well, one day, a Sunday it was, there was no company, and Martin and I were alone with mother. None of the other children were here. Mother was lying on the couch. Well, Lora and her mother came to visit her, walking. And the day was hot. Our girls had cleaned the house for Mother the day before. There was a white cloth or doily on the dining table. Martin and I ate our dinner in the kitchen, and Mother had hers on a tray. Well, Lora sat at the table and with her nail file she cleaned her finger nails on mother's clean, white tablecloth. Martin is very clean and fastidious in his personal habits, and I saw disgust register on his face. Pretty soon he got up and went hastily upstairs and into his room. He told me he even locked himself in. Just such a little thing started him thinking. The very next week another little event happened. He started to go to his brother Albert's place. Right in front of Lora's folks he had trouble with his truck. Thinking to get help quickly he went in to Lora's home to telephone to Albert. It was mid-morning, the time when the morning work is always done at most homes; but there were dirty clothes, dirty dishes, dirty floors, and flies swarming over everything. But he asked to use the telephone to call Albert. Stumbling over several boxes he said, 'You folks going to move?' Martin has never mentioned this to me. Albert told his mother, and she told me. But Lora retorted in anger, 'I am about to move, and it is my own business, I'm telling you.' So, of course, when Martin got to Albert's he told him of his blunder, and I guess Albert has not to this day quit laughing about it and teasing Martin. He told Martin, 'That's the way they keep house; any time, day or night, it looks as if they were moving in or out.' Well, I always knew if Martin ever took time to think he couldn't help but see how unsuitable a girl like that would be for a boy brought up like himself. So that worked out. Lora is a pretty girl, but they are here today, there tomorrow. They care nothing whatever for church or trying to improve themselves, in any way at all."

An eager light was beginning to dawn in the keen intelligent eyes of Daniel Kurtz. But James Hilton ignored it and continued:

"In homes such as yours is, and I hope mine also, certain high standards or ideals are bred into the bones of our sons and daughters. And if we can steer them around the pitfalls and help them a little over the bumpy places during their thoughtless and impulsive age we may depend on their training and common sense to help them out of difficulties, or better, to keep them out. Well, Lora married in a month or two and is living just like her mother, in fact, I think they are living with her folks. There is no force in her life to make her do things, easy or hard, that should be done whether she wants to do them or not."

"Well, I must be on my way, Brother Hilton. I thank you for your help." And Daniel Kurtz was on his way.

* * * *

It was some months later. At a sale James Hilton saw Daniel Kurtz. He saw him, of course, every Sunday in church. But this day there was no droop to his shoulders. He walked as a man among men who do the best they can and leave results to Almighty God. Fear no longer lurked in his clear eyes. As the two met, eyes gazed into eyes, and the minister knew that somehow everything was all right with his friend's daughter.

"Everything all right with you, Brother Hilton?"

"Everything's fine. And you?" asked James Hilton.

"Oh yes, by the way, I needed a hired hand for about a month this summer. Edna's brothers are pretty young and—" his eyes twinkled, "Well, it was far less than a month until my hired hand had no glamor for Edna; and she is back to a very high standard, very, very high indeed; her mother and I can scarcely reach it, much less the boys, her brothers. I do not forget to thank God daily for His deliverance, and my pastor's help. Edna is a very talented girl, and she is already a splendid housekeeper. So she is enthusiastic in developing her talents, especially writing and cooking; also her music is getting a lot of attention. All this is a source of much comfort to her mother and me, you may be sure. My hired hand did not stay very long. The hours were too long and the work too hard. She keeps her ideals of accomplishment ever before all of us. And when she speaks of a certain group of people, more particularly a certain young man, she says with conviction:

"'People like that do not have a proper grasp of the essentials of life.' She says further, 'They have no force of character; in other words, I fear they do not like to work.'"

* * * *

"Mother," said Edna as she studied her Bible lesson, "I certainly admire a certain lady in the Bible. No wonder God called her a great woman. When the prophet asked her should he speak to the king for her, perhaps to give her a high social position, or riches, or honor, she declined simply yet proudly in these sublime words: 'I dwell among mine own people.' She knew her own social and religious standards; she knew they were right standards and that her happiness lay in keeping them. So even an offer from the king could not shake her high principles. I admire her greatly." Protection, Kans.

FAITH AND A HELPING SENSE OF HUMOR

By Charles Fitch

Some time ago a display of thermometers in a drug-store caught my eye. There must have been a hundred of them, hanging from hooks on a huge board. Having time to kill, I began to read the temperatures—at first with vague boredom, which changed suddenly to wild amusement. There were all sorts of temperatures, high and low, varying as much as ten degrees—one could shiver or melt by changing the angle of sight!

"Just see what these busy little thermometers are doing," I said to a clerk. But the clerk did not have a sense of humor. He became worried, and finally admitted that the thermometers had been taken out of boxes at random and hung on the board. He gravely told me to buy a thermometer registering sixty-eight degrees, the probable temperature of the store—and I imagine that his silent wish was that I should take myself far away as soon as possible.

At home I hung our five trusted thermometers side by side on a wall and among these little fellows there was a six degree difference in opinion. A thought lurked in my mind and I hurried to my concordance. The result—Psalm 146:3, "Put not your trust in princes, nor in the son of man in whom there is no help." Although princes are a far cry from thermometers, I felt that I had learned a little lesson.

In the days of battery radio sets, I was shopping for a voltmeter that would register twenty-two and a half volts. The first one the clerk brought out indicated twenty-five volts upon testing a fresh battery.

"See," said the clerk, "that's the kind of battery you should buy, it's full of pep." But when he tried another voltmeter on the same battery and it registered only eighteen volts, he didn't see anything humorous about it at all. Before we were through we had a goodly collection of voltmeters on the counter and a nice little assortment of voltages on a pad. I finally selected one that read exactly twenty-two and a half volts and left the clerk a sadder and a wiser man.

An instructive little experiment in faith is to stop at every garage in town and have your radiator tested for alcohol, recording the various freezing points in your notebook. I shall not be far wrong in saying that your faith in hydrometer bulbs drops below zero. If you had had only one test made your faith would have been supreme, which goes to show that all of us put too much trust in material things. It doesn't matter much whether these things of this mass-production age be devices, methods, theories, or books, for our faith must be wrapped carefully in a sense of humor—that alone will save us.

And now to princes and our fellow men. Some of us feel rather discouraged when trusted friends fail us. It is because we had too much faith in them and not enough sense of humor. People are a good deal like thermometers, voltmeters, and hydrometer bulbs. Don't expect too much and you will hit it about right. And the same applies to one's self—supreme faith in one's ability may even become dangerous. How foolish it would be to dive into a pool from the highest scaffold without a bit of previous experience and practice and with merely an exaggerated and conceited idea of one's powers. Too much faith in one's self is not uncommon. Lyman Abbott, in a short lecture to students, gave a good example of this. One of this clergyman's pet advices to any young man was for him to make a practice of talking at least ten minutes a day to a person more intelligent than himself. But one day a bright young fellow came to him and said, "Mr. Abbott, I think I would have difficulty in finding just that sort of person."

Now this young man was evidently not filled with an abounding faith in his fellow men; but he did have a much too high opinion of his own capacities. Yet Lyman Abbott had his reply ready: "My boy, you are wrong; there is always a more intelligent person than yourself **near at hand—a** ten-minute daily talk to God would not hurt you."

All of which indicates that while there are absolute things, God and religion, in which we can put our extreme faith and trust without reserve, in everyday matters any feeling of sureness must be mixed with a sense of humor.—Selected.

THE CHEMIST AS A FORESTER

For many centuries the forest was considered only as a source of wood and lumber, and during all those centuries the worst sin of the forester was waste. At one time, when lumbering was one of the major industries of our country, it was estimated that no less than nine million tons of sawdust was piled on heaps to rot or burn as waste, annually, because sawdust was considered useless. In addition, about seventeen million tons of wood were thrown into the discard as useless.

The situation was becoming so alarming that every nature lover began to realize that something must be done to save our forests. The waste was enormous, and it threatened to denude our land of trees. Something had to be done to salvage this great waste and to conserve our timber.

When the situation was at its worst, the chemist went into the forest and, in a short time, things began to happen that astonished the world. Products were brought out of the heaps of sawdust and from the huge piles of lumber slabs that added a new zest to living; and the chemist tells us that he has only **begun.** One of the greatest services the chemist is rendering his country, with his experiments in the forest, is not the new products he brings forth but the solving of the problem of waste. When the chemist turned forester he cast a finger of doom on forest waste.

The forest has always been one of nature's most efficient power plants, but we have only begun to realize the fact. The forest takes water from the ground and carbon dioxide gas from the air and makes from them, not only wood, but starch, sugar, perfume, and coloring matter. During every hour of sunshine the trees of the forest are storing up energy. The chemist is learning how to take that energy and use it in a variety of ways.

The black birch, for instance, makes oil of wintergreen, and from that aspirin may be produced. The process depends upon the work of the chemist. In the bark of the black birch nature stores a certain type of oil which is composed of wood alcohol, salicylic acid, and water. This oil can easily be removed by cooking the bark and catching the steam. As the steam condenses the oil collects. When the process is complete all that needs to be done is to remove the water that has collected on top of the oil.

The oil still contains wood alcohol. If it is boiled the alcohol passes off in the steam, and the residue is composed of salicylic acid and lye. By adding a weak solution of sulphuric acid and boiling again the result is pure salicylic acid. The liquid hardens into beautiful white crystals and a pure raw product of the forest is secured.

Aspirin is only one of the products that can be obtained by combining the crystals with other chemicals. By combining vinegar or acetic acid with the crystals, aspirin is produced. Acetic acid can be made by boiling sawdust, so that aspirin is a simple child of the forest.

We have described only one continuous process; there are scores of others which produce other products. Space will not permit a description of other processes, but most of them are equally simple. Celluloid was one of the first products taken from forest waste; then came nitro-cellulose and camphor gum.

The chemist has found ways of taking the forest waste and changing it into a plastic mass from which many beautiful and useful articles can be made. Such articles are toilet sets, transparent curtains, cellophane, artificial silk, picture films, handles for cutlery, and many other items come from the forest.

An old sawdust pile is not a romantic picture, but the chemist has changed it into a creation of wonders. The chief agency he used to make the startling change is a simple mixture of nitric acid and sulphuric acid. The sawdust is changed into a substance that can be forced through small tubes and emerges as threads of artificial silk. The spruce tree of today may be made into beautiful garments that are worn by thousands.

And so the story runs. Scores and scores of new products have appeared since the chemist has learned to change forest waste into cellulose, and from cellulose he makes safety glass, cellophane, viscose, and lacquers. But it is only the beginning of the story. By learning to utilize the sawdust heaps, and other forest waste, the chemist has reduced forest waste by twenty-five per cent. In other words, he has added twenty-five per cent to our forest resources and, as time goes on, he will add still more.—Wouter Van Garrett.

CALVARY

Paul had whereof to glory but he would glory in nothing but the Cross of Christ. He once despised that Cross, but when he became a lover of the Christ of it he became a lover of the Cross.

Calvary is a sweet word to those who have experienced its meaning in their lives. We who have wept at the foot of the Cross have also rejoiced at the empty tomb. But as we walk from the empty tomb with hearts overflowing with unspeakable joy, we would not forget the streams of life-giving Blood that flowed from the Cross back there at Calvary—the place of a skull. We cannot forget, as we gaze with closed eyes, the crimson stains of that Cross as we bowed in faith at its base. And even a groan escapes our lips as again we look up into the suffering face that looked in vain for fellowship with the God of justice, as He cried out, "My God, My God, **why?"**—"why hast Thou forsaken Me?"

Calvary—ever remembered by the ignorantly-bitter Pharisees as the place of victory over their supposed Impostor, but also ever remembered by those who sip the sweet, Divine nectar from His brimming heart of love. Calvary—so dear to those who have believed to the saving of their souls, so precious to those who love the Lamb that was sacrificed there for their sins. Calvary—the place of a skull to those who believe not, but the place of a bleeding, loving, benevolent heart to those who believe. Calvary—how beautiful for its unique history!

"A man was explaining the city of Jerusalem and its vicinity. He described the situation of the city, the mount called Zion, the historic association of Olivet, the hallowed connections of Gethsemane, the silent waters of Shiloh, the grandeur of the tombs of the kings, the simplicity of the well of Jacob: when all of a sudden, a man who was intently listening to the lecturer, shouted, **'Show us Calvary!'** Calvary is the place which makes every other place in the Holy Land to be of interest."

Yes, it is Calvary we want to see, for we would see the Christ of Calvary more than anything or any one else. It is the Heavenly One who hung on the earthly Cross that we want to behold and gaze upon. We would gaze and gaze and gaze. We would have our eyes fixed upon Him for aye. We would ever magnify the Cross; we would **glory** in it, as did Paul, though it bring the worst reproach to our lives, which will be only for a "moment" compared to the eternity which we shall have to gaze upon the crowns that He won for Himself, and through His death for us.—M. G. Haldeman.

ACCOUNTS NOT ALL SETTLED IN OCTOBER

"Look at my grain," said a scoffing farmer to a clergyman neighbor. "I ploughed on Sunday; I planted on Sunday; I harrowed on Sunday; I harvested on Sunday; and I never had a better crop. What do you say to that?" "I only say," said the minister, "that the Lord doesn't settle all His accounts on the first of October."—P.

LIVING EXPECTANTLY

By D. E. Martin

There is a difference between living expectantly and living apprehensively. Samuel Coleridge, in part six of his poem, "The Ancient Mariner," makes the aged mariner say:

"Like one that on a lonesome road
  Doth walk in fear and dread,
And having once turned round walks on,
  And turns no more his head;
Because he knows a frightful fiend
  Doth close behind him tread."

There are many today living in the shadow of fears that oppress: The fear of what others may think or say, the fear of financial embarrassment, the fear of invasion of disease, and like Samuel Johnson, the fear of approaching old age and the inevitable which we call death. It is wiser, while doing our best, to live with our faces turned hopefully toward the future, singing "It is better farther on," and it will be if spiritual forces prevail.

Science has many interesting things to tell us. On the last day of August, 1932, there was a total eclipse of the sun, visible in a belt one hundred miles wide across the Province of Quebec and the New England States. At Magog, Quebec, some sixty world scientists assembled to catch a record of the moon's signature written across the face of the sun. On a green expanse of golf links, thirty heavy, valuable instruments had been set up to take a series of photographic records.

In New Hampshire a prominent artist, with a table set in the middle of a large field, prepared to paint the sun's rare-hued corona in natural colors, in ninety seconds, during the period of totality. It was an attempt to depict in that brief space of time the rarest and most fleeting color display in the world.

One scientist by radio stated that he had traveled ninety thousand miles in order to view solar eclipses in different parts of the world. It all means that these specialists are hoping to find some new phases of this most spectacular phenomenon of nature. This spirit of expectancy is found in every realm of scientific research.

Education carries with it much of the romantic. As I write, there are two groups of young people passing my window, one made up of scholars attending the collegiate, and the other group is that of normal students in training for the teaching profession. Their bright faces, elastic step, enthusiasm, and general demeanor all tell of the forward look.

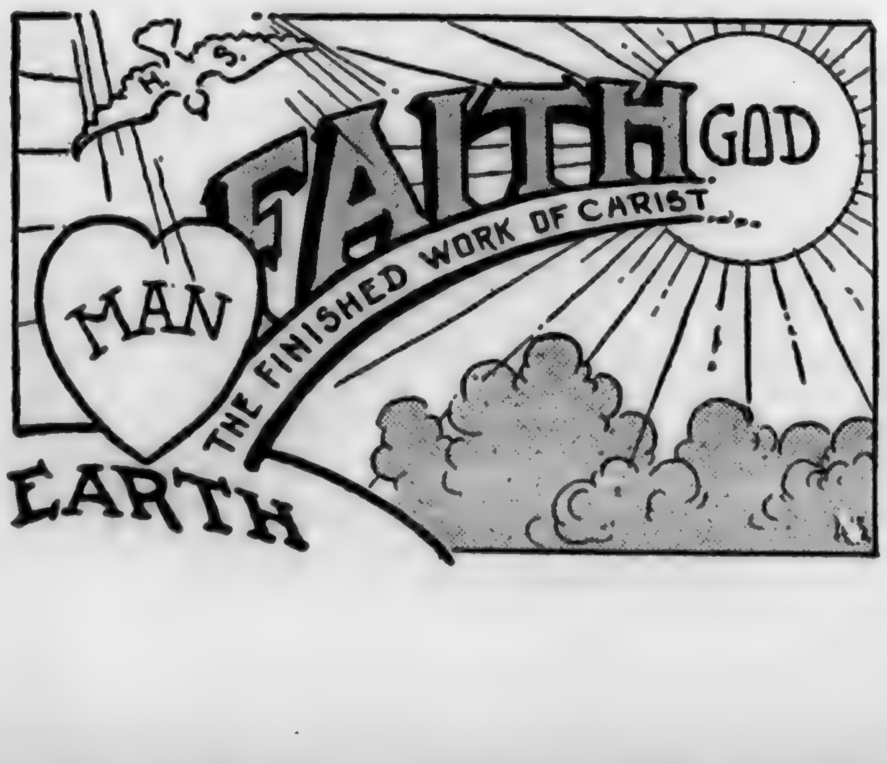
Sometimes we attend their literary gatherings. The programs and the atmosphere of the place express an expectancy that is most contagious. This spirit of anticipation is found in the teachers chosen to guide and inspire those entrusted to their care. The whole system of education, from the public school up to our great universities, has wrapped up in it a vision of the future in life equipment and service.

The latest statistics available in 1934 state that in North America there are one hundred and eighty-five thousand, three hundred and eighty-three Sunday schools. Two million, one hundred and ninety-seven thousand, four hundred officers and teachers, and twenty million, six hundred and twenty-seven thousand, six hundred and fifty-two pupils, with a world Sunday-school force of over thirty-seven million. What does all this mean? It means that this vast multitude of Christian workers, looking out toward the future, is seeking to expose these coming citizens to the highest philosophy of life, that found in the Word of God. Both secular and religious education, with their immense expenditure of time, money, and energy, have wrapped up in them that far-reaching law of expectancy.

We should be expectant of ourselves. Someone has said: "To do adventurous things, to make beautiful things, and to understand wonderful things" are among the ultimate aims of human life.

It is said that one of Beethoven's most famous concertos was suggested to him as he heard repeated knocks, in the stillness of the night, at a neighbor's door. Again and again he heard the beats, and he could not rest until he had arranged them together so that they made a most appealing concerto. Any number of other people might have heard the knocks with only annoyance, without having music suggested to them. He was on the lookout, that was why he found what he did. Here was a man who had discovered his life work and aimed to make it a success. For this he laid a heavy tribute upon himself, because he knew that real achievement is a costly thing. We must always be our own hardest taskmaster if we get things worthily done. If we expect little of ourselves, we will accomplish little.

There is also our attitude to others. The home is a fruitful center for the true application of that mystic word "others." The ideal home must be a school for personality, where life will develop normally, like the unfolding flower. It will be a cradle of purity, a nurturing ground for religion and a preparation for service, looking God-ward and man-ward. Men like Thomas Carlyle, Oliver Cromwell, Henry Ward Beecher, and Abraham Lincoln have borne eloquent tribute to the influence of home and mother. I trust the reader will pardon a personal reference. In looking back over my life, if I were asked to state what I prize most of all I would unhesitatingly reply, "The fact of being born and reared in a home where both parents were devoutly Christian and sought to inspire me with high ideals." From this has grown all other things counted as really precious. When the time came to go out into the world we were surrounded by many temptations, but were enabled to overcome, not only on account of the wrong involved, but because we could not think of disappointing the expectations of the dear ones at home.


H. S.
FAITH
GOD
THE FINISHED WORK OF CHRIST
MAN
EARTH

It follows that our attitude to God should be like the Psalmist when he said, "My expectation is from him." William Carey, the pioneer missionary to India, had as his motto: "Attempt great things for God, and expect great things from God." That should be the slogan of present-day Christianity. It would seem that for the most part many of us expect little things from Him.

They tell of a woman in the East End of London who always arrived late at a weekly meeting of the mission she attended. The reason, the leader discovered, was that her husband invariably came home drunk about the time the service began and she felt it her duty to get him to bed before going out. One night she arrived early. Attracted by so unusual a happening, the one in charge of the mission inquired for some explanation. "Well, yer see," she said, "I prayed the Lord to make me 'usband drunk an hour earlier so's I'd be in time. And He did, too!" she added, with evident satisfaction. "But why didn't you pray that the Lord might save him from drink altogether?" he asked. "Ah, no, sir," she added, "He couldn't do that." Her expectations were strictly limited.

The prophets and the Psalmist wrote of a great God who could do mighty things. What a splendid conception of God and His power lies behind that beautiful benediction in the Epistle of Jude, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy." How clear and strong and confident is that faith in an able God. Paul also had caught the vision of God's grace as an enabling power, capable of overcoming the greatest handicaps, of effecting the greatest transformations and deliverances, as in his own case.

It is because of faith in a God that one can say with Paul, "I can." Our littleness of faith is the root cause of much of our inefficiency; lacking faith, we lack confidence and are unnecessarily affrighted.

We are weak when we might be strong, and suffer defeat instead of winning victories. We should cling to God with our strength rather than our weakness. Thomas Curtis Clark has furnished suggestive words when he says:

"O Lord of life, that each of us might learn
From vain todays and yesterdays to turn
To face the future with a hope new born
That what we hoped for cometh with the
  morn."

—The Watchword.

GIVING AND GETTING

Said the late Calvin Coolidge, "No person was ever honored for what he received. Honor has been the reward for what he gave." Nineteen hundred years ago it was written, "It is more blessed to give than to receive."

If you use life well, it will make many others happy; if you abuse it, you will harm many others besides yourself.—Clipped.

CHRISTIAN MONITOR PULPIT

FEEDING THE HUNGRY

By Paul Wittrig

TEXT: Send them away . . . give ye them to eat.—Mark 6:36, 37.

It is not the purpose of the writer to give a lengthy discourse on the Lord's miraculous feeding of the five thousand; but to present a few thoughts that may help us as we attempt to perform the unfinished task our Lord commissioned us to do just before His ascension. In verse 30 we notice that "the apostles gathered themselves together unto Jesus, and told him all things," etc. He invites them to "come apart unto a desert place, and rest a while." Jesus realized the physical condition of the disciples, that some were frightened because of events that had just taken place, and also their weariness from toil. It is with kindness and compassion that Christ says to them, "Come and rest!" He gives rest for those who are tired, and refuge for those that are terrified. But the multitude followed also. When Jesus saw them, He "was moved with compassion" and taught them many things.

Perplexed Disciples

The day was fast coming to a close and evening was drawing nigh. It was mealtime. The perplexed disciples knew their provisions were low, as well as the treasury. Something must be done quickly. Here was the multitude, perhaps ten thousand people. There was only a small amount of money and the provisions on hand were only a few loaves and fishes. The disciples thought of everything except the power of their Lord. This is a lesson for us to learn as well. Sometimes in our perplexities we think of everything—excepting God! Was not God as able to feed the multitude as when He had fed their forefathers with miraculous sustenance for forty years in the wilderness? CHRIST was God in human form!

At last they felt that they had a solution to their problem and presented their plan to Jesus. They suggested that He send them away so they could provide for their own necessities. It was an easy solution, and, no doubt, many people would say that it was exercising common sense. However, nothing can make bigger blunders than common sense, when it forgets God. Might it not be possible that our thinking might be along the same line quite often? A church that makes itself exclusive and welcomes only people of a certain class and turns a cold shoulder to others, is saying in tones that are not misunderstood, "Send them away." The antimissionary spirit that says, We have heathen enough at home, is saying to the heathen in other lands, "Send them away, and let them buy bread for themselves." Any plan or program that would send people away from Jesus Christ is no part of His Gospel.

A Resourceful Master

The disciples' plan was, "Send them away." Jesus' answer was, "Give ye them to eat." What a disappointment to the disciples! Here they thought they would get rid of a responsibility, and Jesus rolled the great work back upon them again. The Lord never takes a work entirely off our hands and does it for us, but gives us a part in it. In the Great Commission, Matt. 28:18-20, Jesus speaking, says, "All power is given unto me in heaven and in earth. Go ye therefore," etc., showing that God has a part, but that there is also something for us to do. In connection with this thought I am reminded of a story I heard about a young girl who accomplished great things in the work of the Lord. Her motto or rule in life was, "I can't do everything, but I can do something. What I can do, I ought to do, and by the grace of God, I'll do it."

Jesus inquires as to the provisions. One of the disciples, Andrew, replies, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many" (John 6:9)? Little did this boy imagine when he left home with his lunch his mother had prepared for him that he would help feed a multitude. The disciples thought these small loaves and fishes were hardly worth mentioning. The youth of our Church today have something to contribute. Let us accept their small help and encourage them; perhaps we'll have less problems with our young people if we co-operate with them. Jesus was not alarmed at the meagerness of the means. It is not the means but the power behind the means that does the work. What we need is not more means, but more willingness to use and multiply the means we have. Those of us out on the mission field, appreciate the fact that we have a resourceful Master. PRAISE HIS HOLY NAME.

Systematic Distribution

How was this miracle done? God is a God of order. Jesus commanded the disciples to make all the people sit down on the lawn in groups. Thus the disciples had their particular groups to serve. In this way no one would be slighted nor others receive a double portion. So it is in church organization. Each office needs to be filled if the work is to be carried on successfully. Next, Jesus takes the bread and fishes, looks up to heaven and blesses it. What we need is divine blessing upon our work. Jesus breaks the loaves, still only five in number, and the disciples in turn feed the multitude. The disciples passed it on. Likewise we receive of the Lord the bread of life, but it is given to us in such abundance that we may give it to others. By word, gift, or service distribute this blessing, and the result will be less hunger and more satisfied souls. "It is more blessed to give than to receive," and as we give the best things of life they will multiply in our hands.

Abundance for All

"And they did all eat, and were filled." No doubt those farthest away from the point of distribution felt uneasy and were afraid there would not be enough for all. But nearer and nearer came the bread until every soul, man, woman and child, was satisfied. Let us not fear that the means and mercy of God will ever run short. "My grace is sufficient for thee," the Lord told the apostle Paul. "And he giveth more grace" (James 4:6). Through faith and obedience we may have the bread of life in abundance. "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

Not only was there enough for all but there was some left over. The fragments gathered up filled twelve baskets full. Was not this strange? What they gathered up after the multitude had eaten was more than the provisions on hand to begin with. Why bother with the fragments? Wealth is no excuse for waste. The by-products of some manufacturing plants are their chief profits. Wasting fragments has ruined many a business. We may feel or think we could accomplish great things if we had the means or time, or someone else's opportunity, while at the same time we may be letting slip through our fingers moments and means that might be turned to great use. "Give ye them to eat." His words were not confined to any sex or class or race, but are worldwide in their application and power; and whosoever will hear them can be fed and filled with His truth and grace.

Imlay City, Mich.

HAPPY WITH LITTLE

The small boy with a pole, a string, and a bent pin often gets more fun out of fishing and sometimes more fish than the man with an expensive fishing outfit. The boy in the muddy swimming hole may have more sport than the rich man in his private swimming pool. A cheap car may give more pleasure than a Rolls Royce.

How to get joy out of little things is a trait of character that parents need to study. Instead of hating dish-washing, it may be made a program of pleasure. The idea of work well done, whatever that work may be, has character value and the real joy is wrapped up in the consciousness of worthy attainments however small they may be.

Parents need to be quick to commend work well done so that the feeling of approbation is aroused and there grows a sense of joy in living.—D. Carl Yoder.

Editorials

One Hundred Years of Sunday-school Work in the Mennonite Church

The year 1940 marks the one hundredth anniversary of the beginning of Sunday-school work in the Mennonite Church. Definite historical evidence has been produced to show that in 1840 a Sunday school was organized and begun at the Wanner and Hagey churches in Ontario. There are also some who claim that a school was begun at Masontown, Pa., in a private home in the same year, but the proof is not clear enough to definitely establish the fact, although there is evidence that such work was in progress in 1842. A Sunday school was also begun at what is now known as the Kitchener, Ont., Mennonite Church in 1841. It should be stated, however, that none of these early schools continued through the years. In a comparatively short time they were discontinued, evidently because of opposition to the work. But all were again reopened as the movement came to be recognized as helpful to the growth and spirituality of the church.

The modern Sunday school is said to have sprung from the efforts of Robert Raikes at teaching children from the slum districts of Gloucester, England, on the Lord's Day. His first school was held in 1780, just seventy years before the movement found an entrance into the activities of the Mennonite Church. The idea spread from England to America, where the first school is said to have been held in 1785 by William Elliott. It was a sort of layman's movement and at first elicited considerable opposition from church leaders. This was true of other churches as well as of the Mennonite Church.

It is perhaps well that all new movements should encounter opposition in order to test their worth, as well as to eliminate any objectionable features which they carry with them along with their good qualities. It speaks well for the Sunday-school movement that it continued to grow in spite of opposition and that it won its way into the activities of most churches and into the hearts of the people. It was not until 1863 that the first permanent Mennonite Sunday school was established at West Liberty, Ohio, by David Plank. From that time on schools were organized in increasing numbers, until today there are very few churches in the main body of the Mennonite Church that do not have Sunday schools as a regular part of their teaching activities.

The Sunday schools have grown and developed much during the one hundred years since the first school was begun in the Mennonite Church, and especially during the past fifty years. The first Mennonite Sunday School Conference was held at Berlin, now Kitchener, Ont., in 1890. Thus this year also becomes the fiftieth anniversary of the beginning of Sunday-school conferences in the Mennonite Church. Other similar conferences followed, notably those at Middlebury, Ind., in 1892, and near Bluffton, Ohio, 1893, out of which meetings grew the missionary movement which led to the opening of the first Mennonite city mission in Chicago in 1893. District Sunday School Conferences or meetings were organized rapidly after that, until the whole church is largely covered with district Sunday-school organizations.

It was not until 1913 that General Conference took action to establish a General Sunday School Committee, whose constitution adopted two years later stated as its purpose "to have general oversight of the Sunday school work of the Church." This organization served the Church well for nearly a quarter of a century. In 1937, General Conference took action to combine this work and that of other Christian instruction agencies into the Mennonite Commission for Christian Education and Young People's Work. This newly created organization is now functioning as the sponsor of our general Sunday-school work.

It is a long time since the first Mennonite Sunday school in America was organized, with seventy-five pupils listed in the second year of its existence. The enrollment figures for the Sunday schools now conducted by the Mennonite Church, as given in the 1940 Year Book, total nearly 75,000. In one hundred years the Mennonite Sunday schools have multiplied a thousandfold. But these cold figures tell us only a part of the story. With the advent of the Sunday school movement in the Mennonite Church came a great spiritual revival and also to a large extent the missionary spirit, which in the past fifty years has spread through the church until she has reached into many cities and rural districts of our own land and three foreign countries. In fact, Sunday schools themselves have proved to be among our strongest missionary agencies, and more and more of the mission type of schools are constantly being established.

Since this is the centenary of the establishment of Sunday schools in the American Mennonite Church it is but fitting that appropriate recognition be made of this important event in the history of the Church. The Canadian brethren will have commemorative services in the Ontario district, where the first Mennonite Sunday school was held. It is suggested that Sunday school conferences everywhere give some attention to the observance of this centennial. It is fitting and proper that this should be done, for the Sunday school has done great things for the Mennonite Church in the past. When the first Mennonite Question Book for use in our Sunday schools was being compiled in 1880 by a committee composed of Jacob N. Brubacher, John F. Funk, and Amos Herr, the last-named brother made this significant statement: "The Sunday school and its work properly carried on is the only salvation of the Church." Perhaps Bro. Herr overestimated the importance of this phase of church work, but we will no doubt concede that it exerted a mighty influence for good both in promoting the growth and in increasing the spirituality of the Church.

Let us then in this centennial year give due credit to what our brethren in the past have done for us in establishing Sunday-school work in the Mennonite Church in handing it on down to us as part of our spiritual heritage. And further, let us resolve that their efforts shall not have been in vain and that we will continue the teaching work of the Church, through the Sunday school and otherwise, so that the holy faith of our fathers and of the Church of Christ may be perpetuated and spread to every race and clime, according to the Great Commission of our Lord.

"Back to the Home"

This is the title of a neat and attractive folder gotten out by the Mennonite Commission for Christian Education and Young People's Work. Its aim is to help people to see the possibilities of the home as a teaching agency of the Church and to embrace the opportunities which it affords for giving Christian instruction. To this end it encourages giving Christ the first place in the home and making the Bible a vital factor in it. Along this line the circular gives this very apt quotation: "There is no sanctuary more sacred, no institution fraught with greater responsibilities and vested with such momentous opportunities as the Home." We shall give a few other stimulating and striking statements from this folder:

> "The family was the first social unit established by God. He instituted the home to provide the necessary human care for the protection, nurture, and training of children. Parents are responsible for the religious instruction of little people. Very few, however, are now devoted to this great task of bringing up children 'in the nurture and admonition of the Lord.' The Church is calling for definite consecration of parents to the spiritual need of their children.
>
> "The modern home has drifted far away from its original function in society. It is seldom respected as a religious institution with the sacred trust it was given. It has become a place for mere eating, sleeping, bookkeeping, and entertainment. Even the spirit and worship of Christian homes have been seriously threatened by the demands of the multiplied cares, of the increased social interests, and of the growing complexity of our community and church life."

In order to help out in this evident need the Commission, as the servant of the Church, is stressing the need of more Christian instruction and worship in the home. It urges that every home in the Church should have a family altar around which parents and children and all other inmates of the home can gather each day for worship and spiritual strengthening. It encourages parents to use some course of systematic instruction in teaching their children the great principles of the Christian faith and life so that they may be able better to withstand the evil influences so prevalent in our time. It is at work on the production of such a course of instruction. It encourages the reading of books on home subjects by the various members of the family. It also suggests that every congregation hold parents' meetings from time to time, in order that home problems may be discussed and mutual aid may be given, and, where necessary, concerted action may be taken to strengthen the home life of the church.

We trust that this effort on the part of the Commission may result in much good to the homes of our church, under the blessing of God. It is the aim to distribute this circular to ministers of each congregation, but any one interested may receive one or more copies by addressing the Mennonite Publishing House, Scottdale, Pa.

May the Lord lead us all back closer to the original idea of the home as a place for the worship and service of God, where the father is the priest, the mother an instructor, and the children daily learn concerning the things of God.

Important Events at Goshen College

When important events take place at any of our church institutions they are of interest to the church as a whole. We feel happy to call attention to two special features in connection with the recent commencement exercises at Goshen College, because they marked the taking of important steps in the history of the school. First, we want to call attention to the dedication of the new library and the Mennonite archives. Goshen College was badly in need of better library facilities, and we are glad that at last this long-felt need has been supplied through the erection of the beautiful new building which now graces the campus. But since this building is also to house the archives of the Mennonite Church as collected by the Historical Committee of General Conference, it becomes of more than passing interest to the church as a whole. Up until this time the Mennonite Church has had no permanent place to deposit its valuable historical papers. We rejoice that this need has now been met. The Historical Committee has arranged with the Mennonite Board of Education and Goshen College for the storing of the archives, or original records of public or private nature which are of historical value, in the basement of the new fireproof library building. The church as a whole is to contribute $5000.00 toward the cost of this building in return for the use of this part of it. Over half of the $5000.00 has already been raised by the congregations of the church, and we trust that the remainder of this amount may speedily be contributed.

The other important event which we want to mention is the inauguration of a new president of Goshen College, Bro. Ernest E. Miller, who becomes the eighth head of this church institution. We congratulate Bro. Miller on his accession to this important position and pray that the Lord may bless and strengthen him in his new responsibilities. We are glad to publish in this issue his inaugural address. We also wish to pay tribute to the retiring president, Bro. S. C. Yoder, for his years of faithful service as the head of Goshen College.

Two New Publications

New and changing conditions in the world constantly require new methods, or changes in old methods, in order to meet present-day problems and to live up to new opportunities. The same is true in the work of the Church. As the work of the Church expands and new opportunities for service present themselves it is of great advantage that proper publicity be given to new and enlarged projects and avenues of service. Often this can be taken care of through our regular church periodicals or through special circulars. But occasions arise when it is advisable to create new publications, and just now we want to call attention to two such which are being sponsored by church organizations.

The most recent to appear is the "Mennonite Historical Bulletin." It is published semiannually by the Historical Committee of General Conference. We shall quote from the introductory article in the first number in order to state its purpose:

> "It will be the aim of this Bulletin to keep its readers informed of current progress in Mennonite historical study; to provide a channel for brief articles dealing with the history of our denomination; to review briefly the current publications in this field; to provide an opportunity for questions and answers dealing with congregational, church, or family history; to make a note of articles dealing with Mennonite history in current periodicals; and to serve as a channel of communication between historical workers."

The first issue is mailed out over a selected list of ministers and interested persons. If you did not get a copy and are interested address the editor, John C. Wenger, Goshen College, Goshen, Ind.

The second new publication is now in course of preparation and will make its appearance early in July, the Lord willing. It is called "The Colporteur," and it is the mouthpiece of the Tract Committee of the Mennonite Publication Board. Its aim is to aid and to encourage tract distribution. It is to appear quarterly for the present. If you are interested in receiving a copy of the first number address the Mennonite Publishing House, Scottdale, Pa.

MANIFESTATIONS OF SIN

By Ruby Martin

What is sin? Sin is a willful transgression of the law of God. Luther said, "Sin is, essentially, a departure from God." Sin is an evil condition of the heart. We all know that. Sin is an affliction that makes people act abnormally toward God. It is a dreadful disease, and it unfits people for filling the place and doing the work for which God has purposed. Isaiah states that those who sin are like persons who have lost their mental and bodily health, and we know that the outward deeds of wicked and sinful people are the results of this disease within. The heart that is not right with God cannot produce the fruit of the Spirit.

You have no doubt many times seen an apple with a wormhole in it. But did you know whether the worm began to bore the hole in the apple from the inside or from the outside? Many would say the outside, but scientists agree with the common observer who declares the worm began on the inside. As a matter of fact they tell us that the egg was laid in the blossom and that the worm was in the heart of the apple, whence he bored his way out. And that is exactly the way the worm of sin starts in the human life. Sin begins in the heart and bores its way out. No sin is small. Sin is sin to God. He hates sin. He will have nothing to do with it, for it comes from the devil. The devil is the author of all sin. We are told that "He that committeth sin is of the devil; for the devil sinneth from the beginning."

Who is the sinner? Paul tells us that we have all sinned and come short of the glory of God. And if we know to do good and do it not to us that is sin. The individual who continually ignores God's rule over himself, who does not live the way God desires, who does not show reverence, worship, and honor to God is a sinner—one whose very attitude is rebellious toward God. It is God's wish to be the very center of our lives. He wants to be the center of all we think, do, and say. If we place anything else in that central position where God belongs we are sinning against Him. It is often self or self-will that holds that place, and this is the opposite of God's teachings.

Man must have either evil or good as the controlling influence in his life. If he wants to live a good life he must love the good rather than the evil. Evil becomes attractive to many persons and their lives become infected with evil. Man in such a condition becomes ill, very sick and finally dies in sin, unless he repents; for all who sin are doomed to destruction. "The wages of sin is death." Man is naturally in a state of sin, for he was born in sin, and this becomes manifest when it is given the full right of way to work its evil in the lives of mankind. Paul says in Romans 5:18 that condemnation came upon all men, and the Psalmist tells us that man was shapen in iniquity (Psa. 51:5), and in the Gospel of Mark we read that sin comes from the heart. Paul informs us again in Gal. 5:19-21 that sin is a result of the lust of the flesh. In Rom. 8:5 he also tells us that "they that are after the flesh do mind the things of the flesh."

Sin is manifested about us every day by persons who are easily led away from God by evil cravings and desires within. These desires lead to moral and bodily sin, both in attitude and act, and the final result is eternal death. Just think, eternal separation from God the Father.

God has placed each one of us here for a purpose. There is a goal or mark for every soul to reach if it is to fulfil the purpose of the Creator. Sin has caused people to miss that mark. They live for self, for worldly success, and pleasure and business, instead of carrying out the will of God. In fact, God is given no consideration at all. To prove this statement I ask you to glance over the headlines throughout your daily newspaper. Are not many of them evidence of manifested sin all about us and in the world in which we live?

It seems to me that self is closely at the foundation of most sin, if not all of it. Let us notice the teachings of Jesus. He taught that self must be denied. And no man is to think of himself more highly than he ought. Man is to love his neighbor as himself. Man is to love his enemies. He is to give good measure, pressed down and running over in his dealings with his fellow men. He is to learn to respect the rights of others. All the Christian graces and virtues are to be manifested by the Christian, and we know the sinner by his various manifestations of sin, because he is become a slave to sin. Read what Jesus says in John 8:31-40. A slave is not a free person for he cannot do as he wills, but he is driven on by his master. Just so with the sinner. Sin has so empowered him that he is driven on by his master, the devil, and is absolutely helpless in himself.

I mentioned before that Isaiah states that people in sin are afflicted with a disease, but Paul goes further than that and says in his letter to the Ephesians that those who live in sin are dead—dead to God and to all that is good and pure and holy. This condition is found where the soul is not walking in the light and fellowshiping with God. The people who are dead in sin live like the wicked world lives. They are inspired and guided by the evil spirit instead of the Holy Spirit. They follow out in their lives the impulses of their own minds instead of doing as God has purposed. They will to do evil instead of good.

The sinner becomes selfish. He wants his own ways and ideas carried out and he exerts authority over others. This finally leads to hatred, jealousy, discord, strife and trouble—which are all manifestations of sin. Surely, these things ought not so to be, for there is no room in the life of a Christian for these things.

To manifest hatred for one's fellow men is sin. God is love, and He requires His children to love Him and all mankind. In our Sunday-school lesson on April 7 we studied about the Prophet Amos, who begged and pleaded with the people in the kingdom of Israel to turn from their sins and follow God, to "hate the evil and love the good." But they would not. They hated him that rebuked them. We pray, "Forgive us our debts, as we forgive our debtors," and yet there are far too many so-called Christians failing to carry out their share of this prayer. It is indeed a serious thing to pray it with an unforgiving heart. How can we dare to ask Him to forgive us our great debt of sin if we are unwilling to forgive others? "I never forgive," said a sea captain to John Wesley. "Then I hope you never sin," was the reply that brought the captain to his senses.

To think too much of self is pride, and pride is sin. The wise man tells us that there are seven things God hates, and you will find that a proud look is one of them. Prov. 6:16-18. Humility is what God wants. "Humble yourselves in the sight of the Lord, and He shall lift you up."

Read Romans 1. Here Paul shows us how sin is manifested, and the same thing is true today. Consider verses 21 to 25. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Read on through the next three or four verses and notice how wicked and immoral these people were, because they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." It would seem that this includes every sin man could ever commit, but no doubt others could be mentioned.

Someone said that "every gross act of sin is much the same thing to the conscience that

WHEN GOD SPOKE

Out of the silence of the night,
Where there was no illuminating light,
God spoke.

When hidden were stars beyond the blue,
And stifling the darkness we were passing through,
God spoke.

Out of the griefs and burdens of the day,
In the midst of the bloody, gruesome way,
God spoke.

Hope sprang to greet us then;
Joy re-entered the souls of men,
When God spoke.

Out of the blackness of the tomb,
Filled with naught but the direst gloom,
God spoke.

—Verne R. Gorsuch.

a great blow is to the head; it stuns and bereaves it of all its senses for a time." There is a story told of a housemaid who said, "I am sure the room would be clean enough if it were not for the sun which is always showing the dirty corners," when she was reprimanded for untidiness. And that is why sinners do not wish to listen to the Gospel message, the sunshine of the soul, for it reveals the dirty and sinful corners in their hearts. Yet, it is true that this realization of sin in the heart must come to the sinner before he can live a different life. All is not lost. There is yet time for him to accept the remedy for sin. Seeing himself, the sinner calls for a deliverer, and the Deliverer is waiting to act. God will destroy sin, because He and sin cannot dwell together in the heart.

The sinner must learn that he cannot find victory by taking the law as his rule of life. Paul shows in Romans 7 how futile such an effort is. Here the sinner wants to do good, but he has no power to perform his will. Read Romans 7:15 to 19. Then read on to verse 25, and here we see that the sinner finds the only way to deliverance is through Jesus Christ. The moment God is allowed to come in and abide in the heart and take full possession of the life, there is power over the indwelling sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Read Romans 8. There the sinner finds freedom! There is hope! Here we find defeat giving way to victory through Him who alone can save the sinner—and He is "Jesus Christ our Lord."

Elkhart, Ind.

SPIRITUAL BATTLES TO FIGHT

By Iola Slatter

The Apostle Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13). Every person that desires to live a Christian life will have spiritual battles to fight, no matter where they are, be they rich or poor. Paul says in II Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

This is only natural because Satan is trying desperately to get the Christian for his own. We are in the flesh, therefore we will have trials of the flesh to endure and to conquer. Paul says in Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

We have our own flesh to deal with. This includes the wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Satan puts many evil thoughts into our minds, but there is no need for us to keep them there. If we do, it is to our destruction; if we ask God to help us overcome, then we win the victory. Jno. 16:33 says: "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Another passage: "And this is the victory that overcometh the world, even our faith" (I Jno. 5:4).

We should know that the trial of our faith is very important. Peter says, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearance of Jesus Christ" (I Pet. 1:7).

We should consider it a privilege to suffer for Christ. I Peter 4:16: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Paul's reason for glorying in tribulation was: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5).

We have battles to fight when we are with worldly associates. It is here that we must let our lights shine as brightly as we can, for they will look to see the attitude we take in various things. In this world of false doctrines we must be so rooted and grounded in the true Word of God that when the wind of these false doctrines comes our way, we may detect it and perhaps warn others of it.

Someone has said, "There is no way to get wheat out of the straw but to thresh it out. There is no way to purify the gold but to burn it. Nothing 'happens' to the Christian. Everything that enters his life is sent or permitted to come by an all-wise and all-loving Heavenly Father and is designed for the perfection of character and the fitting up and enlargement of capacity for service. The rocks and rough places on the mountainside are the things we climb on. Even failures, if taken rightly, may become stepping-stones to higher ground."

The Lord has compassion on His children when they are afflicted, for in Lam. 3:31-33 we find: "For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." Therefore we see that all the trials and temptations we endure will so refine us and fit us for our heavenly home. We, who endure the trials and temptations, have a wonderful promise in James: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Says a Christian writer: "Our sorrows do not spring out of the ground. God doth not afflict willingly nor grieve the children of men! When He permits trials and afflictions, it is 'for our profit, that we might be partakers of His holiness.' If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him! The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, and their burnishing and polishing, is a painful process. It is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple."

"There's never a night but is followed by day,
And the darkest to dawn must give place;
There's never a sorrow that crosses our way
But is sent with a message of grace.
It comes to the peasant, it comes to the king,
It comes in our pleasures and pain;
It comes from the Father of mercies, to bring
To His fold His own stray ones again.
O soul! is thy burden too heavy to bear?
Does the load seem too weighty for one?
There's a Helper at hand all thy sorrows to share,
'Tis thy Father's own well-beloved Son.
Then cast every burden on Jesus thy Lord,
And thy troubles will quickly depart;
Make every sweet promise in His precious Word
An entrance to His loving heart."

—John Williams.

Filer, Ida.

BLESSED ARE MY ENEMIES

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they tell me what they don't like in me, rather than the things they do like.

Blessed are my enemies, for they provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for they rub off the artificial varnish, and make me see my natural complexion.

Blessed are my enemies, for their mirror of biting sarcasm and scathing rebukes reveal me to myself.

Blessed are my enemies, for they, like the true physician, will dare expose my inward weakness long hidden by the deceptive coddling of my friends.

Blessed are my enemies, for they cut to the heart of my self-conceit, and probe to the marrow of my sinful life, and thus lead me, if I am wise, to cleanse the impure corners of my heart, to redeem myself from scorn and inferiority.

Blessed are my enemies when they revile me and persecute me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceeding glad, for such will make a strong man out of me if I am wise in understanding the philosophy of the One who said, "Love your enemies."
—Selected.

GOD'S WAY

This is our comfort, that when our souls are too full for utterance the Lord reads our feelings. If words fail us, God hears the songs or the signs of our hearts.—Charles H. Spurgeon.

Our Home Circle

ON HAVING GUESTS

By Margaret Horst

He hath bid his guests.—Zephaniah 1:7.

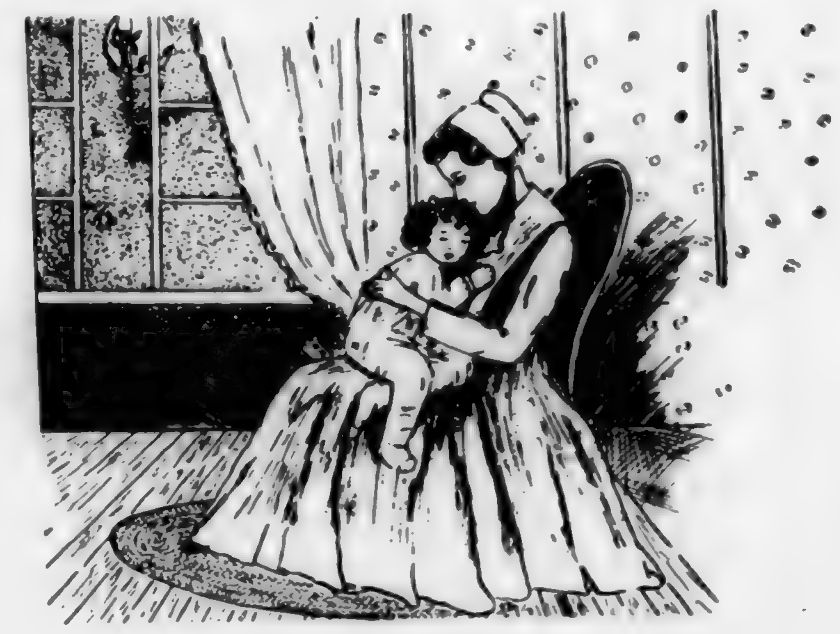
It really is a little difficult to know who are guests in our home. Our front door opens so often that even though I hear it, I don't always go to see who has come in. One of my greatest joys is to have girls, who used to work in Reading, come back home. About ten days ago one of our girls came back for a little visit. I was so gratified to hear the friend with her say that ——— had said, "We don't need to ring the door bell here." There are several faithful callers who often stop on their way to or from work. Frequently they have to ask, after I call a greeting, "Are you up or down?" Sometimes I am washing in the basement and then again I am doing some cleaning upstairs. There are times when they just stop to get a stamp or even merely to say, "Hello." They can't drop in too often to suit me. Then, once in a great while, they are really invited to be our guests. Their mother is one of the best cooks I have ever known. In spite of that fact, they eat the simple food I prepare and pronounce it good. I might just say here, in passing, that it seems to me, the best cooks are the easiest to cook for. Even they know that a dinner can't always be perfect. I am grateful to a kind heavenly Father for giving me these girls as friends. I am even more grateful that He has their lives and that they are throwing their energies into the church which we love so dearly.

Last Sunday we had a guest whom I enjoyed a great deal. Almost from the time that I came to Reading I have been attracted to this girl. I like to call her my twin, because our birthdays come on the same date. It didn't occur to me until after morning service that she might be able to go home with us for dinner. When I invited her, she said she would go and ask her father's permission (Her mother wasn't in that service). We were glad when he said that she might go with us. Well, I was more than gratified with this guest of fourteen years. She followed me to the kitchen and asked whether she might help. She was even glad to slip on an apron. Many young girls wish aprons had never been invented. This girl showed a fine spirit of co-operation throughout. She led the prayer at the table, after dinner she was ready to go with several other girls to visit a friend in the hospital, she met with us in a little prayer circle early in the evening, and she helped with the lunch dishes. Nor did she forget to come and thank me for the entertainment. We really hadn't entertained her at all, we merely invited her to come and spend the afternoon with us. Sometimes we fuss so much before our previously invited guests come, that we are too weary to mean anything to them while they are visiting us.

When I was a girl at home we had many visitors. My father was a minister, and our home was located near the church. Both of these facts had their influence in bringing friends to our home. So far as I can recall, I never heard my mother even suggest that we were having too many guests. Those who came unexpectedly were as welcome as any. We would merely put as many more plates on the table as were needed. Sometimes a suggestion was given to us smaller children, back of the curtain, to wait and see whether or not the pie or cake would reach. All mature visitors were called "Uncle" and "Aunty." I remember so well how my mother would hurry us through the dishwashing and then into the living room where we would listen to the religious discussions, which my father and visiting ministers would have. Those discussions helped me more than any Bible conferences I ever attended.

We had one guest repeatedly who was unable to walk. He drove a grey pony to a spring wagon and sold some wares. My parents were always courteous to him. Once my mother asked him whether he had ever been baptized. He answered that he hadn't; but his wife had. My mother in commenting upon this later, explained to us that no one can ever be benefited by another person's baptism.

One evening while this cripple was visiting us I got the idea that he wanted to leave. I really was innocent in this, though I suspect I was never too sorry to see him go. Anyway, I suggested to my brothers that Mr. C. was ready to leave. So, they led the pony from the barn and began to hitch it to the spring wagon. When my father saw what was going on he called a halt. The horse was taken back to the stable, and I was admonished to be more careful about issuing orders to my brothers.



A HOME SONG

I read within a poet's book
A word that starred the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, this is true, and something more;
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where love abides
And friendship is a guest,
Is surely home, and home sweet home,
For there the heart can rest.

—Henry van Dyke.

I am not too orderly. Still, I can't enjoy seeing a living room with a lot of empty chairs, after the guests have taken their leave. My father felt that I wasn't quite kind on this point; and I guess I wasn't. He used to say that I began peddling chairs even before the guests had driven out of the yard.

Some people have the beautiful habit of going to the door with their guests. I visited in one community where our host and hostess waved good-by to us from the porch, even in winter weather. I often embarrass myself by calling good-by to the girls from the kitchen or some other remote part of the house, even before they are quite ready to leave. I always hope that they understand me well enough to know that I am not trying to hurry them off.

It isn't any wonder that children long to grow up. We ignore them in so many different ways. Here, too, my mother was kind. Before a little visitor was seated at the table she would go to a drawer in the desk and get a bib to tie on, as a protection to the dress. We always had a play box at a convenient place, too. To me no home would be entirely equipped without these two furnishings. I have found also that, while an old alarm clock in a play box doesn't add to the comfort of the grown people, it delights the heart of a boy.

A few weeks ago we invited a number of families to eat Sunday dinner with us. Three of these guests were small babies. One doesn't usually need to plan much entertainment for them. They sometimes get too much without planning for any. They were good little visitors though, and we enjoyed them and their young parents. It was a pleasure to see these good cooks and their well-fed husbands enjoy the dinner. It seems to me that about the meanest thing any guest can say is, "Well, I really am not very hungry," or, "I ate some peanuts or candy an hour ago; I guess I spoiled my appetite." Out on our back porch two guests were eating at a small table. The little sister couldn't eat her pie. And so, the brother who is enough older to be handy on such occasions, volunteered to eat hers. I suggested that he should eat his piece and then we would see how he felt about it. After he had eaten his pie he said, "I still think that I could eat Ruthie's pie." I had mentioned the fact, in the meantime, that men can often eat more food than women. He ate the pie and proved that he could play the part of a man. I have sometimes challenged big boys and found that they too enjoy proving their abilities when they know it delights the hostess. Their wives and sisters don't need to care, either, because we usually have only one dessert.

Speaking of dessert suggests menus. I haven't spent nearly as much time planning and cooking foods as have many of my friends, and so I cannot claim to be an authority on this subject. Still, I feel that I should drop a suggestion here. I see no reason why we Mennonites should load our tables until they fairly groan. Three meats, four vegetables, and seven desserts are too many. Some people aren't even satisfied with that. They must tuck all the vacant spaces full of relishes and jelly. It seems to me that meat, potatoes, gravy, one other vegetable, a salad, and perhaps a relish with a dessert, should be a good enough meal for anyone. One of the girls prepared our supper a short time ago. It was simple but well planned and seasoned. If you have never eaten fried ham, string beans, and scalloped potatoes together, I wish you would try it. We enjoyed it to the full. I have friends that are not Mennonites who could teach us much on this subject.

We should keep our guests in mind when we plan a meal. Most children like mashed potatoes and gravy. Few old people enjoy struggling with a lettuce leaf under a salad. Why not put it in a bowl and permit them to take as much or as little as they like? If we know that a guest has diabetes we should plan our meal so that it has a minimum of sugar and starch. On Sunday evening we usually have a buffet lunch. However, when we know that there will be older guests present to eat with us, we set the table and pass the food. What is kindest is always best form. Some people are so afraid we won't think they know how to be stylish, that they spread it on too thick. Big people can deviate from convention and not spoil their reputation one bit.

"He hath bid his guests." It feels good to be invited because our fellowship is desired. Some people invite guests because they feel obligated to do so. This is too bad. Food and eating are not the most important considerations when it comes to having guests. In the final analysis it is the fellowship with one another in Christ Jesus which makes an exchange of visits sweet. I believe the more time we spend talking together about Him, the more likely we are to be bidden as guests at the marriage supper of the Lamb.

Reading, Pa.

SPECIAL OCCASIONS IN THE HOME

By Christmas Carol Kauffman

There were twelve guests seated in a circle in the living room. Mrs. Robbins opened the kitchen door softly. She spoke as she tied her white lawn apron around her.

"He's coming now. It just worked out splendidly. He walked down to the corner to mail a letter." "Sh," she chuckled softly, "he's on the porch now."

Ben Robbins stepped inside.

"Happy Birthday, Ben!" Young and old said it in unison.

"Birthday?" Ben Robbins' mouth fell open, "Whose birthday?"

The guests laughed.

"Ben!" His wife was by his side. She touched his arm gently. "Ben," she smiled, "did you really forget your own birthday?"

He blushed as she took his hat. "Well anyway, Mabel," this time he touched her arm gently, "I've never yet forgotten yours. That would be worse than to forget my own, wouldn't it?"

"Here take a seat, Father."

"Well, good evening, everybody, anyhow. Glad you all came over. I tell you we've been so busy at the shop, I didn't have time to think of birthdays."

"That's all right, Ben," spoke Mr. Fender, good-naturedly.

"Behold, how nice it is to have a wife with a good memory."

"Mabel is not only a good wife, folks," answered Ben Robbins, tenderly, "but a real secretary too. Why, I leave it all up to her to remember all the birthdays in the family, from the newest grandson to old Aunt Mollie."

"And yours, too?"

Mrs. Robbins left the room and soon returned, carrying a large tray.

"Ice cream?" Little Billy clapped his hands.

"Pink and white, just look, Mamma," whispered blue-eyed Miriam. "It must have costed lots."

"Not so much," Mrs. Robbins had heard it. Miriam had whispered louder than she thought.

"It didn't cost so much, Miriam," said Ben Robbins sincerely, "but it means an **awful** lot to me and I wouldn't miss this occasion for many dollars."

"Mabel," Ben put his arm around his wife after everyone had gone. "This was very sweet of you. We've lived together twenty-four years now, but you've never surprised me like this before."

She smiled up at him.

* * * *

He picked up a tea towel. "Shall I help you with the dishes, Sara?"

"You may, or hold the baby, if you wish. I don't care which."

"Listen, John. Listen. Where does that music come from?" Sara's head went up. John's head went up, too.

"Why John, look. Some folks are coming up the lane. They're singing."

Sweetly the beautiful strains of music, "Blest be the tie that binds," came in through the open windows.

Sara dried her wet hands quickly, and picked the baby up off the floor.

"Come in, come in," and they did until sixteen young couples carrying boxes and packages filed into the little bungalow.

"Let me have the baby, Sara," said John. "You sit down now."

"But John."

"But Sara, do as I say." He winked as he said it.

"I don't understand this, John. Do—do—you?"

The friends smiled out loud, then John said softly, "Three years ago tonight—"

"Why John!"

Mattie Black stood up and spoke in a rich clear voice.

"Amid the cares of married life
In spite of toil and business strife,
If you value your sweet wife
Tell her so!

"Prove to her you don't forget
The bond to which your seal is set;
She's of life's sweet, the sweetest yet
Tell her so!

"When days are dark and deeply blue,
She has troubles, same as you.
Show her how your love is true
Tell her so!"

"Thank you, Mattie," said John, bowing.

"Thank you, John," said Sara.

* * * *

"Jake," Mrs. Brown followed her husband to the washroom. "Come in a little early from the field tonight."

"Why?" he picked up his straw hat.

"It's the hired man's birthday."

"It is? How do you know?"

"Davy asked him a long time ago, and I marked it down. I'll have a little extra tonight."

"O. K., Sally. But I wonder if he thinks of it himself. How old do you reckon he is?"

"He must be past fifty. I got him a pair of socks and two bandanas. And I'm making apple pie and ice cream."

"Sally, you're too good-natured."

"Oh no, Jake. I read a little poem last evening, and it made me think of him. It went like this—

"He looks upon the rainy wild,
He has no wife, he has no child,
There is no fire upon his hearth
And none to love him on the earth."

"That's just about right, Sally. We'll come in at 5:30 tonight."

"Well Jake, it costs so little."

* * * *

Anna Marie felt someone tap her on the shoulder. The class of girls was just about ready to pass in and take their seats. "What is it, Sister Snyder?"

"Here's a little something for you," and she handed her a small package done up in pink tissue paper.

"And what for, Sister Snyder?"

"Well honey, it's like this," her lips trembled a little, "I had gotten this for Rosetta when I was in Chicago, in March. I was going to give it to her when she graduated, and then, you know—since she's gone, and your mother is gone too, I'll call you my girl graduate."

"Mother Snyder!" and Anna Marie planted a kiss on the woman's soft cheek.

It cost so little, and meant so much.

* * * *

Bobbie came running home from school. He held something high above his head.

"What is it, Bobbie?"

"Mother, for you! A May basket. We made them in school and went out along the creek to gather the violets." His eyes shone.

"Thank you, Bobbie. It is lovely! And you made this pretty basket?"

"All myself," he answered proudly.

"I tell you what let's do, Bobbie. Let's make one for Father too, and Grandma, and put them on their plates at supper time. No one loves violets like Grandma does. I have an old wall paper catalogue in the closet."

"Let's do," he jumped up and down.

"Let's do. It costs so little, and means so much."

* * * *

Lydia was helping Mother clean house.

"And what's this, Mother?" Lydia pulled out from the bottom of the dresser drawer a little book tied together with blue ribbon.

"Don't you remember?"

Lydia shook her head.

"You gave that to me on Mother's Day when you were seven years old."

Lydia leafed through its yellow pages slowly. A tiny bunch of pressed wild flowers was crudely pasted on each page.

Lydia blushed as she viewed the awkward printed words below each cluster of faded flowers.

"Put it back where you got it."

"Oh, Mother, junk it."

"Never, never! It cost so little, but meant so much."

* * * *

A crepe hung on the front door. Several cars were parked in the yard. The pastor was shaking hands with the widower.

"I never knew before, Brother Judson, that I had so many friends."

"God bless you, William. You have lots of friends. You forget how much you helped me when Kenneth was sick so long."

"I didn't do anything."

"Yes you did, William."

It cost so little, but meant so much.

* * * *

"He who lives by the side of the road,
And helps to bear his brother's load;
May seem to travel lone and long,
While the world goes by, with a merry song,
But the heart grows warm and sorrows flee,
When I appreciate you and you appreciate me.

"When I appreciate you and you appreciate me
The road seems short to victory.
It buoys one up and calls 'Come on.'
And days grow brighter with the dawn,
There is no doubt or mystery.
When I appreciate you and you appreciate me.

"It's the greatest thought in heaven or earth;
It helps us know our fellow's worth;
There'd be no wars or bitterness,
No fear, no hate, no grasping; yes,
It makes work play and the care worn free
When I appreciate you and you appreciate me."

It costs so little, and means so much.

* * * *

The Johnsons were poor. There was no linen tablecloth, nor red tapers; no cranberry sauce, nor plum pudding on the kitchen table, but seated all around were shining faces, radiant with anticipation. Mother placed a roast chicken in front of Father's place. Mashed potatoes, gravy, lima beans, and baked apples surrounded it. Little Freddie beat his spoon on his plate in true childish joy. The blessing was asked.

"O Mommie," Amy could hardly keep her seat as she spoke. "This is the bestest Christmas we've ever, ever had, isn't it Mommie?"

"God bless 'em," whispered Mother Johnson, as she spread the bread for the little ones. "They'll not need to know how we skimped and saved to have this much."

There was a knock at the door. Father answered.

"Mr. Johnson, I am to notify you to come back to work tomorrow."

"Thank you, sir."

He put on his hat.

"Where are you going, Father?"

"Since I'm going back to work," he smiled, "I'm going to get the children some ice cream for once."

"O Mommie," cried Amy, "Now I know this is the bestest Christmas we've ever, ever had."

It cost so little, and meant so much.

* * * *

The Wise Men presented gifts to the innocent Christ Child. The mother looked on, and smiled. Joseph too, was there to express his heartfelt thanks, not for the worth of the gifts—for they cost so little in comparison to the suffering Mary had gone through—they cost so little, but meant so much!

Hannibal, Mo.

FRIENDSHIP

Some years ago a prize was offered for the best definition of a friend, and this one took it: "A friend is a person who comes in when every other person has gone out." Such a person is a friend indeed.

Said Pythagoras the ancient Greek philosopher, "Friendship is one soul in two bodies." The friendship of David and Jonathan was like that, and methinks the friendship of Christ and the believer is meant to be like that too, especially when "the business of a real friend," as Dr. James Reid reminds us, "is to be a foe to anything in us that would keep us below our best."

When John Huss of Bohemia was on his way to the stake, an old friend stood forth from the throng of onlookers and gave him a powerful grip of the hand. It was a courageous act, for it might easily have meant death at that time to befriend the "heretic." Huss is said to have turned and declared that only God and himself knew how much that handclasp had meant to him in his supreme hour of trial. Jesus is a Friend like that, manifesting Himself to hearten the believing soul "just when it needs Him most."

Some make a friend of pleasure; others find a friend in sorrow. Our best friends do not always prove to be the ones we had expected. The Lord has His own way of dealing with each of us, and I believe He loves us too well to let us go along with a cheap faith when He knows that what we want to have is a faith of purest gold. And so He brings us into the "furnace of affliction" and through the trial of sorrows that we may see what is really in our heart.

"I walked a mile with Pleasure,
She chatted all the way,
But left me none the wiser
For all she had to say.
I walked a mile with Sorrow,
And ne'er a word said she,
But, oh, the things I learned from her,
When Sorrow walked with me!"

So pain and sorrow in the life of the child of God are no proof of any lack in the friendship of God. They may indeed be an evidence of its reality and perfection. For "our faith," says Spurgeon, "is the center of the target at which God doth shoot when He tries us; and if any other grace shall escape untried, certainly faith shall not. There is no way of piercing faith to its very marrow like the sticking of the arrow of desertion into it; this finds it out whether it be of the immortals or no. Strip it of its armor of conscious enjoyment, and suffer the terrors of the Lord to set themselves in array against it; and that is faith indeed which can escape unhurt from the midst of the attack. Faith must be tried, and seeming desertion is the furnace, heated seven times, into which it might be thrust. Blest the man who can endure the ordeal!"—Baptist Missionary Review.

SUNDAY READING

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family he referred to, the Sunday spent in their home was among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

The home had a good library, but no member opened a book that day.

The hymn book lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere was commonplace, worldly, and depressing. There was nothing that lifted the family above the wearisome round of the world and the things of the world. Business, politics, scandals, and bargains were the themes of conversation.

Without questioning the morality of such a Sunday, what may we not say of the piety of it? Is the soul of man so mean, so sordid, that not one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the divine ministrations of the Spirit?—Presbyterian Witness.

If I can only place a little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city. — Phillips Brooks.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—I Tim. 4:8.

"Happiness is not perfected until it is shared."—Selected.

MISSIONS

WHAT HINDUS MOST FREQUENTLY SAY TO ME

III. About Prayer

By Edwin I. Weaver

You may be wondering as I was: Does the Hindu pray? Yes, the Hindu does pray. At least he calls it prayer. And most likely the orthodox Hindu spends more time and is more regular in his prayers than the average Christian is. In India there are hundreds of thousands of temples. There must be several hundreds of them in Drug. These are for the Hindu, places of prayer, more strictly places of worship. In this article I wish to use the term "prayer" in the broader sense of worship. Besides the temples there is in every orthodox home a place of prayer. A Hindu said to me: "You Christians go to church for prayers; we have our place of prayer in our homes." I have never seen among Hindus real congregational worship as we Christians have. The nearest approach to congregational prayers I have seen among them was in an Ayra Samaj temple. In this meeting a group of young men sat around the leader on the floor and sang in response to his leading, while the leader himself carried on a ritual with water and candles, all the while singing portions of sacred scriptures, likely from the "Gita."

Because the Hindu prays alone, the majority of the temples are very small, about large enough for one person to enter. There are large temples of course, but not so many. There is a typical little temple by a main road just near our bungalow. The inside is about four by four. The temple is made of concrete, covered with a tin roof, and it has an iron gate which is closed at night. I do not know who comes to open and close it. The object of worship inside is merely a flat stone placed upright and covered with bright vermilion. The whole thing is rather dilapidated. But the god doesn't seem to mind, neither do the people, for the little temple is famous. Of the thousands who pass that way daily many, many stop to salute the god. Every morning and evening worshipers come to make their offerings of cocoanuts, flowers, pan-sapare, or food. As is done in this little temple, so also in dozens of others in Drug, and in hundreds of thousands all over India. People have their favorite god or gods and will attend the temple that houses that particular god. Most temples have more than one, or several gods.

I said they come morning and evening. This is the most usual time for worship, particularly, the morning. The very first thing in the morning for an orthodox Hindu, and that very early, is a bath and prayers. The bath is really a rite with religious significance, like so many of the ordinary things of Hindu daily life. Without a bath and prayers, the religious Hindu would not think of eating. You can always tell if he has had his bath and prayers. On his forehead will be markings of color. For every god there is a particular sign or marking so that one can tell which one of the gods each individual worships. These markings, white, or red, or yellow, are sometimes found on the arm and chest as well.

My impression is that for the masses of illiterate and poor people daily prayers are not so common as special worship at times of festivals. But there are many festivals. besides this, the poor illiterate people may call Brahmin priests, who, of course, are well paid, to come and have worship with them. His work is the reading of the Hindu scriptures and some instruction in the rules and fundamentals of Hinduism.

Regarding the exact method of carrying on prayers I am unable to give complete information. What I have given in these articles is merely some of my experiences, and in no way any systematic treatment of the subjects. About the only thing I am sure of about the method of carrying on their worship is that there is no uniformity. They will come before their idol with an offering, likely ringing a bell to be sure the god is listening. The offering, if it is a cocoanut, is broken; a candle is lighted. The prepared offering is placed before the god while reciting sacred scripture. Sometimes in their offerings or prayers they may say over and over the name of the god. Recently we had made camp between a village and its tank. The Malgazar, a religiously inclined man, went down to the tank early every morning for his bath. Having had his bath he would return to his house clothed only in his wet loin cloth, reciting as he went over and over the names of several of the famous gods. It made one think of what Jesus said: "And when you pray use not vain repetitions, as do the Gentiles."

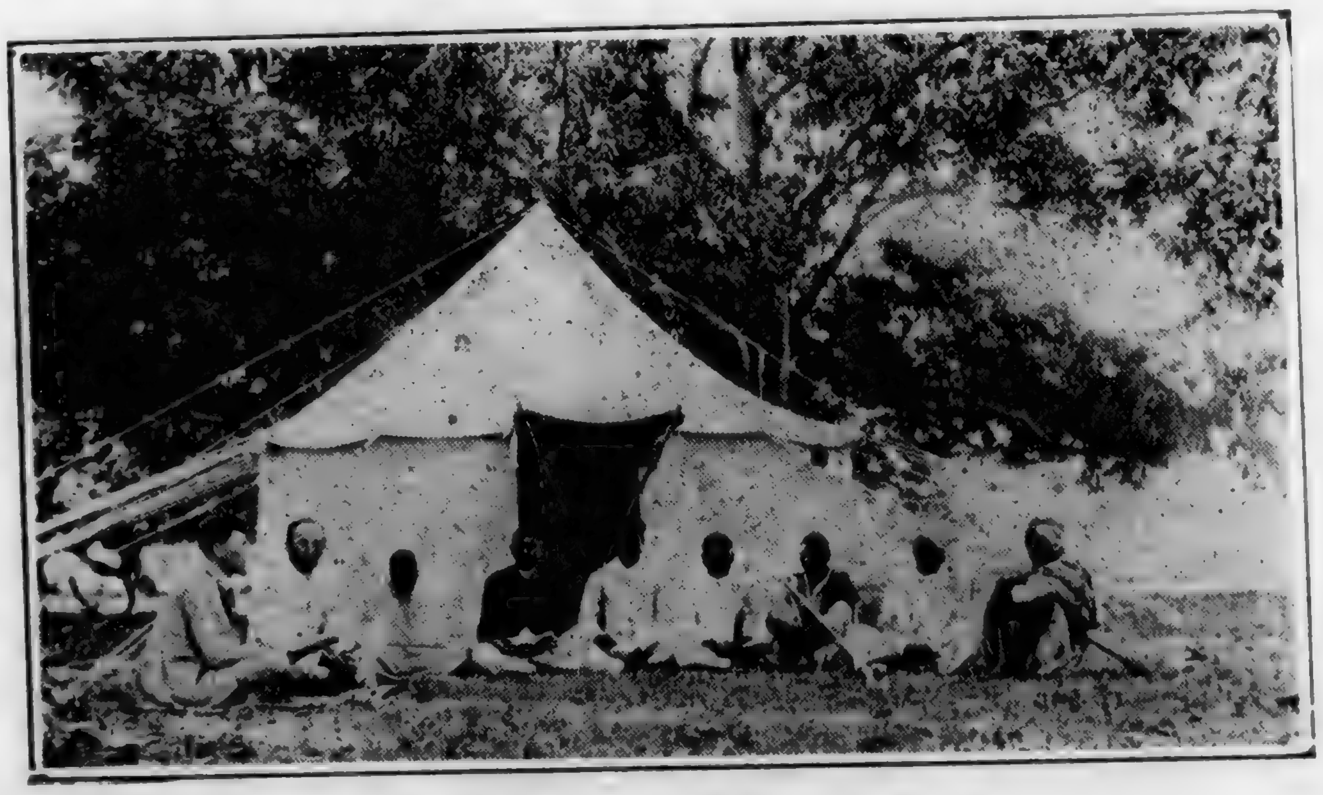
Many Hindus may never go to temples yet carry on daily worship in their homes. If a man is wealthy he may hire a Brahmin purjari to come to his home every morning for an hour or two to do puja for him. This puja will be the reading of Ramayan or some other sacred scriptures with the Brahmin's interpretation. There also will be worship of favorite idols.

For a few days we are preaching in Dhamda, one of our outstations. The evangelist's house where I am staying is just next to the middle school and boys' hostel. Every morning about five o'clock I am awakened by a procession of boys singing prayers on the way to the tank for their early morning bath and mouth wash, without which they would not think of eating. They also have their evening prayers as they call them. These, however, are largely singing songs to the honor and glory of Hindustan. If you were to walk along a street in a city or town early in the morning you would frequently see people sitting in their shops singing the Ramayan or Bhagwa Gita. These are their prayers. And I dare say this is effective in keeping them steeped in Hindu philosophy and religion.

I have said something about the time, manner, and place in which the Hindu prays. Why does he pray the way he prays? Why does he not pray like the Christian prays? His prayer is formal and ritualistic. He worships largely through offerings to his gods. His prayer lacks that person-to-person conversational fellowship. He prays to the lesser gods as well as to the Great Spirit, called Parmatma. Why pray to a lesser god? Why not pray to an idol at all?

The educated Hindu tells me that he knows these idols are not God. Recently an "England Return," as English educated Indians are called, said to me when I was trying to show him the sin of idol worship: "Prayer without some kind of image is impossible. Even you Christians use imagery. We use pictures and idols, while you Christians have mental pictures and images of the One you are worshiping. You also have pictures of Christ." These are some of the things they say to us when we speak to them about idols. It is quite right; we do have pictures of Christ. But we do not worship the picture of Christ as they think we do.

Perhaps in India it were better if we had no picture of Christ on our walls. Hindus will always misunderstand our purpose and use of the picture. It is also true that we use mental images in our prayers. I doubt if it is possible for us to pray without them. Don't we mentally personify or image God? Then why is it a sin to make images of God? That would be the question the educated Hindu would ask us. God told us not to make images of Him to bow down before and to worship. But why



On an Evangelistic Tour in India

doesn't God want us to worship Him through images? The answer is that no true image can be made of Him. He is not in the likeness of anything we know or see. We have nothing with which to compare His likeness. He is not in our likeness. We are in His likeness. This is vastly different. So it is, of course, impossible to make a true likeness of God. When we try we only degrade and dishonor Him. This is exactly what happens. This is what we see in idols in Hinduism and every other religion which worships idols. The idols become distorted conceptions of God. They are monstrosities, with seven heads and as many arms. Some are images of animals with human heads. Most of them emphasize the sex life. Most of the gods are loathesome looking things, most degrading to look at. These are made, they say, to help us image God and to pray to Him! I thank God for Jesus Christ who gave us a different conception of the eternal Heavenly Father, whose likeness cannot be made with hands, and whose love, glory, majesty, and power have not yet been fully revealed; who dwells in a temple not made with hands; and He who would worship Him must worship Him in spirit and truth! Drug, C. P., India.

THE CHRISTIAN CONQUEST OF INDIA

VII. Christian Evangelism

By Geo. J. Lapp

The Great Commission as given by our Lord includes preaching and teaching repentance and remission of sins with an appeal that will awaken a response on the part of those who hear the Gospel message. This preaching and teaching is the first business of the missionary. He is a dispenser of Christian truth and light as it is in Jesus Christ. His is the task to find the most effective avenues to the human heart. He must learn what has enslaved them. Is it idolatry? Is it a blind superstitious loyalty to demons and evil spirits? Is it some other form of religious belief or philosophy of life that has blinded them to the truth? Must he learn the language of the people in order to know their thought life and their social and religious background? Even in our own country workers are sent into cities and mountain areas and really do not know the "language" of the people. Their language teaches us so much. The language learned, the methods of approach must be carefully studied. People are generally diverse in intelligence, temperament, and tendencies, regardless of the country in which they live. Upon first acquaintance one would think the people of village India very much alike, but from repeated contacts with them one learns that their differences call for different and carefully studied methods of approach.

Let us study in a general way the methods of evangelism.

1. **Bible Women's Work.** The women generally go in pairs to villages. They may live in outstations where their homes are distant from the mission station. In this case they do not have the association of the missionary sister to encourage them. Lacking this, they often face discouraging situations. Their task is to visit homes. Sometimes they are not welcome, due to the blind prejudice of the women of the homes or the refusal of the head of the house to grant them the privilege of entering. Sometimes they must be satisfied to gather a few children under a tree and teach them Christian songs and Bible verses. In the homes to which they are welcome the inmates may be very poor, or they may be of moderate means. Singing Christian songs and teaching spiritual lessons from them is generally the best means of approach. In addition the Bible is read and prayer is offered. The first appeal is made to be willing to learn more. From repeated visits a hunger is awakened for more spiritual light. Sometimes the women inmates of the homes want to be taught something practical. It may be sewing or crocheting. It may be something related to care of children or of the home. Our Christian Bible women, for the most part, have had some special training or experience which has fitted them for such a ministry. This help enables them to gain the confidence of the people and is an avenue to their hearts.

2. **The Work of the Christian Evangelists.** They circulate the Scriptures and Christian literature among people as they gather in groups in villages or the many open market places, called bazaars. They also personally meet the people in the homes and offer Christian literature for sale and give tracts to those who can read. The evangelists also present the Gospel message to groups of people and hold meetings at night with the aid of a strong air-pressure kerosene lamp. They illustrate their messages with Christian song, the large pictures from the Sunday-school Lesson Charts or with pictures shown through projectors. An Indian evangelist and one of our missionaries have adapted their projectors to the use of these strong lights and have found them very satisfactory. Postcard projectors have been used effectively in evangelistic work in India.

3. **The Outstation Evangelism.** Many of our Christian workers live in stations established in areas more or less distant from the main mission stations. One or two families may be placed in such stations. They give their whole time to evangelistic work. They are left to their own initiative most of the time and receive only occasional visits from their missionary managers. But they have been found faithful in their labors. We do not sufficiently appreciate their sacrifices as they live alone in isolated centers where they are socially boycotted by their Hindu neighbors and even relatives. But they plod on and willingly struggle against the odds that militate against them. Slowly but surely the Word of Truth is finding its way into the hearts and understanding of the people through their ministry. May God bless the Christian worker in the outstations.

4. **Evangelism in India through Our Church.** A number of years ago a few of our Indian brethren expressed the burden that the brotherhood should do more "dehati kam" (village work) in the areas adjacent to and surrounding our respective congregations. Accordingly they obtained the co-operation of the membership in one congregation of a hundred members and organized groups for what they called Village Sunday School Work. They prepared suitable Bible lessons and hymns for their purpose, and if Sundays did not suit they went out on week days. The missionaries co-operated with them. The members of these volunteer groups were from among farmers, teachers, agricultural or household employees, tradespeople, etc. The whole-time evangelists and Bible women also accompanied these groups, giving of their spare time. This organized interest spread until more than sixty such groups were organized throughout our Church in India. Each group goes to some one chosen village during the year and generally meets with the same group of people each week.

Gospel teams were also organized which occasionally toured areas. Their financial needs were met by the congregations from which they went. For a time Christian inmates of our leper asylum organized a Gospel team and regularly visited villages. They were warmly welcomed by the village people. Pray for the evangelistic work in India.

Manheim, Pa.

ANSWERED PRAYER

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulation; for "tribulation worketh patience" (Romans 5:3-5).

We pray for submission, and God sends suffering; for we learn obedience by the things which we suffer (Hebrews 5:8).

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking of the things of others, and by laying down our lives for our brethren (Philippians 2:4; Matthew 27:42; I John 3:16).

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for "this is the victory that overcometh the world, even our faith" (I John 5:4).

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal (II Corinthians 12:7).

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us, and calls on us to walk "alone" (Isaiah 51:2; 63:4).

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked,

(Continued on next page)

A FEARLESS MESSENGER

By Wouter van Garrett

The story of David Brainerd's life contains many beautiful incidents. His life was short because his frail body was not strong enough to withstand the hardships that his self-appointed tasks demanded. And yet, short as his life was, it was rich in accomplishment. He is frequently spoken of as the "Father of American Missions." It was in 1744, when he was still in his early twenties, that he was ordained to the Christian ministry. But previous to that he had actually served as a missionary to the Delaware Indians.

When he began his work as an ordained minister, he already had to his credit a mission station at Crossweekrung, New Jersey, and a church for Indians in Massachusetts, the first of its kind in all the world. All this had been accomplished while he was still a young man. But that is another story, and a very beautiful one.

This story concerns itself with another accomplishment. David Brainerd had given his first communion to thirty-two Indian converts the Sunday before. And now he was on his way through the perilous wilderness to answer another call. Somehow, in a manner that the white man would have difficulty in understanding, an Indian tribe many miles from where Brainerd was located had heard of his work among the Indians of New Jersey and Massachusetts.

Indian braves had made a long journey to ask him to come and tell them the story of Christ, and the call was too urgent to decline. Even though Brainerd was busy in his field, and even though the journey to the new tribe meant untold hardship, he at once prepared to go. Placing an assistant in charge and packing a few simple belongings, he set out on a journey that was filled with danger.

Many miles away lived an Indian tribe that was pleading for the Gospel. Between Brainerd and that tribe lived many hostile Indians who were determined to exterminate the white settlers who were encroaching on their hunting grounds. Many of these savages were on the alert in the forests for a white man whom they could kill. Through these dangers David Brainerd was preparing to go.

Day after day he followed the trail that led in the direction of his goal; trails crossed and re-crossed each other. Brainerd pushed ahead, confident of the protection of his Master. One day he came upon a band of Indians who were waiting for him at a crossing. His heart was filled with joy when he discovered that they were Indians from near Northampton, Massachusetts, where he had spent his boyhood.

The Indians had heard the rumor that the white friend was attempting a journey through hostile territory, and they had come many miles to try to persuade him to give up the idea. They told him that it meant certain death. But he answered every argument with the statement that the distant tribe had called for him, and he must go. Then finally they begged him to wait until spring or summer when the weather would be more favorable for such a journey. With a smile he answered, "He who watches over the birds will care for me!"

They shook their heads and grunted their disapproval as the young man pushed his way ahead. Not one of those Indians ever expected to see the white friend again. It is interesting to note that Brainerd had won honors at Yale, and that he had the chance to serve prominent pastorates in New England, but he chose the hardships and loneliness of the wilderness to carry the gospel to the red man.

There are some who say there was something of the foolhardy in his determination. He left on his perilous journey without a guide. As a result he was soon lost in the wilderness. For two days he wandered about with no idea of his whereabouts; for two nights he slept in fitful slumber. On the third day, still lost in a vast forest, he suddenly heard a war whoop. In a moment he found himself surrounded by a savage band of redskins.

David Brainerd had studied several Indian dialects and, fortunately, he was able to speak the language these savages spoke. He addressed them in a friendly manner while their tomahawks were raised to kill him, and he told them that he was on business for his "Father."

"Who is your father?" grunted the chief, his face painted in a hideous fashion.

And then Brainerd told them of God, the Father. They listened intently, and expressed surprise. It seemed like strange talk to them, and they said so; but they wanted to hear more. He talked for a long time and he had an attentive audience. The tomahawks were laid aside and a feeling of friendliness took the place of hatred. When he quit talking, and prepared to resume his journey, the chief begged Brainerd to come to their village. But he explained that he must go on to his original goal, but he promised to visit them on his return. The chief sent two braves with him to guide him to the right trail.

David Brainerd spent busy weeks with the Indians who had sent for him, and they listened eagerly to the Gospel; and they were loath to have him go. He started homeward with the plan of visiting the tribe whose painted warriors he had met on the trail. On the way, however, an arrow from a hostile Indian wounded him and he barely had enough strength to drag himself to a near-by Indian village. There he lay for weeks seriously wounded. When the Indians were convinced that he was friendly, they nursed him and gave him every care. And, of course, while he was recovering he told them about God; and they listened as eagerly as all the other Indians had done. When he left they begged and begged that he remain with them.

He kept on going from tribe to tribe, always preaching the Gospel. The task to which he had set himself was stupendous and it drew heavily on his bodily strength. He was so anxious to carry on that he was unable to relax long enough to get much-needed rest; and at last, broken in health, he died at the age of twenty-nine.

Into his short life was poured a world of good influence, and there emanated from it a score of great accomplishments. His influence was even greater than the seeds of the Gospel that he dropped into hundreds of savage hearts, because many a youth since then, having read of Brainerd's consecration, has been led to give his life to the Master's service. There are many heroic souls, out on the frontiers of the kingdom, who were inspired to make the venture because of David Brainerd, the fearless messenger.—The Watchword.

LAUNCH OUT

Oh, many alas, only stand on the shore,
And gaze on the ocean so wide;
They never have ventured its depths to explore,
Or to launch on the fathomless tide.

And others just venture away from the land,
And linger so near to the shore,
The surf and the slime that beat over the strand
Sweep o'er them their floods evermore.

Launch out into the deep,
Oh, let the shore-line go;
Launch out, launch out in the ocean divine,
Out where the full tides flow.

—A. B. Simpson.

ANSWERED PRAYER

(Continued from preceding page)

thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away" (I Corinthians 13:4-8).

We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction." Can thine heart endure or can thine hands be strong? Are ye able? (Isaiah 48:10; Ezekiel 22:14; Matthew 20:22).

And in the furnace He melts us into something of His own tenderness and gentleness, and teaches us how to bear one another's burdens and how to live to make intercession for others (Galatians 6:2; Hebrews 7:25; Ephesians 6:18).

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ (I Peter 1:17). "For the momentary lightness of our tribulation, in a manner yet more and more excelling, is working out for us an age-abiding weight of glory; so long as we are not looking out for the visible things but for the invisible; for the visible things are for a season, whereas the invisible are age-abiding" (II Corinthians 4:17, 18 Rotherham)

—Selected.

I can complain because rose bushes have thorns or rejoice because thorn bushes have roses. It's all how you look at it.—Clipped.

Educational

THE CHURCH-RELATED COLLEGE AND GOSHEN COLLEGE

An Inaugural Address

On Monday forenoon, June 10, 1940, in connection with the annual commencement exercises at Goshen College, Goshen, Ind., Bro. Ernest E. Miller was inducted into office as the new president of the institution. He succeeds Bro. S. C. Yoder, who resigned after serving faithfully as head of the school since 1924. We are glad to publish herewith Bro. Miller's inaugural address.

By Ernest Edgar Miller

At such a moment it becomes difficult to know what to say or how to say it. I am conscious that in a sense you have done me a great honor and I should be grateful for this. Therefore, I wish to thank you all. I take this honor, but I take it not to myself, but place it immediately at the feet of Him whom I serve, namely, Jesus Christ my Lord and Master.

I am also even more conscious of the responsibility that has devolved upon me. In regard to this I can only say that I pledge myself again before God and you all to serve the cause of Christian education as He gives me grace and wisdom and strength so to do.

Twenty-five years ago, at a students' convention at Lake Geneva, I made the basic decision to serve Jesus Christ in whatever way He directed. I have tried, during these years, to follow that decision. The step this morning, I feel only to be a further part of that same determination. In this instance I have arrived at the decision not without moments of misgivings, as I thought of my handicaps in health, in native ability, and in spiritual understanding. I have even looked at my predecessors, the ex-presidents who are here and wondered seriously whether a person measuring only five feet six inches can ever hope to wear either the shoes or the armor of men like Dr. Hartzler, Professor Byers, Bishop Lapp, or President Yoder.

However, I know that the building of a college is no longer a singlehanded task. The president is no longer the college. In fact, as I see it, he is now only the still small voice who speaks to the different folks who should do the various tasks and then himself goes about doing those tasks he cannot get anyone else to do.

I would also be ungrateful if I did not at this time acknowledge the inheritance that is now mine because of the large sacrifice of many who have given themselves unstintingly to make the present Goshen College. As a student and as an associate with those responsible for the administration of the college I am intimately aware of some of the efforts made by others to keep Goshen going. At this time I want to express publicly to President Yoder my deep appreciation of the very fine spirit he has manifested in connection with the giving over of the college. I appreciate beyond words to describe his fine Christian spirit and his very charitable attitude. This, I know, will mean much to me in the task that lies ahead, and seeing his sacrifices I would like to say in the words of another to those of us who remain that "it is for us to dedicate ourselves anew to the ideals for which they have stood and to highly resolve that the work they have begun shall not perish from the earth."

I turn now to the address which I have prepared in written form: **The Church-Related College and Goshen College.**

The history of education in America is thrilling to me. The record of the movement here to educate all the children of all the people has no parallel in history. Its accomplishments have amazed thinking people everywhere. Coming from a country like India to America one is quickly conscious of the enlightenment that has come through a diffusion of knowledge. India with 90% of its people still illiterate is hesitating, fearful, and steeped in poverty. America is buoyant, alive, marching in the work of the world with confidence.

The most striking element in American education is the record of achievement in the field of secondary and higher education. There are more than seven million youth in the high schools of this country and more than a million and a quarter of these have graduated or will graduate this spring. The number of colleges in America is over 1300, with an enrollment of more than one and one half million. The college enrollment in our country represents 13% of all Americans of the ages 18 to 21 years. This is not paralleled by any country in the world.

In our own country we have two general types of institutions of higher learning. They are the tax-supported and the private institutions. As the name indicates, the former are supported by a tax upon the public, while the latter are supported by endowments and private contributions of one kind or another. Both types of institutions have received support from private sources and private institutions have also become recipients of grants from public funds. In the year 1930 the total expense for higher education in America was 625 million dollars, of which 290 million dollars went for publicly controlled and 335 million dollars for privately controlled colleges. This seems like a rather colossal sum until you compare it with the figures of war preparedness. A single battleship, the George Washington, launched last week, was built at a cost of approximately 80 million dollars.

State schools and state universities are playing an important role. There are millions of youth who could never climb the ladder of education were it not for that magnificent system supported by the tax resources of the country. They are becoming a part of our American tradition.

But, independently endowed or church-related colleges also have a vital and distinctive function to perform. I wish this morning to indicate some of the more outstanding aspects of this function and then to state what I consider some of the particular functions of Goshen College.

Private colleges serve as a check and balance upon the state-supported system. In methods of education and in research the independent institutions often have more latitude and they, therefore, become the trial ground for new ideas. Such ideas do not always succeed but when one does succeed, it benefits the whole educational structure. I refer to such items as the Library plan of Stevens College; the work plan of Antioch College; or the re-emphasis on the classics by Chicago University and the College of St. Johns.

In the small colleges also there is opportunity for a greater intimacy of contact between teacher and student. The enrollment in several of our larger universities exceeds 40,000. In such an institution one is likely to be only a mere number, while on the small campus one may be Betty or Carl or Samuel. There are certain obvious advantages when every individual student is recognizable as an entity. He is met, he is spoken to, his professor remembers him. He feels responsibility, and he is conscious of all the delicate impulsions and restraints of normal society which make it possible for his personality to develop systematically.

There is another and gigantic problem that enters indirectly into this whole question of higher education. That is character and morals. The church-related college is in a favorable position to give some attention to the ethical side of the educative process.

Recently I heard Mr. Zook, President of the American Council of Education, say at the annual meeting in Washington: "Because of a desire to avoid stirring up controversy on a delicate subject and because of the assumption that the churches should take over the entire responsibility for religious education there has been almost no consideration of the place of religion in education in our publicly controlled schools and colleges. In these days when human values are being put to so severe a test, the subject is becoming increasingly unsatisfactory to the many thoughtful citizens, and there is, therefore, a renewed demand for some kind of provision for religious instruction in connection with public schools."

I came away from that meeting with a deep conviction that the independent church college has a real place in the world today. Men who are grappling with the great problems of modern society feel that unless church colleges emphasize meanings and values, as well as technical knowledge and skills, they are missing the mark.

Seventeen years ago, just after he had retired from public life, Woodrow Wilson penned a farewell message to the American public. I quote: "In these doubtful and anxious days, when all the world is at unrest and the road ahead seems darkened by shadows which portend danger of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distrust and the most likely means of removing them. There must be some real ground for the universal unrest and perturbation. It is not to be found in superficial politics, nor in mere economic blunders. It probably lies deep at the sources of the spiritual life of our time."

Arthur H. Compton, in a recent address, in referring to the same deficiency says: "If we would reach a stable civilization instead of meeting one crisis after another as they arise, we must penetrate below political and economic troubles into their causes and bring about a fundamental change in the basis of life. The best means of cure would seem to be equally evident. The long course of history has shown that there is no agency comparable with religion for inculcating the spirit of good will among men."

I believe that every student of history will agree that civilization in its political, economic, and social phases began a decline with the last great war. Whether it is a permanent decline or a recession or a depression, no one knows with any certainty. But, at one point only has civilization shown progress. That is in the increase of knowledge. We have had astonishing advance in science and invention. Immensely increased productivity has increased the possibility of higher standards of living and comfort. The work of science has eliminated much disease and suffering. It has increased the length of life.

Although man's dependable knowledge increases daily, men still move through emotion and belief in fairies. We no longer burn witches, but we build bigger fires of intolerance and toss whole groups into them. It must now be unmistakably clear that the great new powers given to man by science and technology are not always used in a good way.

Today war, famine, pestilence, and death are marching across two thirds of the world. What is the deficiency in all nations which produces all this conflict and confusion? What is it in face of all our powers for human betterment that yet leaves us with all these disasters? The answer to our default seems clear. **It is the failure of men to maintain and develop moral standards and spiritual aspirations in pace with their increase in knowledge and power.**

If we are to find a solution to our ills we must realize that all this scientific discovery and this advance in abstract knowledge have come from men's minds. These instruments of power and destruction are used and directed by individual men. It is from the minds of individual men that comes this use for good or evil. And it is the ethical or moral standards in individual men which will determine whether this knowledge will be used for good or evil.

We often say that the most potent force in society is its ideals. But the ideals of society are only the sum of spiritual aspirations of individual men. Public conscience is only the sum of personal conscience. There is a very practical conclusion from all this. We should worry less over public conscience and mass morals and worry more over individual conscience and individual morals. Individual conscience is the only foundation of real moral progress. Public conscience and public ideals will not grow, they will wilt away, unless there is the still small voice of personal conscience and personal ideals.

There have been ages of moral confusion before now. You no doubt recollect Jeremiah, Isaiah, Socrates, John the Baptist, Martin Luther, John Calvin, Menno Simons and a hundred others. They were all authorities on the moral depressions of their times. The world has survived these periods of great confusion because of some men who stood solid. They stood firm, and they held the light of civilization until the furies passed, because they individually held certain positive principles of life, of morals, and of spiritual values.

It is in the inspiration of these things that the church-related college finds here its highest opportunity to serve. She is able to stress in a new and enlarged way the spiritual aspects of student life. She is in a peculiar position to effect the spiritual leadership the world so much needs.

Having thus pointed out the more outstanding general functions of a church-related college, I should like now to speak more specifically about the place I believe Goshen College should fill.

In the first place, Goshen College is a church-related college located in the city of Goshen. Her very name indicates that she belongs, in part, to the local community. She should, and I believe does, in a measure, articulate in the life and activities of the local people. She might well do more. The articulation that exists has been largely through the work and activities of individuals. The college has appreciated and is grateful indeed for the gifts in money and service of many of Goshen's citizens. I have personally been much encouraged by the large number of people in Goshen who have expressed both their appreciation of what the college is doing and their willingness to help us in any way they can. The college has an operating budget of over $130,000 annually, the expenditure of which is largely made locally. This sum, although small, is still an asset to local trade. An increasing number of local persons are also enrolling as full or part-time students for courses at the college. But, I believe I am speaking for the faculty when I say we should like that always our largest contribution and our greatest usefulness may be on the spiritual-cultural side. It is our wish that our own lives and the lives of our student body may supplement the advancement of righteousness, truth, and good will in the local community.

But Goshen College has not alone local attachments. She is very definitely related to the Mennonite Church. In fact she is a child of the Mennonite Church. She has been reared with some pain and more sacrifice. In turn she has made contributions to the Church. I believe she can and should continue to serve the Church whose child she is.

In the first place the Church needs and has a right to expect the constructive confirmation of the training in faith and in practice of the tenets held as a part of the peculiar genius of the Church. There is a body of belief commonly held to be peculiar to an evangelical Christian faith, and there are practices and doctrines agreed upon by the General Conference of our Mennonite Church as representing the historic faith of the Church. Our young people still receive from their homes and their home church, training in these basic tenets of faith. The Church, therefore, has a right to expect that its college will carry forward this training. It may be that aspects of this faith need a truer alignment and more clarification, and if so, the college should help give that clarification to its students in such a way as to deepen and strengthen it, but not to disintegrate or destroy it.

Again, the Church has a right to look to the college for the continued leadership which it needs. Our missionaries in India, South America, and Africa, the workers in our city and rural mission stations, and the host of workers in our various church institutions are all clear testimony to the contribution our church schools have made to the leadership of the Church.

From here must come not only our supply of missionaries, but also our supply of ministers and Christian teachers. The Church needs Christian leadership, as well, in other fields, such as farming, business, medical work, teaching, and other walks of life. It is sometimes felt that an advanced education is not essential to success in farming or business. But I believe that if the years spent in pursuit of education increase the farmer's chances of getting satisfaction out of life, they are profitably spent, even though they leave him somewhat behind in the race for dollars. For dollars and contentment are not synonymous terms, and the man who can combine few dollars with intelligent contentment is obviously better off than the man who, having more dollars than he can use, finds that the only employment which is really congenial to him is accumulating more.

The church college also should make a contribution in the literature that the members of its faculty produce. Brother Coffman has called attention in his address to the need of special research study in the field of Mennonite Sociology and Economics. There are controversies today in the fields of philosophy, science, and theology which have practical issues in the field of Christian living. The warfare between a Christian and an anti-Christian outlook is continual and the issues need to be stated and restated from time to time.

The church college should likewise make a sincere effort to return students to their home communities ready to take their place in the home church. Years spent away in colleges have a tendency to alienate young people from their moorings. In many cases, of course, students have been alienated from the Church before they came to college. In such cases it is asking a good deal of the college to recover what the home influences have not been able to hold. There are, as I see it, a variety of factors inherent to this problem. It cannot be solved by the college alone, but I believe in most instances, it can be taken care of by the joint honest effort of the college and the pastor who has young people at college.

Having thus spoken briefly of some things which the Church has a right to ask of its college, may I also say a word in conclusion about what the college has a right to expect of the Church.

I believe the college needs and has a right to expect the understanding, sympathy, confidence, and concern of the Church. The college is the Church at work in the field of education. If the Church distrusts the college it is self-distrust. The college needs to be held in constant thought and prayer by the Church. As long as the college is bathed and kept in this atmosphere of trust and prayer, the results are sure.

I also hold that the Church owes it to its college to send to it a stream of young lives who are desirous to find the best things life has to offer. Too often parents send their children to college in the fond hope that in some way a college training will make up for the delinquency and failure of proper home training. I believe it is unfair to expect a college to make up what the home or the local church has failed to do. It is necessary for us to understand that the Christian body is one, functioning now in the home, now in the community, and now in the school. In all of these we must face together the great task of nurturing a Christian spirit against gigantic, antagonistic forces which are loose in the world.

And, finally, I would like to say that I

(Continued on last page)

SPANISH TRAVELOGUE

III. Catalonia, Its Key City Barcelona, and the Basque Country

By Wilbert R. Nafziger

From Valencia to Barcelona is a beautiful drive, with varied and interesting scenery. The road follows the Mediterranean coast line; therefore one travels through a rich farming district all the way. In late summer the orange trees are hanging heavy with half-grown green oranges. In the truck patches the onions are nearly ready for harvest. When marketed, these are sorted and packed in crates for shipment to other European countries. Tomatoes are ripening; late potatoes are growing nicely. There are fields of large pumpkins, which have been picked and placed in windrows through the field. These are used for horse feed. Pomegranate trees are red with ripe fruit.

A Stream-lined Cathedral—The Church of the Sacred Family, Barcelona

The road now goes around the town of Nules, because the streets are still filled with the debris of the wrecked buildings and destroyed pavements.

Nearly every bridge along the road has been destroyed either by the bombers of Franco's army or by the retreating Loyalist forces.

The people of Catalonia are called Catalans, and they speak their own language, which seems to be a mixture of Spanish and French. They are a very industrious and thrifty people and in many respects resemble the Pennsylvania Dutch of this country. Nearly all the textile mills of Spain are found in and near Barcelona. Since the war these mills have been practically closed, as Spain has not sufficient money or foreign credit to supply the raw materials. Because of the characteristics of these people and their progressiveness and prosperity, they have aroused the jealousy and ill will of many of the rest of the Spanish people, who are trying to break their spirit and aloof attitude by forcing them to speak only the Spanish language and to meet very strict requirements regarding labor and political life.

Barcelona is said to be the most modern city of Spain, if not of all Europe. Being an important seaport it, like Marseilles, does not have the best moral reputation. It is built upon and among the hills. One beautiful tree-covered hill, just outside the city, was completely stripped of its wood for fuel during the war. There are many beautiful parks and a wide modern boulevard and paseo (special place for the evening recreational and social strolls) which passes diagonally through the town.

The city has two odd and interesting buildings. One is a modernistic, streamlined hotel building. It looks something like a child's drawing. The windows are of varied size and style and are placed at different levels and angles.

The other is a partly finished product of an architect's conception of a streamlined cathedral. When and if finished it will certainly be unique as the only one of its kind in the world, and I don't believe any one will ever try to copy its style. Work on it will not proceed until more funds are available. It is called "The Church of the Sacred Family."

In the country surrounding Barcelona there are many vineyards. The wine grapes grow in very large compact clusters, but are not good to eat because they are quite sour. Large white grapes are also grown, and these are very good to eat.

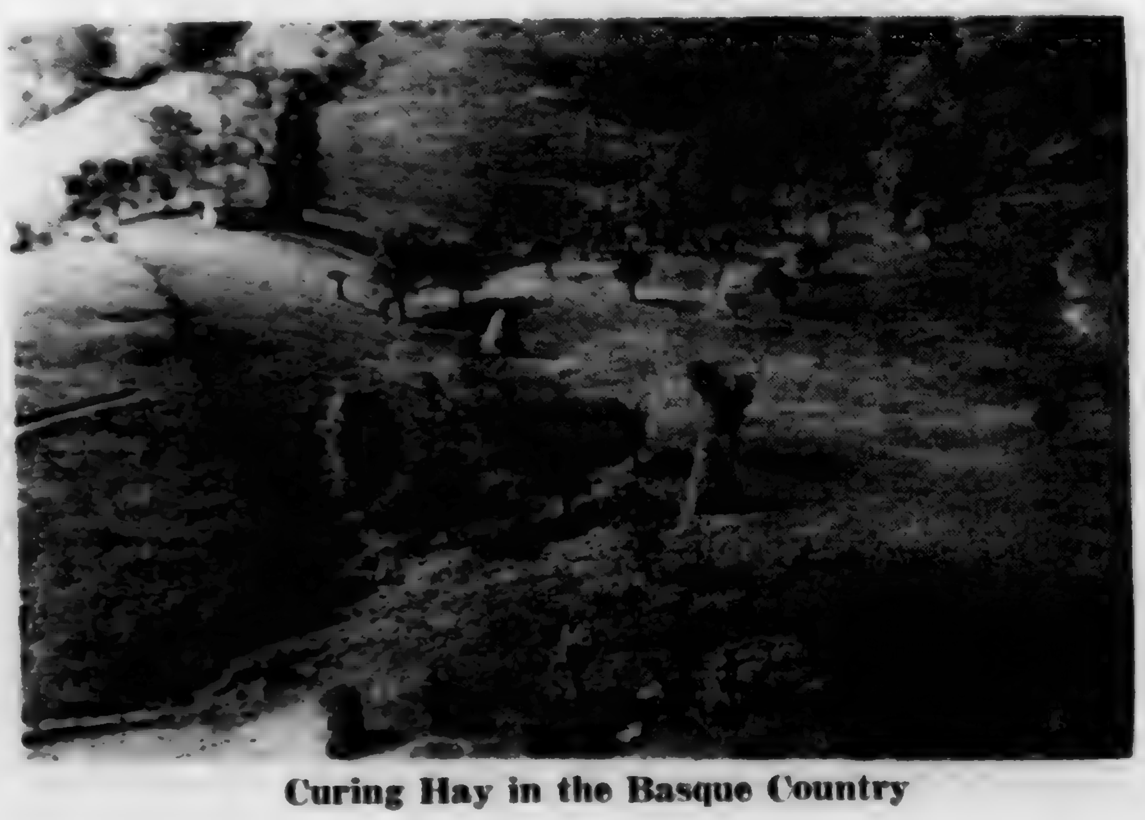
Probably the greatest point of interest in this part of the country is Montserrat. This is a large cathedral and monastery built on a hill of very odd formation. People of the Catholic faith make pilgrimages from many countries and from other parts of Spain to this cathedral. Every district, city and church of Spain has its Virgin. The "Black Virgin" or "Our Lady of Montserrat" has quite an interesting history and the people seem to believe it.

A Load of Baskets on the Road from Valencia to Barcelona. They are Used in Harvesting Fruit

Here is the story in brief: Saint Luke one time visited Spain and while there he went up this hill and stayed there for some time. While there he with his own hands fashioned this virgin. Centuries later she was found by some Catholic monks who had taken refuge in a cave. They decided to take her down into the valley and build a church for her, but by supernatural power she refused to be moved, hence the church was built on the mountain.

A room in the cathedral contains thousands of gifts presented by travelers and pilgrims as tokens of their thanks to the virgin for her blessings of healing, protection, etc., to them.

The monks of the monastery have built a



Curing Hay in the Basque Country

good road and there are several hotels and eating places along the way. The monastery sponsors a very plain hotel, where simple accommodations may be had very cheaply.

A cable car will take one up nearly to the mountain's bare top, which looks like a part of the Garden of the Gods in Colorado or some of the bad lands of the Dakotas.

North of Barcelona, about seventy-five miles, are the Pyrenees Mountains which run east and west, forming the boundary between Spain and France. These mountains are the home of the Basque people who live both on the French and Spanish side. These people also are a very thrifty and industrious people and are larger in size than the average Spaniard. They are peaceful and very religious, and live quite an independent life, which they are well qualified to do. This independence and capableness has caused much jealousy among the Spanish people proper, and during the war their peaceful little city of Guernica was pounced on by Franco's German bombers and flattened to the earth in three hours, literally burying hundreds of people under the debris in the streets. Nearly two years later when I passed through the town very little had been rebuilt, and most of the streets were still impassable.

The grass on the steep hillsides is mowed with a scythe and then stacked around a pole in the ground to cure. The ox yoke rests on the head and is tied to the horns instead of resting against the top of the shoulder as in many other countries.

The stores, markets, hotels, and other public buildings are much more clean and tidy here than in any other part of Spain. One almost thinks he is in another country. It is practically impossible for any one who has not been reared in a Basque home to learn the Basque language. We may use the word correctly when we say it is a "peculiar" language.

The men folks of Spain nearly all wear berets (tams) in preference to hats. Even the relief workers found them quite practical.

Nampa, Idaho.

CURIOSITIES OF THE BIBLE

By Mary H. Byer

The study of Bible curiosities is a profitable recreation. It gives us a greater knowledge of Bible facts, and is also a means of increasing our love for the Word of God.

The Bible contains 3,566,480 letters; 773,693 words; 31,102 verses; 1,189 chapters; and 66 books.

The word "and" occurs 46,277 times and the word "reverend" occurs only once.

Ezra 7:21 contains all the letters of the alphabet except J.

The middle verse in the Bible is Psalm 118:8.

The longest verse is Esther 8:9 and the shortest is John 11:35.

Four verses in Psalm 107 are alike.

In Gen. 2:15 we read about the first gardener.

Cain was the first person recorded in Scriptures who told a lie.

The founder of the first city was Cain. He built the city of Enoch.

The first bridal veil was worn by Rebekah.

The first ship was built by Noah.

In Gen. 35:20 we read about the first monument erected to the memory of the dead.

In II Sam. 19:18 we can read about the first ferryboat.

The first mention of printing is found in Job 19:23 as follows: "Oh that my words were now written! oh that they were printed in a book!"

A library is first mentioned in Ezra 6:1.

The first temperance societies were founded 607 B.C. See Jer. 35.

Proud women and girls painted their faces 2700 years ago as recorded in II Kings 9:30.

King Abimelech beat down a city and sowed it with salt.

King Ahab lived in an ivory house.

Eliphaz was so badly frightened one time that his hair stood on end. See Job 4:15.

In Judges 9:25 we have an account of highway robbery.

There are only five persons in the Bible whose names commence with the letter "V." They are Vaniah, Vophsi, Vashni, Vashti, and Vajezatha.

One book of the Bible does not mention the name of God, the book of Esther.

II Sam. 17:18 tells about two men who saved their lives by hiding in a well.

In I Sam. 25:42 we have the story of six women who took a journey which resulted in a wedding.

I Kings 10:22 tells about a king who traded in apes and peacocks.

The longest word in the Bible contains eighteen letters—Maher-shalal-hash-baz.

The Bible tells about two adopted children —Moses and Esther.

We have record of four distinguished Bible characters whose births were announced by angels—Jesus, John the Baptist, Isaac, and Samson.

The Bible mentions three strong persons who slew lions—Samson, David, and Benaiah.

The prophet Isaiah acted the part of a physician by giving a medical prescription. II Kings 20:7.

Daniel was the first president mentioned in sacred history.

II Sam. 21:20 tells about a man that had six fingers and six toes on each hand and foot.

Absalom built a pillar to make himself remembered because he had no son.

There are three instances recorded in the Old Testament of the dead being raised to life—one by Elijah and two by Elisha.

Under the reign of King Solomon silver was as plentiful as stones in Jerusalem.

Og, king of Bashan, had a bedstead of iron.

In II Sam. 23:10 we read of a warrior who fought so long and desperately that his hand clave to the hilt of his sword.

Huldah, a prophetess, lived in a college.

I Chron. 11:22 tells about a man that did a brave deed on a "snowy day."

A certain woman became the wife of a warrior. After her husband fled from his country she married another man; but when the first husband became great, he sent to the king of the country he had left and demanded his wife. The king took her from her second husband and sent her under a soldier's escort. Her second husband followed weeping until he was sent back by the captain. You can read this story in II Samuel 3.

An angel spoke to a man as he stood on a hill top. At his feet lay 102 men scorched to death as recorded in II Kings 1:9-12.

King Rehoboam had eighty-eight children.

Ezra, the scribe, preached from a pulpit.

Isaiah 15:2 tells how baldness was produced artificially as indicative of mourning.

According to the Scriptures the first letter was written by King David to Joab.

Ezekiel was told by God not to mourn when his wife died.

There are only two women whose ages are recorded in the Bible—Sarah, 107, and Anna, 84.

There are only three persons in the Bible whose names commence with the letter "F" —Felix, Festus, and Fortunatus.

Quartus is the only person mentioned whose name begins with Q.

We have record in Acts 20:7 of a sermon that lasted till midnight. During that sermon a man fell out of a third story window, and was taken up for dead.

In II Kings 6:6 we read that Elisha caused an ax to swim.

II Kings 21:13 tells how men wipe dishes.

Damascus is the oldest city in the world.

Do you know the meaning of the word "Mizpah?" You will find it in Gen. 31:49.

The Mount of Olives was once called the Mount of Corruption.

Ezekiel 37:15-17 tells how two sticks were miraculously united and became one.

Two miracles were wrought upon the sun —the first time it stood still, the second time it was turned back ten degrees.

The first wedding present consisted of jewels of gold and silver and garments.

In Bible times epistles and documents were written on palm leaves, bark of trees, and papyrus.

Meal was used as an antidote for poison in II Kings 4:41.

Absalom's annual growth of hair weighed six pounds.

Solomon had 400 stalls for his horses.

Proverbs 25:19 says that an unfaithful friend is like "a broken tooth, and a foot out of joint."

The constellation Orion is mentioned in the book of Job and the book of Amos.

Job 39:13, 14 tells how the ostrich lays her eggs in the sand to be hatched by the heat thereof.

The looking glasses mentioned in Scripture are made of polished brass.

Jonah's gourd was created and destroyed in one night.

A death by sunstroke is recorded in II Kings 4.

The only mention of churning butter in the Scriptures is found in Prov. 30:33.

Job 38:7 tells us that there was joy in heaven at the creation of the world.

The phrase "all is vanity," appears not less than twenty-five times in the book of Ecclesiastes.

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BIBLE STUDY

CHRISTIAN DOCTRINE

XIII. Jesus Christ, the Unity of His Nature

By the Bible Study Editor

Very frequently one hears the expression concerning Jesus Christ, that He has a human nature and a divine nature. This would seem to imply that His nature is composite, as is ours. Our natures are often represented as threefold—body, soul, and spirit. Sometimes this is referred to as the body, the mind, and the soul. Perhaps the purpose of such a representation is to call attention to our fleshly being, the body; our mental powers, the mind and thought; our powers of worship and fellowship with God. Whatever may be the multiplicity of our endowments, our faculties and powers, they are all comprehended in one being. God has thus created us and in such manners our being is able to function.

We have no doubt that Jesus Christ had a body, a mind, and a soul. He was possessed of the powers of action and experience such as man possesses, through the powers of His flesh. The powers of the flesh are limited to certain sensations and certain accomplishments. The physical organs function in seeing, hearing, tasting, smelling, and feeling. Some also add the sense of thinking, but it is not a physical sense. Jesus was not without these abilities, for He saw, He heard, He ate, and He touched. As to the powers of the mind of Jesus, it is known that He reasoned with the elders of the Jews. He called attention to that which had been written, He had compassion on those who suffered, and He wept in anticipation of what would come to pass. In these experiences Jesus used powers of mind, and very great powers of mind. He went into the times of the past more than others when He referred to Abraham who saw His day. He went far into the knowledge of the future when telling men of the days that should come.

Regarding the spiritual powers of Jesus, those powers which go far into realms which the mind of man cannot conceive. Jesus knew and told of things "which none of the princes of this world ever knew." It was in this phase of His being that Jesus exercised similar powers to those of man, and was outstanding in the manifestation of His own divine nature. All men have the power and appreciation of prayer. This is a function which we call spiritual, and refers to the nature of ours which we call the soul. Jesus was in close touch with the Father. The discussion with the scribes and elders in the Temple was the manifestation of that spiritual fellowship with God. "I must be about my Father's business." Later in His life this relationship with the Father was declared when He stated His mission to the world at Nazareth: "The Spirit of the Lord is upon me... he hath anointed me to preach the Gospel." This was an act of worship and reveals the cooperation of Christ with His spiritual Head, the Father. It was more than the life of the flesh; it was more than the expression of thought and imagination; it was the revelation of a spiritual life which acted upon and enjoyed the impulses and fellowship of things spiritual and of One who is in Spirit.

It is seldom that one refers to his own being as three natures. It may be expedient to refer to one's self as possessing three characteristics, but these all belong to one being, and are inseparable the one from the other. Paul wrote to the Thessalonians, "I pray God your whole body, soul and spirit be preserved blameless unto the coming of our Lord." These three qualities of our being belong to one whole being. Jesus, our Lord, was thus qualified with every endowment of our human nature. In Him all of these powers were united and blessed with a greater perfection than has ever been found in man.

The Human and the Divine

In the Old Testament the term used for son, is most frequently, "ben," another form is that of "bar." Both refer to the offspring of the parent. In the New Testament the word used most frequently is "huios," meaning the same as the words in the Old Testament, "offspring." Whether the relationship is that of the son to man or to God, the word is the same and applies to the thought of offspring. Thus, the voice heard from heaven said, "This is my beloved Son" (Matt. 3:17). And in Matt. 2:15, a quotation from the Old Testament says, "Out of Egypt have I called my son." Jesus, in speaking of Himself, said, "The Son of man hath not where to lay his head" (Matt. 8:20). When the Tempter spake to Jesus he used the same term (Matt. 4:3), "If thou be the Son of God." This is indeed one of the mysteries of God, and a mystery only to man in the sense that it is not conceivable to man how it could be thus. It is not a mystery to God to be able to bring forth into the world One who is His Son both in body and spirit.

The Divine Conception

With regard to the partaking of the flesh, there are various opinions. It may never be possible for any mind of man to understand the means of this union of the Son of God with the seed of Abraham. Nevertheless, the word of the angel who spoke to Mary the message of God must be given credence. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). This condition was brought about through the natural agency of the body, for the angel had told Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31). Yet, it was essential in this miracle of the birth of the Son of God in the flesh that the natural functions of the body were made to accommodate the spiritual and divine power. In this was the miracle of God wrought through the virgin. She conceived, and she brought forth, but it was the power of the Highest in the person of the Holy Ghost who wrought to bring into being both the Son of Abraham and the Son of God, in one being called the Son of God and the Son of man.

Never had there been such a son brought forth in the world. It is not conceivable that angels cohabited with men in the antediluvian age to cause giants to be born. It is only reasonable to believe that the sons of God were those who called themselves by the name of God. Gen. 4:26. For another race of men of faith sprang up in the seed of Seth, while the race of Cain continued with their violent nature, the race being represented by the daughters of men. See Gen. 4:19; 6:2. God had established a law which was repeated by the Son, in the discussion of the new birth with Nicodemus (Jno. 3:6), "That which is born of the flesh is flesh, and that which is **born of the Spirit is spirit." There could be** no possible reproductive relationships between angels and men. How could one prove today that there is but One Son of God who was born of woman by the agency of the Spirit, had there been other such births even in the days of Noah? For the reason that no such other births had ever taken place and no such interrelationships shall ever occur in the families of men on the earth, God could and did declare to all the world, "Thou art my Son, this day have I begotten Thee" (Psa. 2:7; Heb. 1:5). Jesus also declared concerning Himself, "God so loved the world that he gave his **only begotten** Son" (Jno. 3:16).

In the discussion of this subject by Harry Rimmer, he points out two important facts in the Scripture. First, that it is the woman's seed that shall bruise the serpent's head; and second, that the new thing which God will use to restore His blessing upon His people will be the fact that "a woman shall compass a man." Gen. 2:15; Jer. 31:22. The seed of human generation is the seed of the man. In the birth of Jesus Christ the life was divinely imparted to the virgin, and her son was the Son of God.

The Unity of His Nature

One may speak of one's likeness to either the father or the mother who begat him, but it is never said that one part of his being is of the father and the other comes from the mother. The product of the process of generation is one being. This being has usually partaken of the nature and qualities of both parents. The flesh of both parents is common to both, and the child partakes of that which both have given. The qualities and powers of both bestow upon the offspring the faculties of human life and the nature of both human parents. Nature and ability are inherited, that which is developed and cultured may not be inherited. Thus flesh partakes of flesh, and the child which is born of the flesh is flesh, with certain inherited characteristics of human nature. But that child being, that offspring, is one being.

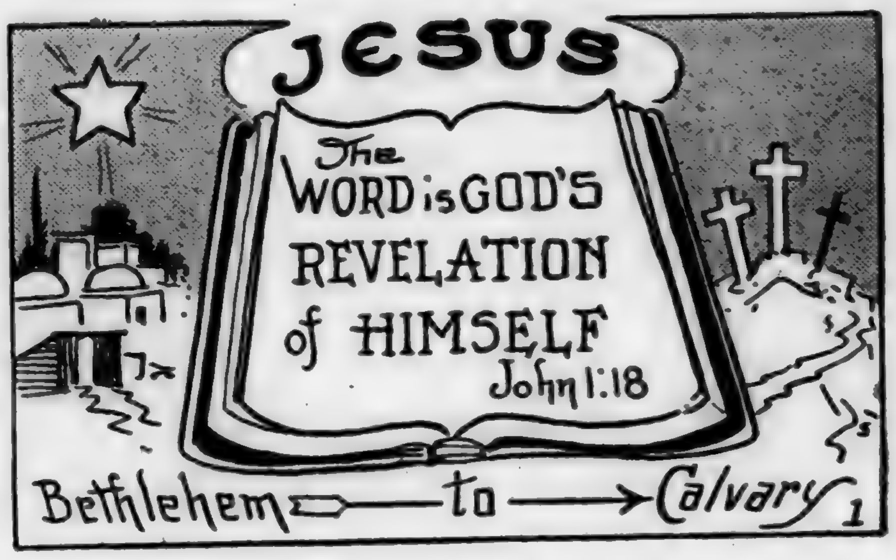
Jesus was the offspring of God and also the offspring of Mary, who was a true daughter of man. He was the Son of God and the Son of man. It was God's purpose that He should take upon Himself the seed of Abraham and not the nature of angels. Heb. 2:16. In this human form God sent His Son into the world. The fact that Jesus came into the world as the Son of man did not change His relationship with His Father, God. He was the offspring of God. It is not possible to know the nature of the eternal relationship of the Father and His Son. No man can expound that mystery, and God has never revealed that mystery to human comprehension. Let it suffice for us to hear the Word of the Lord, as spoken in prophecy in the Psalms, before the coming of the Son into the world. "Thou art my Son" (Psa. 2:7). The present tense used by the Psalmist, 'art,' is the word of His eternal sonship. His coming into the world did not make Him the son of a new begetting. This earthly sonship was one which He took upon Himself for the purposes of redemption. It made Him the Son of man as well as the Son of God. He maintained His former relation to the Father, and by His birth by the Virgin Mary He sustained a new relationship with man. But in His earthly sonship He possessed both the heavenly and earthly nature in one being.

The Son of God in the Flesh

In a former article the relation of Jesus to the flesh was given consideration. "He was made in the likeness of sinful flesh, and for sin condemned sin in the flesh." By the flesh He made the contact with the sins of the world for which He died on the cross. "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). It was the Son of God who made atonement for the sins of the world. "As Moses lifted up the serpent in the wilderness, even so must the **Son of man** be lifted up. . . . For God so loved the world that He gave **his only begotten Son.**" (Jno. 3:14, 16). There is absolutely no difference in the title "Son" as used in both of these texts. There is absolutely no difference between the person indicated as the "son of man" and "only begotten Son." He is the same individual, although bearing these two distinct titles. It would be contrary to the sense of the Scriptures to say that the title "Son of man" refers to his body and "only begotten Son" refers to His heavenly life.

In the Sanctuary of the Lord, the Tabernacle given to Israel by the Lord through Moses, there is set forth in a marvelous manner the significance of the means of grace given for the redemption of the sins of man. Every article of furniture and every associated thing in the sanctuary had its spiritual significance. One may wonder why God was so particular in specifying the colors and the clothes that were used in this place of worship. There was a purpose in it Why should each article have specified the sort of cloth and color to be placed upon it when the Tabernacle was moved from place to place? Why should the ark of the covenant be covered with the veil, the altar of incense with a blue cloth, the candlestick and its implements with blue, and the table of shewbread with a scarlet and a blue cloth? Why should the altar of burnt offering be covered with a purple cloth, and with a cloth such as was found in no other department of the sanctuary, although the color was used in other services?

The blue cloth covered those articles which specified the things which were associated with heaven. The incense altar, the heavenly Mediator; the candlestick and its service, the ministry of the Holy Spirit; the shewbread, the bread which came down from heaven and the blood which has been shed for sin. But the altar of burnt offering, in the court of the Tabernacle represented the Saviour who on earth sacrificed His life to make redemption for us. He was the Son of God and the Son of man, in whom were united the two natures of heaven and earth. The purple covering set forth such a union. It was composed of the blue of the heavenly nature and the scarlet of the earthly blood that was shed for sin. The two natures were not separated as signified by the table of shewbread. They were united into one being, and were inseparable as long as that life had not been poured out for the sins of the world. Jesus Christ was absolutely one nature, such as there had been no other and such as there never can be again.


JESUS
The WORD is GOD'S REVELATION of HIMSELF
John 1:18
Bethlehem → to → Calvary

THE POTTER'S HAND

To the Potter's house I went down one day,
And watched Him while moulding the vessels of clay
And many a wonderful lesson I drew,
As I noted the process the clay went thro'.
Trampled and broken, downtrodden and rolled,
To render more plastic and fit for the mold,
How like the clay that is human, I thought,
When in Heavenly hands to perfection brought,
For self must be cast as the dust at His feet,
Before it is ready for service made meet.
And pride must be broken, and self-will lost—
All laid on the altar, whatever the cost.

But lo! by and by, a delicate vase
Of wonderful beauty and exquisite grace.
Was it once the vile clay? Ah, yes; yet how strange,
The Potter has wrought so marvelous a change!
Not a trace of the earth, nor mark of the clay,
The fires of the furnace have burned them away.
Wondrous skill of the Potter—the praise is His due,
In whose hands to perfection and beauty it grew;
Thus with souls lying still, content in God's hand,
That do not His power of working withstand.
They are molded and fitted, a treasure to hold;
Vile clay now transformed into purest of gold.

—M. F. Clarkson.

The hands that ministered to the needs of His followers were the hands of the Son of God. The lips that spake were the lips of the Son of God. The spittle that covered the eyes of the blind was of the Son of God; the feet that walked on the sea, the tears that flowed on the Mount of Olives, the blood-drops in Gethsemane, the cheek that was kissed by Judas, the Servant that washed the feet of His disciples—He was the Son of God. What blood broke from the thorn-crowned? What body broke down from the burden of the cross? What groans were wrung from the breast that heaved on the cross? Whose blood was shed to make atonement for our sins? This was the Son of God, the Son of man. "When thou shalt make **His soul an offering for sin**" (Isa. 53:10).

If the sufferings of Christ were but the sufferings of a human nature, if the pains endured were but the pains of a mortal body, if the blood that was shed was but the blood of man or the blood of Mary, then the blood has not been precious enough to make atonement for the sins of a whole world. Today the blood of tens of thousands of men is flowing on fierce fields of battle. Many an innocent man is cut down, not for his own faults, but there is no atonement for him nor for any other by the shedding of such innocent blood. Remember the words of Peter, "The precious blood of Christ." His blood only, the blood of His body, the life that He poured out in His blood, can make atonement for sins. It was Jesus who said, "I lay down my life." It was He who said, "The Son of man will come in the clouds of heaven." There is but one being in the Son of God who came into the world as the Son of man. We may speak of Jesus as a man with human characteristics. We may speak of Him as the Son of God with heavenly virtues. But He was one being, with a unique nature, the Son of man and the Son of God.

Child of God never despair when the searchlight of God's Word is turned on you and you see yourself to come so far short of His love and grace. Let it stir you up to a deeper walk with Him.—A. E. Mills.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

A faithful Christian Steward will have nothing to boast of. He will not feel exalted above his fellows. He recognizes that the responsibilities of his stewardship are such, that he will do well if he does his work so as to receive the approval of the Lord. Although we might have some gifts above another, or different from another, there is nothing to boast of in it, since it is all by the entrustment of the Lord. "Who **maketh** thee to differ from another? and what hast thou that thou didst not **receive?** now if thou didst **receive** it, why dost thou glory, as if thou hadst not **received** it" (I Cor. 4:7)? Superior entrustment implies greater condemnation if there is failure in faithfulness to use all according to the plans of Him who has entrusted.

The Helper is always a blessing wherever we find him. As we study the life of Jesus, we shall see that He was always doing something to help those around Him. His speech, His silence, His doings, and His not doings were alike for some benefit. His heart was touched by human need, and He sought to supply the need in such a way that the greatest blessing would follow. He saw the soul need above the physical. He was not indifferent to physical needs and often supplied them even in miraculous ways that He might lead men to thoughts that would help them spiritually. Human grief touched the heart of the Master and moved Him to tears of sympathy and to deeds of kindness and words of comfort and the exercise of divine power. He saw deeper than people often do and understood the causes underlying human distress. Because there was need to meet the deeper need in men's lives, He gave Himself for the redemption of men from all iniquity so that they might be prepared for the higher fellowship which alone satisfies the soul.

The **Observance of the Lord's Day** is so largely ignored that we need not wonder that the spiritual conditions of the world are so distressing, and that God's temporal blessings are often restricted. Wars of invasion were threatened of the Lord by Jeremiah to the people who did not obey the Sabbath law. The nations are rushing to arms for defense, but they do not know that they have broken down the greatest defense in the protecting hand of the Almighty upon those who are true to His Holy Law. We can scarcely estimate the abundant blessing that has come into the life of those who have been taught and trained from childhood to observe the Lord's Day in worship and service of God while refraining from all secular labors.

The **Church** of Jesus Christ is a chosen instrument of God to reflect the greatness and goodness of God and to point men to His saving grace and power through Jesus Christ. As individual members of the Church it is essential that we personally fulfill our part of the great service to which the Church has been chosen. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). Is my Church hindered from its mission by the kind of life I live? God forbid. Rather let my life be fully an instrument of God in helping the Church to fulfill her mission in the world.

Let us endeavor to make the meetings fruitful by giving them the needed thought and prayer and activity for greatest results.

CHRISTIAN STEWARDSHIP.—Lk. 12: 35-48; I Pet. 4:9-11

Topic for July 14

MOTTO

"It is required in stewards that a man be found faithful."

MEDITATIONS ON THE TOPIC

I. **Christian Stewardship** recognizes life as a trust from God. It is not only a trust because we are Christians. Every human being is the creation of God and owes all that he has to his Creator. The Christian recognizes not only the fact that all his being is due to the gift of His Creator, but that he has been redeemed by the sacrifice of the Son of God in behalf of the sin of man who has forfeited his heritage and fellowship with God. Christ's redemptive price has paid for all sinners. But all sinners do not recognize it and hence do not pay their due to the Creator and Redeemer of their souls.

It is well that we meditate upon the mercy of God and, according to the plan of God, present our bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Know ye not that . . . ye are not your own? For ye are bought with a price" (I Cor. 6:19, 20). Those who are in such a position can only pay their due by yielding themselves in full obedience to the will of Him whose they are. Let us take an inventory of what is entrusted to us. If we have earthly possessions they have come to us either by the gifts or heritage of others, or by the labor in use of the talents God has given us. In either case they are no more our own than any other gift from God. We are duty bound to use our material possessions as entrustments from God. The only way to use them as such is to use them according to His will and to be careful that all personal use is not selfish or extravagant with that which belongs to the Master. In fact, we should get into full sympathy with the work of our Master and seek to find out what service can be rendered for His cause with the things in our possession and place all at His disposal, only using them to His glory. Material possessions are not all of our entrustments. We have natural endowments of mind and body and spiritual treasures. In whatever position in life we are called to serve, we should serve as faithful men and women. To do otherwise is only to become an embezzler of that which God has placed into our hands for His own service and glory by us.

II. **The Text.—Lk. 12:35-48.**—The parabolic representations of this lesson set forth the spirit of the unfaithful and the blessedness of the faithful servant, illustrating our own stewardship of life in the service of Christ.

I Pet. 4:9-11.—Peter here writes of our use of gifts as good stewards of the manifold grace of God.

III. **Suggestions for Junior Programs.**—The junior mind should be impressed as early as possible with the fact that they are indebted to those who are doing for them, and much more to the heavenly Father and His Son Jesus Christ for life, for soul and body, for home, and for friends, for food, and for material blessings. As these are impressed they should be led to recognize the blessings of salvation through the purchase price of the blood of Jesus and be led to understand that since God has sent it to us by the ministry of home or friends or ministers, so we are indebted to minister to others with all our powers the same message by our words and by our lives.

It will be well to select passages of Scripture from the Outline Study or otherwise for them to read and to think about. If you have a good select reading or a helpful poem that could be read or recited, it will add to the impression that you would make. There are also songs that can be sung which carry the sentiment for the faithful use of our talents. These can be sung with interpretation expressed by the juniors themselves or by some of their group who have been assigned the service. One or more of the juniors could be asked to read the text for this topic in the open meeting. It is among the most helpful attainments for any one to be able to read the Scripture well so that all who hear understand and get the sense.

OUTLINE STUDY

I. Kinds of Stewardship.

1. Of earthly stewards.
   a. Earthly property and affairs.—Gen. 15: 2; 43:19; Lk. 8:3.
2. Of Stewards of God.
   a. Grace of God.—I Pet. 4:10.
   b. Speech, ministry, etc.—I Pet. 4:11.
   c. Mystery of God.—I Cor. 4:1.
   d. Talents and spiritual gifts.—I Cor. 12: 7-11; Matt. 25:14-30.
   e. Church officials.—Tit. 1:7.

II. Our Christian Stewardship.

1. Of money and property.—II Cor. 9:8-11; Lk. 16:9; Lk. 12:33, 34.
2. Of physical and mental powers.—Eph. 4:28; Matt. 12:34-37; Eph. 4:29.
3. Of spiritual gifts.—Rom. 12:4-8.
4. Of natural responsibilities.—Tit. 2:2-14.
   a. In the home.—Gen. 18:19; Deut. 11:9.
   b. In the social circle.—Phil. 2:14-16.
   c. In the church.—I Cor. 12:27-31.
   d. Toward all men.—I Tim. 2:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Steward."**
2. What God Has Entrusted to Me.
   a. A soul.
   b. A mind.
   c. A body.
   d. Money or property.
   e. A home.
   f. Friends.
   g. Health and strength.
   h. Influence.
   i. Special talents and powers.

For Seniors.

1. Entrustments from God.
2. The Obligation We Owe to God for Our Gifts.
3. The Steward of God in the Use of Means.
4. The Steward of God in the Use of Gifts and Talents.

PERSONAL THOUGHT

I have received an entrustment in my life and possessions. What will be my record when the Master calls for an account of my stewardship?

SEED THOUGHTS

Living for Jesus who died in my place,
Bearing on Calv'ry my sin and disgrace,
Such love constrains me to answer His call,
Follow His leading and give Him my all.
—T. O. Chisholm.

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?
—F. R. Havergal.

Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay, even of grace itself, are only lent. It is our misfortune, and our sin, to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves masters, when we are only stewards, and forget that to each of us it will one day be said, "Give an account of thy stewardship."—Bp. Horne.

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He simply trusted it to us for His services. A servant has two purses, the master's and his own, but we have only one.—Monod.

JESUS AS A HELPER (Jr.).—Acts 10:34-43; Lk. 9:10-17

Topic for July 21

MOTTO

"Jesus of Nazareth . . . who went about doing good."

MEDITATIONS ON THE TOPIC

I. **The Helpfulness of Jesus.**—A life given for other's welfare and happiness is a helpful, unselfish life. It was such a purpose for which Jesus came into the world. He left the realms of glory and came, "not to be ministered unto, but to minister, and to give his life a ransom for many." The record of His earthly life is a record of "doing good." Of His childhood it is said that He "increased in wisdom and stature, and in favour with God and man" (Lk. 2:52). In his home relation "he went down with them to Nazareth, and was subject unto them" (Lk. 2:51). This brief history of His childhood gives us a glimpse of the life into which we can read a volume of good deeds in the home and in the community in which He lived. And it is the spirit of such a childhood that can be translated into the life of every child in the home and community of today and be made to follow the pattern of Jesus in word and deed. Of His ministry we may follow the records and find that everywhere He went and in every word and deed which He did, there was a record of helpfulness toward all who came in touch with His life. He used His power to heal the sick, the lame, the halt, and the blind. He set the captives of the devil free. His words of life were such as gave light to all who heard and were life to those who heeded.

In the appointed time, He gave Himself up as a sacrifice for the sin of the world, by submitting Himself into the hands of wicked men who desired to destroy Him. They put Him to death. But one with such power could not remain dead. He used His power to rise from the dead and to complete the plan of redemption, ascending to heaven after He had commanded His followers to go into all the world and preach the Gospel to every creature.

II. **The Text.—Acts 10:34-43.**—This is the substance of Peter's sermon in the house of Cornelius. It tells that a message of salvation has been sent forth and is published concerning the anointing of Jesus of Nazareth who went about doing good, whom the Jews slew and hanged on a tree, but whom God raised from the dead, and who sent forth messengers to tell of His salvation.

Lk. 9:10-17.—This passage gives us a view of one day of Jesus' life of helpfulness. He taught them, He healed them, and He even fed them by the miraculous means because of His compassion for their need, after He had so kindly received them as His guests.

III. **Suggestions for Junior Programs.**—Present the helpfulness of Jesus by the Scripture stories of His life. Let the boys and girls read them and tell them. Perhaps stories not mentioned in the outline can be selected either by the committee or by the boy or girl who has an assignment. This select story can then be told to illustrate the life of Jesus as a helper. In connection with the stories develop the thought of how Jesus can make our lives like His, if we receive Him as our Saviour. And when the Spirit dwells in us it will help us to do good and seek to live a life of helpfulness to others. What can we do for the sick and the suffering? What can we do for the poor and the needy? What can we do for the ones who need to be taught of Jesus and His love? How can children help in their own homes? How can they help their playmates? What can they do that is helpful in the neighborhood? How can they help at Church?

OUTLINE STUDY

I. **Ways in Which Jesus Helped People.**—Matt. 4:23.

1. Teaching.—Mk. 4:1; Matt. 11:1.
2. Preaching.—Matt. 11:5.
3. Healing.—Lk. 6:17-19.
4. Feeding.—Lk. 9:12-17.
5. Comforting.—Matt. 9:36; Lk. 7:13; Heb. 4:15.
6. Forgiving.—Lk. 7:47-50; Mk. 2:5-11; Lk. 23:34.
7. Delivering.—Mk. 5:8-20; Lk. 8:2, 3.
8. Saving.—Matt. 20:28; Tit. 2:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memorize a Verse** Telling How Jesus Helped.
2. From the Outline Study Select Something Which Shows How Jesus Was a Helper.

For Seniors.

1. Helpful Teachings of Jesus.
2. Jesus as a Comforter.
3. Jesus Helping by His Suffering.

PERSONAL THOUGHT

Those who receive Jesus become children of God and are made into His likeness and may have the life of Jesus shining through themselves in words and deeds and thoughts.

SEED THOUGHTS

Jesus still joins Himself to us; still He walks with us; still He instructs us, speaking to us by His Word, His providences, His Spirit; still He seeks to enter our sorrows and trials, and to console and cheer us. But we know Him not. Our eyes are holden by our unbelief. We do not press Him to abide with us. Hence He is grieved, and we are left alone in the night.—Fuller.

Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.—S. D. Phelps.

Shine in my heart, Lord Jesus,
And lead me into light,
Dispel each cloud and shadow
And chase away my night;
Shine on my soul, O Jesus,
And warm me with Thy love,
Oh, help me when I need Thee,
Thy faithfulness to prove.

Shine in my heart, Lord Jesus,
I need Thee ev'ry day,
To help me keep Thy statutes
To walk the narrow way;
Oh, leave me not, my Saviour,
Or else I faint, I fall;
Come in Thy might and help me
When Thou dost hear me call.
—F. P. Griffith.

LORD'S DAY OBSERVANCE.—Jer. 17:21-27; Isa. 58:13, 14; Acts 20:7; I Cor. 16:2

Topic for July 28

MOTTO

"A day in thy courts is better than a thousand."

MEDITATIONS ON THE TOPIC

I. **The Lord's Day Observance.** — Being settled in our minds that the Creator appointed a day for man for his own good, and that the Lord's Day is the day in which the Christian keeps a day unto God, we may devote our thought to the way to observe the day to obtain the greatest good from it for ourselves, and for our fellow men, and for the glory of God.

Some of the principles of the Sabbath of the Old Testament have their counterpart in the Lord's Day of the New Testament. We do not stone men to death for violating the observance of the day unto God as they were to do in the olden time. We do not fix a lot of burdensome laws which supersede the purposes of the day, as the Pharisees did. But we accept the day with joy as a time when the mind and body can rest from earthly cares and toils and the mind and body and our being can be devoted in a greater emphasis upon the worship and service of God. In this day we assemble with the people of God for worship and instruction in the Word of God. In this day we may do helpful things toward our fellow men which are needful and which may draw their minds toward the Lord. We may wait on the sick and show deeds of mercy that come in our pathway of life.

Great blessings have followed the people who have regularly kept this resurrection memorial as unto the Lord; while evil and ungodliness have followed in the trail of those who have been unmindful of its observance. Even Jews, without Christ, observing the Old Testament Sabbath have not received the blessings which have attended the Christian in his keeping of the Lord's Day, because they have not received Him who is their only rest.

II. **The Text.—Jer. 17:21-27.**—Israel broke God's law of Sabbath observance and was cursed. The promise of blessing was given if they would observe the Sabbath unto the Lord and cease their secular labors on this day.

Isa. 58:13, 14.—Blessings are promised to those who take a delight in God's service on the Sabbath Day.

Acts 20:7.—The disciples came together to break bread on the first day of the week, the Lord's Day.

I Cor. 16:2.—The disciples brought together their offerings on the first day of the week as they gathered together for worship.

III. **Suggestions for Junior Programs.**—Read the Scriptures. From the Old Testament cite examples of Sabbath breaking. Note the promised blessing upon the land and the people of the Old Testament if they would observe the day. Do we lose anything by giving time to the service of God when that same time could be spent in doing work from which we expect profit in money or food?

Do Christians receive blessings from God for the observance of the Lord's Day? Whose example do we have for the observance of the first day of the week? How do the Christians of your community observe the Lord's Day? Could there be some improvement in the way it is spent? In what could there be improvement? Tell the experience of a Lord's Day spent for the Lord as it should be.

OUTLINE STUDY

I. Sabbath Principles.

1. A day for man's sake.—Mk. 2:27.
2. In respect to God's rest from creation.—Gen. 2:3.
3. A day for delight in the Lord.—Isa. 58:13, 14.
4. A day to rest from secular labor.—Ex. 34:21.
5. A day to engage in special religious service.—Lev. 23:3; Heb. 10:24, 25.
6. A day in which it is lawful to do good.—Matt. 12:12.

II. The Lord's Day as a Sabbath.

1. Consecrated by Christ's resurrection.—Mk. 16:9.
2. Used as a time for meeting the disciples.—Jno. 20:19, 26.
3. The day when the Spirit descended.—Acts 2:2-4.
4. Early Christians gathered on this day.—Acts 20:7-12; I Cor. 16:2; Rev. 1:10.
5. How we may be blessed in it.—
    - a. Assembling.—Heb. 10:24, 25.
    - b. Worshiping.—Eph. 5:18-20; I Cor. 14:23-33.
    - c. Doing good.—I Thes. 5:12-22.
    - d. Laying aside secular cares.—Isa. 58:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Sabbath."**
2. God's Day Hallowed for Worship.
    - a. How God commanded the Sabbath to be used.
    - b. What is to be done in six days.
    - c. What not to do on the Sabbath.
    - d. The first Sabbath.
    - e. The first Lord's Day.
    - f. Blessings from keeping the Lord's Day holy.

For Seniors.

1. The Purpose of a Day of Rest and Worship.
2. Special Blessing upon the First Day of the Week.
3. Blessings That Have Come to Us on the Lord's Day.
4. How We Hinder Blessings on the Lord's Day.

PERSONAL THOUGHT

Are we enjoying the observance of the Lord's Day in our church and community? Is there anything in our conversation and work that in any way hinders the greatest blessing in our service on this day?

SEED THOUGHTS

Welcome, sweet day of rest,
  That saw the Lord arise;
Welcome to this reviving breast,
  And these rejoicing eyes.

The King Himself draws near,
  And feasts His saints today;
Here we may sit and see Him here,
  And love and praise and pray.

One day amidst the place
  Where my dear Lord hath been,
Is sweeter than ten thousand days,
  Of pleasurable sin.

My willing heart would stay
  In such a frame as this,
And sit and sing herself away,
  To everlasting bliss.
—Sel. from Hymnal.

I have, by long and sound experience, found that the due observance of the Sabbath Day, and of the duties of it, have been of singular comfort and advantage to me. The observance of the day hath ever had joined to it, a blessing upon the rest of my time; and the week that hath so begun hath been blessed and prosperous to me.—Sir Matthew Hale.

O day of rest! How beautiful, how fair,
  How welcome to the weary and the old!
Day of the Lord! and truce to earthly care!
  Day of the Lord, as all our days should be.
—Longfellow.

THE WORK OF THE CHURCH.—
Eph. 4:11-16; I Tim. 3:15

Topic for August 4

MOTTO

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

MEDITATIONS ON THE TOPIC

I. **The Work of the Church.**—Those who have become children of God by regeneration are set apart of God to "shew forth the praises of him who hath called **them** out of darkness into his marvelous light."

In the calling of the Church there is a duty toward the body of Christ for self edification. Eph. 4:16. And there is a duty of shining as a light in the world (Phil. 2:15) so that others may be enlightened and be saved, and thereby become a part of the body. In these two services the whole scope of the work of the Church may be included. To the disciples Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (Jno. 15:16). The fruitfulness of the disciples of Jesus marks them as the children of God and possessors of the Holy Spirit. And at the same time that their lives are manifesting the fruit of the Spirit, they are having an effect of enlightenment upon their fellow men with whom they deal, and the result of such enlightenment is the conversion of sinners and the increase of saved men and women. The same fruitfulness that serves to win souls for Christ, is used to build up souls. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:11-13).

II. **The Text.—Eph. 4:11-16.**—This passage shows the Church with a vital connection with Christ as its head and with every member in an effectual working in its place as a member of the body.

I Tim. 3:15.—Here we see that the Church is the place where God has deposited the truth which is to go forth to bless the souls of men in the world who will accept its precious message.

III. **Suggestions for Junior Programs.**—Boys and girls will likely have a conception of the work of the Church according to what they have seen in the Church in the community where they live. If the Church is a live one in which the brotherhood is vitally connected with Christ, it will be easy to show how it is fulfilling the Scriptures which should be read in connection with the subject. And while we may not expect the church to be fully perfect in every respect, we can see that it is God's plan that it should be growing in that direction. Failures will be made manifest to us all if we study the Word and see God's ideal for His people.

Assign each suggested topic to some of the juniors capable of gathering thoughts upon it. Help them to develop the assignments by additional thoughts which make plain what is accomplished in each service which the Church is to render. Show that none of us can do the work of Christ, the Head, unless we belong to Him and are a part of His body, so united with Him that we can be made to grow. As a branch cannot grow when it is severed from the vine, so a person cannot grow if he is not connected with Christ by the working of His Spirit in the heart.

OUTLINE STUDY

I. The work of the Church.

1. To reach the end of God's design—
    - a. Fitness to be with Him in glory.—Eph. 5:27; Eph. 2:20-22; Rev. 21:2, 3.
2. Working toward the end—
    - a. By self-edification.—Eph. 4:11-16; Rev. 19:7-9.
    - b. By witnessing and shining.—I Pet. 2:9; Matt. 5:13-16; Matt. 28:19, 20.
        - —Testimony.—Acts 1:8.
        - —Praise.—Heb. 13:15, 16.
        - —Worship.—I Pet. 2:5.
        - —Soul winning.—Col. 1:25-29.
        - —Intercession.—I Tim. 2:1-6.
        - —Waiting and watching.—I Thes. 1:10; 2:19; II Thes. 1:7-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Church."**
2. What the Church Is to Do.
    - a. To praise God.
    - b. To pray to God.
    - c. To tell the story of Jesus.
    - d. To teach all that God has commanded.
    - e. To help others to know and to love Jesus.
    - f. To wait for the coming of Jesus.

For Seniors.

1. Keeping the End or Purpose of the Church in View.
2. Doing the Commands of Jesus toward the End or Design of the Church.
3. Our Glorious Mission in the World.

PERSONAL THOUGHT

Do I belong to Christ? Am I growing? Am I a fruitful member of the body? Can Christ work through our Church to accomplish His plan?

SEED THOUGHTS

And this is the mission of the Church—not civilization, but salvation—not better laws, purer legislation, social elevation, human equality, and liberty but FIRST, the "kingdom of God and his righteousness," regenerated hearts, and all the other things will follow.—A. E. Kittredge.

Ye are the light of the world,
  Driving the darkness away,
Shedding your beams on the lost,
  Changing their night into day.
Then let your light ever shine,
  Showing the right way to go;
Gladly the lost ones will see—
  God's boundless love they will know.

Ye are the light of the world;
  Thro' you the true light must shine,
Calling the lost sons of men
  Home to the Father divine.
Then let your light ever shine,
  Hallow the name that is love;
You will each shine as a star,
  Fixed in the orbit above.
—R. J. Craig.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JOB'S STRUGGLE TO FAITH IN LIFE AFTER DEATH.—Job, Chapters 3-19

Lesson for July 14, 1940

Golden Text.—For I know that my redeemer liveth.—Job 19:25.

Things look much different according to the eye that beholds them. When my neighbor has insomnia it is caused by a guilty conscience; but when I can't sleep any one of a hundred other causes may be the reason. When Job had misfortunes even his friends had to probe his sores with the barbs of unkind criticism. While there are many things to learn from the book of Job not the least of them is that sympathy such as these three friends gave to Job had better never been given. In visiting the afflicted be careful that your words comfort and heal rather than bruise and aggravate.

It is a common thing that the one in affliction and under criticism is living closer to the Lord than his captious critics.

The Valley of the Shadow of Death that I traverse today leads to fields of bliss which I shall enjoy tomorrow. Without clouds and storms there could be no rich harvest. These things are not caused by my sin, but are the gateways to a richer, fuller life beyond.

Chapter 3. Wishing that you had never been born does not change the fact that you are here, a live reality, to meet life. It is better to face life with your chin up and your shoulders squared. Let another do the whining, you do the singing.

Chapters 4, 5. The searchings of the wise and the visions of the religious enable them to reach an exalted state of egotistic assurance, which gives them a flow of fine sounding words, but does not enable them to attain to the truth. He who in generalities speaks of the frailty and sinfulness of men, does not fail to prate about his own strength and goodness, unless he is the exception.

Chapters 6, 7. Food may be ever so nutritious, and I may be ever so much in need of it; but it needs to be properly seasoned to be palatable. Even so are the counsels of my friends. Friends should not be like desert streams which flow when you have no need of them but dry up in the periods of drouth. The consolations of God are like the well of Sheba to Hagar or the smitten rock to Israel.

Chapter 8. When one man starts something everybody else will have to do the same. Eliphaz blamed Job's moral lapses which needed correction for his present condition; Bildad calls him a hypocrite and forgetter of God. I wouldn't trust a Collie if I saw him in company with a police dog.

Chapters 9, 10. Why? Job does not blame God. He acknowledges that God is so much greater than he that he cannot comprehend Him nor His ways. But he does feel that a righteous God should tell his child why he makes him suffer so. It is hard to keep faith in the goodness of God when you are suffering without knowing why. But **there** is the "endurance of faith."

Chapter 11. Eliphaz called Job a sinner, Bildad called him a hypocrite, Zophar calls him a liar. Instead of pitying Job he tells him that a loving God does not punish him nearly as much as he deserves. I wonder what Zophar would have done to Job if he had been in God's stead. And yet he originally came to sympathize with Job. Your turn next.

Chapters 12-14. The physician who understands neither diagnosis nor therapeutics is worse than no physician at all. Thousands annually come to untimely deaths because of the ignorance of their physical advisers. Those who would be spiritual physicians meet with the same problems in their realm.

In this talk Job looks beyond the life that now is. If this life were all, then there would be no balancing of the facts of life in the natural and spiritual world with the results. But there will be a perfect balancing of accounts. For that we look beyond the grave.

Chapter 15. Eliphaz first blamed Job for being a sinner; now he blames him as being a prayerless rebel, who casting off all fear has stretched out his hands against God.

Chapters 16, 17. Criticism is not comfort. How would you like your words from another's lips if your stations were reversed? Criticism aggravates; comfort assuages. The critic exaggerates faults and even manufactures them; the flatterer denies their existence and tells you that you are well when you are not: the true friend suffers and weeps with you.

Chapter 18. Bildad first called Job a hypocrite, now he calls him a wicked man who knows not God. He offers him no hope and warns him that desolation and death shall be his portion, and that remembrance of such as he shall in mercy perish from the earth.

Chapter 19. There is a limit to all things earthly, and Satanic. Even misfortune has a bottom. Job had reached the bottom. His property had been taken from him; his health disappeared until he held on to life only by the skin of his teeth. He was estranged from his acquaintances, forgotten of his friends, despised by his servants, a stranger to his wife, and an abhorrence to his former nearest friends. And even God had destroyed him on every side. Job had reached bottom. But the soul that is pure can look upon God without fear and in utter confidence. The Redeemer is coming to earth. Though our bodies perish and worms consume them, yet we shall see God. And when we shall see Him it shall not be as seeing a stranger, but as a loving Redeemer. At that hour our vile bodies shall be fashioned like unto His own glorious body according to the working whereby He is able to subdue all things to Himself. The heart of Job and of all suffering saints is consumed in longing for that change.

JOB'S REPENTANCE AND RESTORATION.—Job 42:1-13

Lesson for July 21, 1940

Golden Text.—And the Lord turned the captivity of Job, when he prayed for his friends.—Job 42:10.

Pride is an evil thing. It apparently caused the downfall of Satan from his original estate. But what is pride? That thing that wants to be foremost. Job also was afflicted with it. What kind of pride? The pride of goodness. He offered up offerings for sin for his children, but apparently never thought that he might sin against God in his heart. He thought himself far superior to his friends. He felt confident that he could appear before the Judge of all the earth and vindicate himself from any and all charges that might be brought against him. God said of him that he was perfect, but the unfortunate thing for Job was that he thought so too. According to Elihu, God oftentimes sends affliction upon men to hide pride from man, and as soon as man acknowledges his sinfulness the Lord removes the affliction. How can I keep from being proud, when I am handsomer than others, more intelligent than the masses, an example to the saints? Only by getting and keeping a vision of God. No man can get a vision of God and not despise, yea, abhor himself. With that vision, and with that only, comes the sense of sinfulness and personal nothingness. We need a vision of God now to humble mankind as a preliminary step to righting the world's wrongs. We shall have a vision of Him some day, in the which every knee shall bow before Him; some to worship and others to cry in terror at the knowledge of their doom. When Job had his vision of God he lost his feeling of general superiority and gained the true perspective of personal nothingness.

Verse 6. The word here translated "abhor" in the Hebrew indicates an act of renunciation of self, of cancellation of personal standing; and seems to imply that self had been completely dethroned and Christ made all in all. With this came a great sense of sorrow at the former exaltation of self.

Verses 7, 8. It is easy, in our zeal for God, to say things of Him that are not right. God does not need vindication for any of His acts. Explanations are not often in order as to why God does things or permits them to be done. We can rest assured that He does what is consonant with His nature and for the ultimate good of His creatures. It is true that there is nothing too hard for God, but it is not to the glory of His grace to credit Him with healing me of diseases I didn't have, or of delivering me from vices to which I had not become habituated. It is hardly saying the thing of Him that is right when I tell my congregation that I left for the depot to take a train for St. Louis without enough cash to pay my fare but trusting in the Lord to supply the same, and that the Lord sent a friend to give me enough for the trip, when I knew before I left home that a dear sister whose house I'd pass on the way would give me the money. Getting help that way is no miracle.

Verse 9. Job's three friends (isn't it strange that friends can talk as mean to you as these three had talked to Job) had dishonored God. (1) One of the ways in which they did this was in the way they spoke to His servant Job. What we do to God's children we do to Him. (2) Their philosophy of suffering and its causes was wrong and needed correction. We have no reason to doubt their honesty, but their zeal made them cruel and bitter. We need atonement for the things we do wrongfully in our ignorance, and we need to ask God's forgiveness for improper feelings that may arise in our breasts.

Job had been a captive. He found full deliverance only after he had prayed for those who had done much to grieve him. Before I can know the fullness of forgiving and delivering grace I must from the heart forgive my brother his trespasses. This Job did. If I would avail myself of the benefits of grace as recorded in James (chapter 5) I must confess my faults, and not the least of them is the one in which I resent the treatment I receive from my fellows.

Verses 10-13. The life of a good man can not permanently be eclipsed. The blessings of God are both material and spiritual. Job gained double for what he lost while being tested for his faithfulness. You may gain as much as an hundredfold, but you never lose. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

WEIGHING CONSEQUENCES (A Principle of Temperate Living).—Prov. 1:7-10; Isa. 5:11, 12, 18-23; Gal. 6:7-9

Lesson for July 28, 1940

Golden Text.—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—I Tim. 4:8.

Prov. 1:7-10. He who does not know the world about him is but a clod, a stone. To exist, all life must know its environs and meet its conditions. Man was created on a higher plane than the clods of the earth and the beasts of the field. In order that he may fully cope with the problems of life, first and fundamental is the fear of God, the Creator. He needs to learn that the Creator made the world and all things therein for him, and that He made the man for Himself. The fear of the Lord implies proper reverence and submission, an attitude of heart which opens the storehouse of wisdom and knowledge to men.

Fools delight in wickedness and folly. Such have no love for and despise the truth. While that condition of heart remains, spiritual and moral blindness will be their lot. Knowledge cannot be hammered in, it must be absorbed, and only the thirsty absorb.

Verses 8, 9. The greatest of life's blessings come to those who heed the Fifth Commandment. No country can long endure where the children hold the parents in contempt. The greatest heritage parents can bequeath to their children is proper moral instruction by precept and example. And the thing the wise child will desire the most and cling to the most tenaciously is just that.

Verse 10. To entice is to allure from the paths of virtue. Sin and sinners offer many inducements to the young, but only those who heed their parents are aware that all these attractions are but bait to ensnare them in an evil net. There is a time to say "No," and that time is whenever you are tempted to do anything that will lull and dull your sense of the fear of God.

Isa. 5:11, 12, 18-23. In these verses we have described five roads to ruin. No man can tread any of them without sorrow.

Verses 11, 12. Drink and reverence for God do not go together. When drink is in, reverence for God is out. Worse, the very things that men use ordinarily in the worship and praise of God, as the harp and the lute are now used only for the excitement of the sensuous.

In social circles evening is the time for bacchanalian carousals. When a man rises early it is a sign that the appetite has gained complete mastery over him. The man is not only taking a drink, the drink has taken the man. Such have become derelicts of society, and for them there is no hope apart from the mighty power of God. But they must do that which a drunkard seldom does; they must regard the work of the Lord and consider the operation of His hands.

Verses 18, 19. Sin is bad enough when you get tangled in it unawares; it is infinitely worse when you love it so that you drag it after you with a trailer. As long as you hate sin and falsehood there is hope, but when you revel in it as a cat does in catnip you are well nigh hopeless.

Verse 20. It is not always wise to call a spade a spade; but it is never right to call the products of hell good, nor the gifts and mercies of heaven evil. He who denounces churchgoing and the things of the religion of Jesus Christ as a fraud and an opiate, and glories in the vices of the wicked is hand and glove in partnership with the devil. He who would persuade you to turn from the light to the darkness of sin and superstition will lead you into that outer darkness where there is wailing and gnashing of teeth. He that will substitute bitter for sweet will poison the stream of humanity from the cradle and raise a generation ripe for destruction.

Verses 21-23. There is no man so big a fool as the one who knows it all, to whom counsel and instruction are a bore. There is more hope for a fool than for him. Drink lowers the moral backbone of men, until moral turpitude reigns in the high places.

Gal. 6:7-9. You always reap what you sow, only in larger quantities. And the seeds of evil, like weeds, seem to grow the faster and bring fruit soonest. But though the harvest-time for the good seed sown may be slower in coming to fruition, great will be the joy when you come home bringing in the sheaves. Psa. 126:6. One of the most discouraging callings that can come to man is to try to win men from their evil way. To it they will cling with a tenacity worthy of the best. But keep on; "your labour is not in vain in the Lord."

THE TWO WAYS.—Psalm 1; Matt. 7:24-27

Lesson for August 4, 1940

Golden Text.—For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.—Psa. 1:6.

Psalm 1:1. Goodness and badness have degrees. James describes the downward course as "earthly, sensual, devilish," and Paul describes the upward course in the terms "soberly, righteously, and godly."

In this first verse the psalmist uses a threefold parallelism in describing the way to sorrow and woe. First he describes the man's position—walking, standing, sitting. Then he describes his relationship to the wicked—counsel, way, and seat. Finally he describes the wicked himself—wicked, sinner, and scoffer. And the first step leads to the second and the third.

He who seeks counsel at the hands of the ungodly rather than of the saints and of God will soon be found standing as a sinner before God and man, and it will not be long until he will mock and scoff at all that holy men revere.

Verse 2. Are negations necessary? Of course. You can not keep clean, even if God had washed you in the blood of His own dear Son, if you persist in abiding in the place of filth. There must be a separation from sin and sinners before there can be a cleansing and receiving into the company of the saints and the household of God. II Cor. 6:17, 18.

The things in which you delight are never onerous. To him who delights in the things of God the service of the Master is his highest joy. In order to enjoy the Christ life, service must rise from the obedience of fear to the devotion of love. I can judge where your heart is by the subjects of your conversation. If you find your pleasure in speaking of sensual and carnal things you do not meditate on His law day and night.

Verse 3. To what shall we compare a good man? In the realm of literature, sacred and profane, which reveals the thoughts of God and man, a good man is always described as the most beautiful, the noblest, and the worthiest of his race. In beauty he excels the lilies and the stars; in nobility he transcends the majestic mountains; in worth he exceeds all the precious treasure of earth; and in usefulness he is the only real benefactor of his race.

Verse 4. How about the wicked? He has the beauty of the rattlesnake, the nobility of the mole, the worth of chaff, and the usefulness of the cesspool.

Verses 5, 6. What shall the end be? The end of the quest of holiness is godlikeness. This is the real quest of the noble soul. Psa.

17:15. Heaven is the eternal abode of those who attain such a state, but heaven would not be a desirable place to any other. But the wicked sinks lower and lower until he becomes like him to whom he has sold his soul. And he shall spend eternity in his company. Hell is prepared for those who refuse to prepare themselves for a better state. Matthew 7:24-27. There is no life where there is no action. True believing is obedient doing. Doing good today will not undo the evil of past years. That must be forgiven and the record blotted out if we would stand accepted before God. But the good I do today keeps me from spoiling the present page, and helps me in the building of a life that will meet God's approval tomorrow. Patient continuance in welldoing alone is promised the reward of eternal life. Rom. 2:7. You cannot separate being right from living right. If you do not live right you are not right.

Why did the Lord deliver the Sermon on the Mount? For generations yet unborn in an age that has not yet been ushered in? Far from it. It was for His audience then and for all that in every generation would build upon the Rock. To hear and not to do is as valueless and evanescent as looking into a mirror. Looking into a mirror does not cleanse, and the memory of the smudge spots soon lapses. Looking into the mirror is not in vain if you will cleanse yourself immediately of the revealed uncleanness.

To all men come storms and testings. Their purpose is not to destroy but to prove. We live in the house which we build, and every woman buildeth her own house, but the foolish pluck down with their own hands that which another hath builded. Prov. 14:1. So in the spiritual life. We build our own hovels or temples. We build them of stubble or of gold. We build upon sand or upon the Rock. The tests of storm and fire will reveal our folly or our wisdom. Obedience to God's every commandment pays. Christ always did the things that pleased the Father, and He is our perfect example, as well as Saviour. If you are obedient unto death, you are building an indestructible building upon an unshakable foundation.

STRENGTH

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—Phillips Brooks.

Ordinarily we think that strong men are needed to accomplish great tasks. But is not the converse true? Great tasks are needed to make strong men. A woodsman would never become a man of great physique if he spent all of his time in picking up chips. He must swing an ax, and pull a crosscut saw, and use a maul and wedge to develop muscle. The same principle is applicable in doing the work of the kingdom. To make ourselves efficient and able men we must accept responsibilities. And often they are too great for us. Indeed, we will never be at our best until we are fully conscious that what we have to do is beyond us. To achieve the largest success we must feel that all of our powers are taxed to the limit. Then we cannot be too confident that we will succeed by the strength that God gives us.

Many people spend a lifetime waiting for some big opportunity to come their way. They live and die without doing anything but waiting. There are others who go feebly at their tasks. They consent to failure all too soon, and then whine around because there are such impossible hindrances in their way to success. In contrast to these, are those who appear to be just ordinary folks, who when confronted with work to be done that would challenge the strength of giants, bend their backs, take hold with all their might and, lo, in a short while the task that seemed to be so hopeless begins to appear a possible thing, and then it is done. The achievement is remarkable. But the great miracle is in the man that has been made. His strength has grown in proportion to the size of the load to be carried.

A few days ago I asked a young man to teach a class of boys in Sunday school. He manifested some interest in the proposition but protested his inability. After a brief time for consideration, however, he agreed to do his best. He felt just as he should. And he did just as he should. It is better to feel one's own insufficiency; but that does not prophesy failure. With that sense of inadequacy one may seek and receive God's help and he can do what seemed the impossible thing. His own consciousness of inability proves that he is humble and willing to receive help. His attempt is an indication of his courage and faith. To such a one God gives His abundant strength. His accomplishment is beyond his own power to understand and is an amazing wonder to his fellow men.

Paul said, "When I am weak, then am I strong." And he also said, "I can do all things through Christ which strengtheneth me." Our insufficiency is an opportunity for Him to prove His all sufficiency.—G. B. Williamson.

MY CHRIST

I have found the Pearl of greatest price,
My heart doth sing for joy;
And sing I must, for Christ I have,
Oh, what a Christ have I.

My Christ, He is the Lord of lords,
He is the King of kings,
He is the Son of Righteousness,
With healing in His wings.

My Christ, He is the Tree of life,
Which in God's garden grows,
Whose fruits do feed, whose leaves do heal
My Christ is Sharon's Rose.

Christ is my meat, Christ is my drink,
My medicine and my health;
My peace, my strength, my joy, my crown,
My glory and my wealth.

Christ is my Saviour and my Friend,
My Brother and my love,
My bread, my hope, my Counsellor,
My Advocate above.

My Christ, He is the heaven of heavens,
My Christ what shall I call?
My Christ is first, my Christ is last,
My Christ is all in all.

—Selected.

HISTORY OF PLAYING CARDS

This study has proven to be one of unusual interest. It would appear that historians generally have not taken a great deal of interest in keeping records on this subject; however, we have been able to get a few glimpses of them through their stormy career. About the first authentic information we have is when they were used as a means of gambling on Chinese pirate ships. These were made of paper, about the size of the present card, but different in that the spots were dragons. This would be very natural since the dragon was uppermost in the thinking of the Chinese. Later cards, very similar and used for the same purpose, were common in the royal courts in Turkey; instead of dragons, the spots on these were pictures of large bugs. Just why this should be is uncertain. A friend of mine, after having slept in a Turkish tavern thinks he knows why.

Their next step towards good society was when they were used on Spanish pirate ships for gambling purposes; these had forty cards in each pack divided in tens according to the pictures they bore,—that of a spade, a pick axe, a club, and a cutlass. No pirate ship was ever complete without a deck of playing cards. These people had much time for gambling between robberies.

This type of card seems to have found its way into gambling dens in the early part of the fifteenth century in Spain, and later in France. The card in its present form was first seen in Monte Carlo, the world's most famous gambling den.

From that time no gambling den, no house of ill fame, or band of robbers was complete without a pack of playing cards.

When the cards came to America they did not come with the Pilgrim Fathers; they came with the Spanish adventurers. Many were the Spaniards that failed to see the homeland again because of these gambling devices.

In the early days of American history, in fact up till about the middle of the nineteenth century, they were confined to the gambling dens, saloons, and houses of ill fame. It was about this time that certain people allowed them to come into their homes.

The only time a playing card is out of its natural environment is when some respectable person takes it into his home. This is a dangerous thing to do. There can be no question but what God has placed a curse upon playing cards, and any Christian harboring them in his home will fall under this curse and be compelled to pay the penalty.—C. T. Walker.

He who hath found a new star in the heavens
Is not so fortunate as one who finds
A new, deep-hearted friend.
The stars must die, they are but creatures
like the sun and wind,
But friendship throws her firm sheet anchor
deep
Beside the shores of Eternity.
—Paul Hayne.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

"SEVEN MEN WENT SINGING INTO HEAVEN"

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band.—Acts 10:1.

The above account and the context following speak of an Italian military officer. This soldier of the Roman army was a devout man, one that feared God, as did his whole household, a man who was known for his liberality, and who prayed to God always. This man's prayers reached heaven, moved God to grant him the vision of an angel of God. God also moved Peter, the apostolic group spokesman, by a vision, in the town of Joppa by the sea.

The Jewish Apostle Peter was quite hesitant to go to a Gentile, an actual military officer of the despised Roman army, so God sent a vision, as well as a delegation from Caesarea. Peter's own spirit was moved by the Holy Spirit to take the journey. The command was clear, with no room to doubt. He entertained the delegation, then with some brethren accompanied the man to Caesarea. When they arrived Peter explained why Jews usually had no dealings with other nationalities, but stated that in this case God had showed him that he was to go. "This," he said, "I did without gainsaying. Now show me for what intent ye have sent for me."

Cornelius explained that his prayer and fasting were followed by the vision from heaven. Then he said, "We are all here present before God, to hear all things that are commanded thee of God."

Such faith, such soul need, such soul hunger, such response put Peter "on the spot." His answer was pointed and clear. He preached the Gospel—Good News—to Cornelius. The chief content of his message was the following: 1. Peace by Jesus Christ. 2. Christ is Lord of all. 3. Jesus of Nazareth in His humanity was indwelt by the Holy Spirit. 4. The miraculous power of His ministry. 5. His being slain and hanged on the tree. 6. His resurrection and open showing afterward, to chosen witnesses. 7. Christ's commission to preach to men that Jesus was ordained of God to be the Judge of the living and the dead, and that men can only be forgiven by faith in His atonement and saved by being indwelt by the Holy Spirit. After this sermon the Roman officer believed. The Holy Spirit fell upon him. At once he was baptized. Thus ends the chapter, one of the best three accounts of salvation experience in the Bible. We refer to this account of the salvation of the Gentile Cornelius, the salvation of a **Jew, the Apostle Paul,** and the conversion of a proselyte, the **Ethiopian Treasurer.**

What occasions this editorial was the news account of the conversion of seven Bolsheviks in the Civil War of Finland in 1918. The story was revived by the present plight of the same nation. We are also giving it to emphasize the fact that so often we neglect preaching the Gospel to the soldier in our day. The Apostle Paul and the early Christian Church made use of all the contacts possible to win men to Christ. So much so that it is written in Acts 12:18, "There was no small stir among the **soldiers.**" History records that the Roman legions were evangelized in the early centuries. The consequence was that many sought for other tasks and became a powerful factor in changing the Roman nation.

Now for the translated story from **"All the World"**, by Krigsropet, from Norway:

"One of the strangest experiences in my life is connected with war," says Nordenberg, an eminent engineer in Finland.

"I offered my services to the Government and was appointed an officer in General Mannerheim's army. It was a terrible time. We besieged the town. It had been taken by the Red Army and we retook it. A number of Red prisoners were under my guard. Seven of them were to be shot at dawn on Monday. I shall never forget the preceding Sunday. The seven doomed men were kept in the basement of the town hall. In the passage my men stood at attention with their rifles.

"The atmosphere was filled with hatred. My soldiers were drunk with victory and taunted their prisoners, who swore as much as they could and beat the walls with their bleeding fists. Others called for their wives and children who were far away. At dawn they were all to die.

"We had the victory, that was true enough; but the value of this seemed to diminish as the night advanced. I began to wonder whether there did not rest a curse on arms whichever side used them.

"Then something happened: one of the men doomed to death began to sing! 'He is mad,' was everybody's first thought. But I had noticed that this man, Koskinen, had not raved and cursed like the others. Quietly he had sat on his bench, a picture of utter despair. Nobody said anything to him—each was carrying his burden on his own way and Koskinen sang, rather waveringly at first, then his voice grew stronger and filled out, and became natural and free. All the prisoners turned and looked at the singer who now seemed to be in his element:

'Safe in the arms of Jesus,
  Safe on His gentle breast,
There by His love o'ershaded,
  Sweetly my soul shall rest.
Hark, 'tis the voice of angels,
  Borne in a song to me
Over the fields of glory,
  Over the jasper sea.'

"Over and over again Koskinen sang that verse and when he finished everyone was quiet for a few minutes until a wild-looking individual broke out with 'Where did you get that, you fool? Are you trying to make us religious?'

"Koskinen looked at his comrades and his eyes filled with tears. Then he asked quietly: 'Comrades, will you listen to me for a minute? You asked me where I got this song: it was from the Salvation Army. I heard it there three weeks ago. At first I also laughed at this song, but it got me. My mother sang about Jesus and prayed to Him.' He stopped a little while as if to gather strength; then he rose to his feet, being the soldier he was, looked straight in front of him and continued: 'It is cowardly to hide your beliefs: the God my mother believed in has now become my God also. I cannot tell you how it happened, but I know that it has happened. I lay awake last night and suddenly I saw my mother's face before me. It reminded me of the song I had heard in the Salvation Army. I felt that I had to find the Saviour and to hide in Him. Then I prayed—like the thief on the Cross—that Christ would forgive me and cleanse my sinful soul, and make me ready to stand before Him whom I should meet soon.'

"'It was a strange night,' continued Koskinen. 'There were times when everything seemed to shine around me. Verses from the Bible and from the song book came to my mind. They brought a message of the crucified Saviour and the Blood that cleanses from sin and of the home He has prepared for us. I thanked Him, accepted it and since then this verse has been sounding inside me. It was God's answer to my prayer. I could no longer keep it to myself! Within a few hours I shall be with the Lord, saved by His grace.'

"Koskinen's face shone as by an inward light. His comrades sat there quietly. He himself stood there transfixed. My soldiers were listening to what this Red revolutionary had to say.

"'You are right, Koskinen,' said one of his comrades at last. 'If only I knew that there is mercy for me, too! But these hands of mine have shed blood and I have reviled God and trampled on all that is holy. Now I realize that there is a hell and that it is the proper place for me.'

"He sank to the ground with despair depicted on his face. 'Pray for me, Koskinen,' he groaned, 'tomorrow I shall die and my soul will be in the hands of the devil.'

"And there these two Red soldiers went down on their knees and prayed for each other. It was no long prayer, but it opened heaven for both, and we who listened to it, we forgot our hatred. It melted in the light from heaven, for here two men who were soon to die sought reconciliation with God. A door leading into the invisible stood ajar and we were entranced by the sight.

"Let me tell you shortly that by the time it was four o'clock all Koskinen's comrades had followed his example and began to pray. The change in the atmosphere was indescribable. Some of them sat on the floor, some on the benches, some wept quietly, others talked of spiritual things. None of us had a Bible but the Spirit spoke to us. Then someone remembered those at home and there followed an hour of intensive letter-writing. There were confessions and tears in those letters.

"The night had almost gone and day was dawning. No one had had a moment's sleep. 'Sing the song once more for us, Koskinen,' said one of them. And you should have heard them sing! Not only that song but verses and choruses long forgotten came forth from their memories as buds open in the sunshine. The soldiers on guard united their voices with them. The power of God had touched all. Everything was changed and the venerable town hall's basement resounded in that early morning hour with the songs of the Blood of the Lamb.

"The town clock struck six. How I wished I could have begged for grace for these men, but I knew that this was impossible.

"Between two rows of soldiers they marched out to the place of execution. One of them asked to be allowed once more to sing Koskinen's song. Permission was granted. Then they asked to be allowed to die with uncovered faces—and with hands raised to heaven they sang with might and main:

'Safe in the arms of Jesus,
Safe on His gentle breast.'

When the last lines had died out the lieutenant gave the word 'Fire!' and the seven Red soldiers had fought their last fight. We inclined our heads in silent prayer.

"What had happened in the hearts of the others I do not know; but so far as I was concerned I was a new man from that hour. I had met Christ in one of His lowliest and youngest disciples and I had seen enough to realize that I, too, could be His. 'The Lord looketh from heaven; he observeth all the sons of men from the place of his habitation; he looketh upon all the inhabitants of the earth' (Psalm 33:13, 14)."

CONSCIENTIOUS OBJECTORS COMPANY FROM OTHER CHURCHES

Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews 12:14.

The above passage of Scripture clearly declares the attitude of Christians in a war-torn world. Follow peace and holiness. The one —peace **with** all men, the other—holiness **before** all men. What a need!

When it comes to the ideal of love, good will to all men, nonresistance against evil, loving enemies, and peace with all, the Word is clear. There may seem to be some complications. However, our orders are clear. The world has been trying **force** for many centuries and millenniums of time. Where has it brought us? To the edge of the abyss. Well nigh to universal chaos. What has it done for us? Nothing but to fan into fire the slumbering embers of hatred in the hearts of millions. Where will it take us? God only knows! It may take us to "Armageddon," and the end of the rule of men!

Another large denomination, the Presbyterian Church in the United States of America, in its 152nd General Assembly, in Rochester, N. Y., took up the question of the present war's impact on Christianity. They upheld the **"Right of the Conscientious Objector."** This caused a hot debate. It was at first defeated, then reconsidered and approved, that is, the resolution on **"Conscientious Objection to War."**

The Assembly ordered the Stated Clerk, chief Presbyterian executive, to register the church's C. O.'s, thereby putting them on record in peacetime.

These are now the groups who have so taken action: Presbyterians, Episcopalians, Disciples of Christ. The following are intending to follow suit: Baptists, Congregationalists, Unitarians, and Universalists. Some of these are strange bedfellows. The older nonresistant Churches are the following: Mennonites, Quakers, Church of the Brethren, and Brethren in Christ. Then also the so-called Jehovah's Witnesses and the Seventh Day Adventists have taken the same position. With some of the bodies the attitude is a mere pacifist attitude, with others it is genuine Christian love and nonresistance. There is a difference.

THE JEWS' AWAKENING FROM THEIR AGE-LONG SLEEP

Wherefore their way shall be unto them as **slippery ways in the darkness**: they shall be driven on, and fall therein: for **I will bring evil upon them**, even the year of their visitation, saith the Lord.—Jeremiah 23:12.

The heart of the present-day Jew is trembling. He of all men feels the evil times that have come upon the world. Some writers and speakers have referred to the **Second World War** as a "phoney war." All such talk is fading away amid the noise and din and bloodiness of the present furious onslaught. Truly the Jew has come upon slippery ways amid great world darkness. He is not wanted in most nations, in others he is merely tolerated, while in some he is being systematically pushed into the background, with extermination the objective of the rulers. These evil days have made him **think.** He is **asking** questions he never has been asking to so large an extent.

With the present visitation of evil he is again asking questions about his past, about his present, and anxiously peering into the future darkness.

This is the hour for the Christian Church. The Jew is cuddling closer to the Christian Church than any other group of people. He is not sure about political leaders. He feels unsafe in many quarters. Part of the Church have been calling him "Christ butcher." However, on the whole he has found a sympathetic chord in the hearts of millions of Christians. Most evangelical Christians who are interested in the prophetic content of the Bible have a place in their hearts for the Jew. Those who read the Scripture closely cannot help but feel that the Lord has not yet finished His program with the Jewish nation. They feel that prophetic utterances guarantee them a future. Such as, "I will make a full end of all the nations . . . but I will not make a full end of thee" (Jer. 46:28). Also, "The new heavens and the new earth, which I shall make, shall remain before me, saith the Lord, so shall your **seed** and your **name remain**" (Isa. 66:22).

There is more stir among the Jews concerning Christ than there has been for centuries. Lately, in these pages we told of the conversion of a prominent rabbi in the orthodox group at Jerusalem. The following are among the signs of the Jewish awakening, as arranged by Will H. Houghton:

Many readers will be acquainted with the recent work of fiction entitled, **The Nazarene.** Personally, we have never cared for fictional presentations of our Lord's life, and believers will probably find little in this book. But Jews, and especially those of orthodox persuasion, are devouring the book, and it looks as if the work of fiction is creating a desire to read the New Testament to see how Jesus is portrayed there.

Here are two quotations which indicate what is going on. The first one is translated from Yiddish, **The Daily Jewish Courier**, Chicago. In an article entitled, "Contemporary Jewish Problems," the writer says:

"It is a fact, however, that since its appearance **The Nazarene** has become a regular fixture in nearly all Jewish circles. He is being talked about and spoken of in Jewish homes. He is being discussed from temple and synagogue pulpits. He has already begun to infiltrate into the modern orthodox synagogues. . . .

"I had occasion last week to visit a number of Jewish homes, stores, and offices, and everywhere I found **The Nazarene** displayed openly and boldly upon Jewish tables or in book cases, standing between **Maimonides** and the **Gaon of Vilna**. . . .

"The danger is great in that **The Nazarene** by its power of word artistry might confuse the minds of Jewish readers who will of themselves begin to revise the Jesus trial, and such revision will easily lead toward a Christian rapprochement, toward a Jesus deification, and then no barrier will be left against conversion . . . ."

A Jewish paper printed in English (**The New Leader**, New York) says:

"Some years ago, Giovanni Papini, author of **The Life of Christ**, pleaded for a 'living book, to make Christ more living, to set Christ the ever-living with loving vividness before the eyes of living men, to make us feel Him as actually and eternally present in our lives.'

"We dismissed him cynically. We had too much faith and hope in the future to be in need of a miracle. Our imagination was stirred by a 'modern utopia,' a 'great experiment' that was to have paved the road toward a new world over one-sixth of the globe. At last, we said, the philosophic speculations of Plato, the dream of the Chartists and Utopian Socialists of a society based not on profit and exploitation but on freedom, brotherhood, and human co-operation has achieved concrete results.

"Christianity has preached these things for centuries but failed to accomplish them.

"Today, less than two decades later, we have reached that point of spiritual emptiness when we are ready to accept a miracle, any miracle. For how else is one to explain the rapture and ecstasy with which Sholem Asch's **The Nazarene** was greeted by our critics?

"We laughed at and rejected Papini's **Life of Christ**, but are ready to accept Sholem Asch's **The Nazarene**, which is after all only another version of the life of Rabbi Yeshua of Nazareth who was born in Bethlehem and died on Golgotha two thousand years ago."

It is time to pray for and reach out the hand to our Jewish neighbors.

THE LARGEST PROTESTANT CHURCH IN THE WORLD

See that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. . . . As it is written, He that had gathered much had nothing over; and he that gathered little had no lack.—II Cor. 8:7, 9, 15.

Do you know which is the largest Protestant Church in the world? That's news to most of us. Where is the church to be found? What is the secret of its remarkable growth? Can some lessons be learned from such news, that are beneficial to our churches?

It is said to be a negro church in the city of New York. Its size is not the most remarkable thing about it. There are other features. What impressed me most about the church was its **intense training program.** All teachers are required to attend the Monday night teachers' training. Another factor worth calling attention to twice is what the **"tithe"** or any other systematic method of giving can do. The following is a short digest by the "Herald of Holiness":

The Abyssinian Baptist Church, the largest Protestant church in the world, at 132 West 138th Street, New York City, is a wonderful story of what tithing will do spiritually and financially. They now have 15,000 members on their rolls, with over 5,000 worshiping in their two simultaneous services. Three pastors take charge. Each Monday night 151 Sabbath-school teachers are required to take training courses to properly fit them for their work. They have six large choirs of men, women, and children. Two thousand people attend midweek classes which are economic and social. They erected a church building at a cost of $400,000 and paid for it in seven years through tithing. Then in 1928 they erected a Home for the Aged, at a cost of $40,000, and paid for it in six years through tithing. Their operating budget is $41,000 each year, and they have money left over, because of tithing (storehouse). Out of this church 155 negroes have been elected to Phi Beta Kappa, 132 negroes up to 1936 won their Ph.D. degree, 12 are listed in "American Men of Science," and 100 in "Who's Who in America."

CURIOSITIES OF THE BIBLE

(Continued from page 213)

Sewing is the most ancient art. Gen. 3:7.

In II Kings 2:17 we read that fifty men set out in all directions to seek a corpse.

We read that a jawbone became a fountain in Judges 15.

Psalm 18 is the most appropriate Scripture to be read during a thunder shower.

The Word of God is called milk, a well of water, a mirror, and a sword.

It is a priceless treasure which neither the world nor time can take away.

The Bible is the most widely circulated book in all the world.

Let us study it, not only to increase our knowledge of Bible facts, but to receive food for our souls. Jesus said, "Search the scriptures."

Scottdale, Pa.

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POISONS WE CANNOT DO WITHOUT

By John H. Spicer

We eat traces of poisons in our food every day, without suffering any harm. Indeed, if we tried to do without them, we would soon be in a bad way as far as our health is concerned. Such substances as iodine, copper, chlorine, sulphur, and phosphorus are either poisons themselves, or produce poisonous compounds. Yet they are all elements that our body must have to keep us alive and healthy.

Iodine, for instance, is a good antiseptic for cuts and bruises because it kills germs. Taken in quantity, it destroys tissues and causes death. Yet, if our food is deficient in iodine, our health soon suffers and such diseases as goiter develop. In parts of the world where natural iodine is lacking, people find it necessary to guard their health by adding a trace of iodine to their food, usually in the form of iodized salt.

Copper is another element that produces poisonous compounds. Its sulphate, for instance, is often used to poison algae and other undesirable growth in ponds. But copper is as necessary as iron for our health. In some way, it helps in the transfer of the iron salts from our food to the blood stream. Without copper, our systems cannot absorb the iron needed for building up the red blood cells.

Chlorine was the deadly vapor used in the first poison gas attack during the World War. Some of its compounds, however, are necessary for our health and digestion. Every grain of table salt we use is over half chlorine. The gastric juice in our stomach can digest our foods, because it contains muriatic acid, which the chemists tell us also contains a large proportion of chlorine.

Phosphorus is another poison vitally necessary for our health. It is commonly used in rat poisons, and it was phosphorus that made the old-fashioned matches so deadly to children who chewed them. Yet our body requires a liberal amount of phosphates in our foods to keep us alive and well. Like calcium, it is necessary for the development of our bones and teeth.

Sulphur also produces poisonous compounds. But many of our favorite foods contain a proportion of sulphur. Eggs, for instance, contain enough to darken silver spoons used to eat them.

Arsenic, of course, is well known for its poisonous properties and fluorine forms compounds so corrosive that they have to be kept in wax bottles, because they eat holes through glass. Yet scientists now think that even a very tiny trace of these elements in our systems is necessary, or our health will be adversely affected.—Christian Youth.

"The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written.—Sir William Jones.

To have the courage to take no notice of an injury is to be even with our enemy; to forgive it is to be above him.

CHURCH-RELATED COLLEGE

(Continued from page 212)

believe the Church needs the college just as it needs its foreign and home missions. It needs all these things to have something beside itself to live and work for. The Church needs its college for its own sake, just as parents need children for the sake of the parents. The greatest blessing that can come to a church is by way of children in the form of missions, hospitals, and colleges that offer them not only opportunities but also great responsibilities. As the Mennonite Church prays for, gives money to, and sacrifices for her schools, I know she herself will grow stronger, more united and more Christlike.

The co-operative relationship as I have set forth this morning will not all happen in a day. I anticipate misunderstanding, disappointments, and areas of failure. Let no one be deluded in the thought that we have arrived. There are still rivers to cross. There are, unfortunately, foes who still rejoice in our shortcomings, and there are always the pessimists who have gathered so much data that they are convinced the task cannot be done.

While in New York I had a room in a students' building on Washington Square. It is called Washington Square because a great arch has been erected there in honor of the father of our country. Inscribed on this arch in letters which I could read from my window was the memorable statement of George Washington: "Let us raise a standard to which the wise and honest can repair. The issue is in the hands of God."

That, friends, represents my personal philosophy. It points out the **method** and indicates a **faith** which I hold desirable above all else.

Goshen, Ind.

A journey of a thousand miles begins with one step.—Chinese Proverb.

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Christian Monitor

AUGUST, 1940

The Beauties of Midsummer

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BIBLE SCHOOL CHANGES THINGS

By Mary Miller

NANCY was standing in her clothes closet with five dresses in her hand when her bedroom door opened.

"How many shall I take, Mother?"

"It's only two weeks, Nancy. It seems to me that five school dresses, one Sunday dress, and one work dress would be enough."

"What do you think of that lot?" Nancy asked as she took out the hangers and threw dresses on the bed. "Children like cheery colors, and I have to take a pretty one for the program. I really love our Bible school in the Green Hills Schoolhouse better than any I've ever helped in. I wish you could see it, Mother."

Green Hills was a backwoods schoolhouse. Nearly ten miles from it a church had lately been started by Ronald James, a young minister, who had been sent there three years previously by a live evangelizing board. After getting his church well started, Ronald and Janet, his friendly young wife, began holding an afternoon service at Green Hills. Such a hearty response as those hill people gave their teachings was beyond anything that even the eager, imaginative young Jameses had ever hoped for. The children leaned forward in a sort of ecstasy and emitted involuntary exclamations of sympathy as Janet told them Bible stories—and their faces became grave, and hungry and strained as Ronald with heartfelt earnestness explained that Jesus—the same Jesus—who had stood all sorts of torture and agony for them—who had been whipped and slapped and mocked and who had worn a crown of thorns and broken down under His cross—this same Jesus was now standing outside the door of their hearts knocking—knocking—. And the latch was inside! Wouldn't they open the door and let Jesus in?

The hearts of those hill people were stirred—many were ready to come, but Ronald and Janet knew they needed teaching—they needed to drink deeply—to be saturated with the Spirit of God and His Word. A summer Bible school would be just the thing. And in a minute quick-minded Janet had a solution ready. Nancy Lane was coming to visit them for a fortnight as soon as her school in the north closed. Why not have a Bible school then at Green Hills? So it had happened last year; and this year Nancy was coming again—also Ronald's brother Philip and three other young helpers.

Monday morning there was confusion and bustle at Green Hills. Ronald and Janet had insisted that Nancy take charge. Philip's singing ability and training naturally pushed him into song leadership.

At nine Nancy tapped the bell, the children formed in line outside as they had done the previous year, and they joined in singing "Onward Christian Soldiers." Inside Nancy asked Philip to sing, "The Lord Is in His Holy Temple" with the children while they remained standing. Then she led them in a Bible salute that ended with a solemn and emphatic—

"The grass withereth,
The flower fadeth:
But the word of our God shall stand for ever"

while Bibles were held aloft.

By this time Philip had caught the true-to-the-Bible spirit. He held his Bible high and sang with them.

"The B-I-B-L-E,
Yes, that's the Book for me;
I stand alone on the Word of God—
The B-I-B-L-E."

In almost reverent tones Nancy asked the children to bow their heads, close their eyes, and help pray the Lord's Prayer. In the popcorn meeting that followed eager-eyed children popped up to say last year's Bible verses, and Nancy rewarded each one of them with a "That's fine, Gracie;" "Fine, Allen."

At eleven the closing bell tapped, and there was a flurry of good-byes, "Didn't we have a good time?" "Look what we made!" and—then a group of dazed teachers looked at one another over desks littered with crayons, scissors, Bibles, papers. Back at the door Nancy was saying to dirty, freckled Joey Duncan, "Really, Sonny, I can't come today."

Joey clung tighter, and a tear dropped and wove a path down over his dirty cheek. "Please don't cry, Sonny; I'll walk with you part way. Let's take this little Moses basket you made, Joey. Then you can tell Grandma the story when you get home."

Next day Nancy made a plea for fishers of men—boys and girls to go farther into the hills and invite new children—to go fishing for their neighbors and little friends. The enrollment was now fifty-two; could we get it up to sixty-five? A unanimous chorus of "Yes, yes, yes," came in answer. When the closing bell tapped Dick Stark told Nancy that that was "the most aggravatingest bell he'd ever heard," and Joey clung to her with his moist dirty fist and looked at her with such hopeful, pleading eyes that Nancy felt tears coming into her own.

Philip walked over, laid his long strong hand on the boy's head, and asked, "Where do you live, Joey?"

"There!" said Joey, pointing west.

"Can I drive up?"

"Rube Simms do; he goes over the rocks a-kitin'. You all's kin too."

"All right, Joey; Miss Lane and I'll take you home, if she'll do it. You beg her, will you?"

One morning in chapel the Spirit of God took charge of the story hour. In front Nancy had hung a large picture of Jesus knocking at the door. She explained that in her childhood her whole heart had cried out to God to be saved—to know the way. She opened her child heart and showed it to the children—raw, bleeding, reaching out—and then she applied the balm and they felt it healing, soothing the open wound. She lighted up the Way of salvation for them. The teachers lifted up their hearts in reverence, and the children were quieted, hushed. God had come down into that morning assembly.

Afterwards as Philip came over and sat on the desk in front of Nancy's work table he said, "That was wonderful, Nancy. I never saw anyone open up these old truths the way you do."

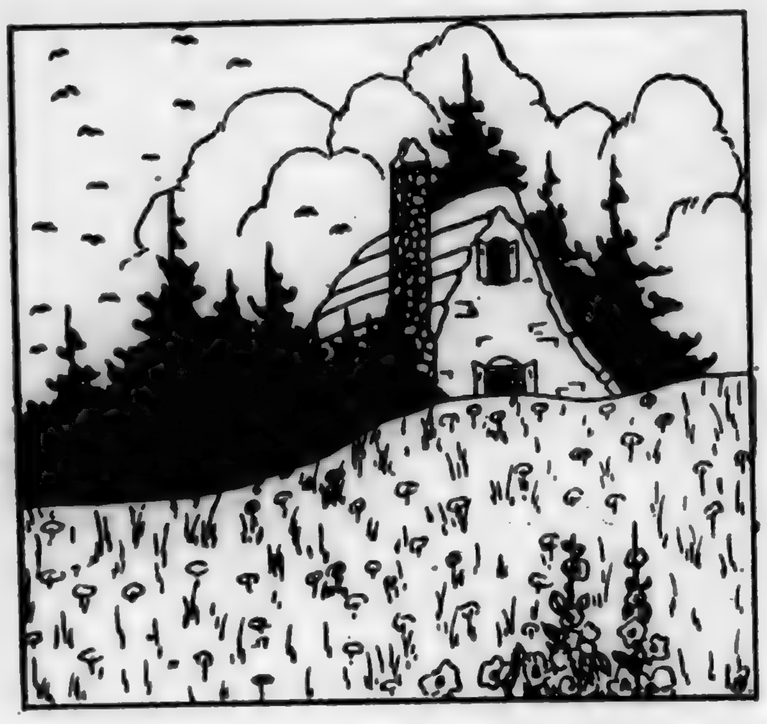
Eight school days had passed. Two were left, and the teachers were rushed with program preparation. Each day Nancy and sometimes the other teachers had taken time to visit the homes, to receive gifts of melons, tomatoes, cucumbers, to help finish notebooks, and bandage sores. Today twelve-year-old Jim Hard had come back after the others were gone and asked Nancy, "Miss Lane, is it bad to smoke?"

"Why do you ask, Jim?"

"'Cause you wouldn't, and Mr. James wouldn't and none of you teachers—and I know Jesus doesn't want me to."

That afternoon Philip and Nancy walked into the woods, and Philip, like the children, opened up his heart to her. "I've always been a sort of passive, matter-of-fact Christian. You have taught me by your life, by your outflowing love, by your simple, earnest explanations what no Christian preacher or Sunday-school teacher has ever been able to teach me. I love Christianity; I love the Bible; I love dirty little Joey. You have taught me—you have led me in the Christ

(Continued on page 255)



THE DAWN

By Elenore Estelle Glassburn

Into the dawn I walked
Alone, perplexed, dismayed,
Along the fragrant ways
Where lovely roses bloom.
Draped was the verdant earth
In mystic white of fog
That hid the ethereal blue.
So long the sun was hidden
From my sight. Then shafts of
Golden light burst through.
The scene was glorified!
A figure stood revealed
So dazzling clean and white—
He called my name. I knew
It was the Christ—my King,—
And bowed to worship Him;
And angels tarried there
To catch my every word
And bear my message home
To God. Rose cups sprinkled
Holy water upon
My face and through my hair
As if anointing me
For the task that God had
Given in that vision.
Freeport, Kans.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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"SOUND SPEECH, THAT CANNOT BE CONDEMNED"

By Nadine S. Roth

THE bride of one month balanced herself gracefully on the curb in front of her dearest friend's house, giving a parting admonition to her husband and sister:

"Now be good and don't run off with my man while I visit with Vivian."

Amid gaiety and laughter from all three, the young man shifted gears and drove off, his wife still waving from her curb footstool. Vivian, her golden-haired little daughter in her arm, had watched from the front porch. Now she hospitably held open the door as Myrna came up the steps. It was not till they were seated in the comfort of her own living room that Myrna ventured on the subject that she felt she should speak about.

"Have you become one of those sophisticated young worldly moderns who must watch her husband where the other woman is concerned?" She had much the feeling that a skater on thin ice has, for she did wish to impart admonition without being preachy.

"Oh, no," returned her friend lightly, "I think Dick is pure gold, just as you do Chester. We both meant it when we said our, 'Till death do us part's,' and we have perfect confidence and faith in each other." Then as it dawned upon her what her friend might be driving at she exclaimed:

"You surely didn't take seriously what I said just a bit ago out there on the street? Why everyone says things like that, and everybody else knows that not a thing is meant by it."

"I knew you did not think of it that way," returned her hostess gently, "I have often said things like that myself, but not lately."

"Why not? You surely don't mean to tell me you think it to be wrong?"

"Myrna, I'll tell you why I don't, and then I will let you decide as to the wrongness of it.

"You remember my cousin, Mabel?"

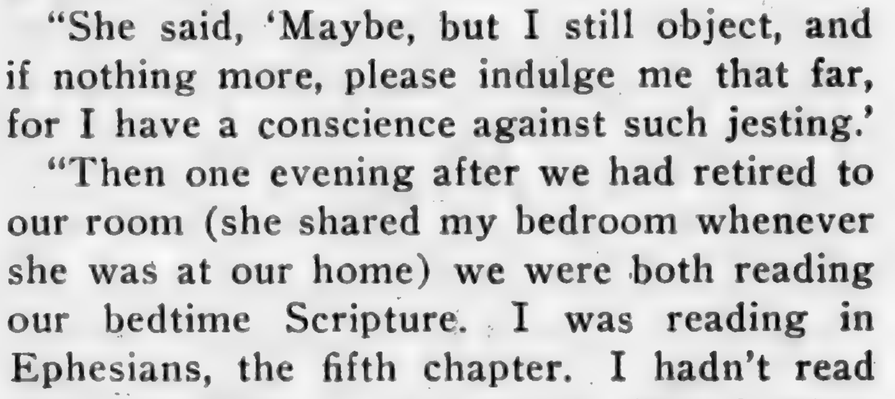
"I certainly do. And wasn't she a wonderful girl as well as a jolly one?" Myrna had always admired the genteel girl from the south very much.

"You are right on both counts, but she had one, what I termed, idiosyncrasy. She never could take the kind of jesting we were just speaking of, and she was consistent in voicing her objections. We used to tease her so much about my sister Illene's husband, because whenever they were in the same company they always sooner or later got started on books and authors; then the rest of us simply sank into oblivion. Of course it was easily seen through, for Henry taught literature in the high school, and Mabel was a librarian by occupation. The rest of us knew nothing compared to their knowledge of the subject, and we soon lost interest and started to talk of the things that we were more familiar with. Nevertheless we teased them, and Mabel always objected.

"'You take things too seriously,' I once told her, 'You should have your mind free from thoughts like that, then you would not mind our teasing you about Henry, even if he is married.'

"She said, 'Maybe, but I still object, and if nothing more, please indulge me that far, for I have a conscience against such jesting.'

"Then one evening after we had retired to our room (she shared my bedroom whenever she was at our home) we were both reading our bedtime Scripture. I was reading in Ephesians, the fifth chapter. I hadn't read very far before I came across, 'But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks' (Eph. 5:3, 4). That part about foolish talking and jesting smote me right between the eyes, but I still sought for another than the plain meaning of those words, so I followed the concordance. It pointed me back to the fourth chapter and the twenty-ninth verse, 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.' Then to Colossians Chapter three, Verse eight, 'But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.' I could tell myself that the blasphemy meant swearing, and I had put off even near swearing and questionable epithets. Perhaps the filthy communication meant those defiling stories, expressions, jokes, and jingles, that I often had heard at school, and that even some older women told me. Those I had put off too, not even listening to them; but this foolish talking—talk not edifying—what about that? I looked at those verses a long time; at last I interrupted Mabel and read them to her.



See James 3:1-5.

"'What do you think they mean?' I asked. Her answer was accompanied with a smile. 'I suppose just what they say; at least I never could read any other meaning into them.'

"'Is that why you object to being teased about married men?'

"My answer was another smile and a nod. Well, from that time on I had received light that I must walk in, and as is always the case with a willing walking in all the light I had, more came. I began to see that since we neither believed in infidelity in marital relations, nor in divorce, it was unbecoming to talk in our jokes as if we did. It was not edifying. Since then I have tried to live with this prayer always:

"Oh, may it be said of me,
'Surely thy speech bewrayeth thee,
Thou art a friend of the Man of Galilee.'"

Myrna's eyes grew moist, "I'd like that to be true in my life too."

"I thought you would; I knew you were one of those who didn't care to have your life dishonor the Lord who bought you and knowing that you were one who desired to 'adorn the doctrine of God in all things' gave me the courage to say something to you."

Myrna felt highly complimented by her friend's sincere tribute, but Vivian continued, "I don't always fare so well. I have often had unkind things said to me when I only tried to live up to the light God gave me. Not all people can take a rebuke, even a gentle one, in good grace and profit thereby as well as you and Effie Shenk."

"Oh, did you also speak to Mrs. Shenk on the subject? I wonder that you dared. She usually always has the last word, but I have heard her say some even 'rank' things."

"It is well you said 'have,' for I am quite sure no one hears her say such things any more," was Vivian's statement.

"Do tell me about that," begged Myrna.

"I fear I wasn't any too tactful; in fact, I hardly did it in a Christian spirit. I was much too hasty," Vivian confessed. "But to her great credit, be it said, she yet profited by it.

"It was the first time I took Judy to the sewing. Everyone was surprised that her hair was red because both her father's and mine are dark. Quick as a flash Effie said, 'Haven't you some read-headed neighbors?'

"It didn't take me very long to fire back, 'Effie Shenk, you filthy thing! That provokes me!'

"She stopped, looked at me, and finally said, 'Vivian, do you really mean that?'

"I told her I certainly did, and added, 'The idea! A Sunday-school superintendent's wife talking like that.' She said no more, but several weeks later she came and asked me to forgive her. Then she told me she had been rather hurt at what I had told her, and had gone home and told her husband about it. He replied that it was good for her, and told her that he had often been ashamed of some of the unbecoming things she was in the habit of saying. We had a good discussion then about our talk when only ladies are present."

Myrna was both prompt and thorough; so she suggested that they take their Bibles and hunt up the Scriptures concerning Christian speech. They read Christ's words, those of the Holy Spirit through Peter, James, John, and Paul.

"I never realized that the Bible had so much to say concerning our speech," admitted Myrna, "but here is one who is going to pray for more grace to avoid unbecoming talk."

THE GLORY OF GOD IN THE HEAVENS

By Grace B. Lefever

A couple of years ago, while browsing in our public library, I found a book entitled "The Gospel in the Stars" by Dr. Joseph A. Seiss, and I would like to share with you a bit of its treasure, and hope you will be able to read the entire book.

Dr. Seiss is a pioneer in the unfolding of the revelation of the Gospel of Christ as written in the stars. The book is very readable, convincing and inspirational, and leads one to believe that God has revealed the great Christian truths upon the heavens, even as He has by divine inspiration given to us His written Word.

The statement that "The heavens declare the glory of God" has long been associated only with the glory of God seen in His works of creation and preservation.

But in the following words by Dr. Seiss we find his Biblical basis for the remarkable discoveries he has made: "The chief 'glory of God' cannot be learned from Nature alone, simply as Nature. The **moral attributes** of Deity, and His manifestations in **moral government,** are pre-eminently His glory. In the sending, incarnation, person, revelations, offices, and achievements of Jesus Christ, above all, has God shown forth His glory. We are told in so many words that Christ is 'the image and glory of God;' nay, 'the brightness—the very outbeaming—of His glory.' The glory of God is 'in the face of Jesus Christ.' There can therefore be no full and right declaring of 'the glory of God' which does not reach and embrace Christ, and the story of redemption through Him. But the starry worlds, simply as such, do not and cannot declare or show forth Christ as the Redeemer, or the glory of God in Him. If they do it at all, they must do it as 'signs' arbitrarily used for that purpose. Yet the Psalmist affirms that these heavens do 'declare the glory of God.' Are we not therefore to infer that the story of Christ and redemption is somehow expressed by the stars? . . . And as it is certain that God meant and ordained a use of the heavenly bodies in which they should 'be **for signs,**' and as we are here assured that what they have been arranged to signify is **'the glory of God,'** there would seem to be ample scriptural warrant for believing that, by special divine order and appointment, the illustration of God's moral government, particularly as embraced in the story of sin, and redemption by Jesus Christ, is to be found in the stars, according to some primordial and sacred system of astronomy."

What, then, is this Gospel story which the heavens declare? Certainly, it is none other than the beloved Gospel revealed in God's written Word, for there is no other Gospel. It is significant that in the very first announcement of the Gospel, in Genesis 3:15, we find all the elements of the great redemption story, essentially the story of the Serpent and the Cross; the doctrine of the fall of man through the Deceiver, the Dragon, "that old serpent, called the devil;" and the Seed of the woman who, though Himself bruised by the Serpent, is supremely victorious at the last and becomes to us the author of eternal salvation—the divine Son of God.

Thus from the very beginning of human history do we find the sum and substance of all revelation, the theme of all prophecy, the kernel of all evangelic theology in this one pregnant text. And again in the words of Dr. Seiss: "What I propose to show . . . is that this very story, in all its length and breadth, stands written upon the stars, put there in the original framing of astronomy as an everlasting witness of God's gracious purposes toward our race, and that the heavens do verily declare the highest glory of God."

To those who have never explored the paths of the stars, but who, looking out upon a starry night, see only mysterious confusion of shining orbs, any attempt to read the story of Jesus Christ there may seem like presumptuous folly. However, it requires but a casual observation to note that "star differeth from star in glory" and that most of them are clustered together in more or less distinguishable groups. "And as most of these star groups retain almost precisely the same places and relations for thousands on thousands of years, if any one cognizant of the facts, and setting himself for the first time to describe them, had wished to record certain great ideas for unchanged perpetuation to the most distant ages, among all the objects of Nature he could have selected none so appropriate to his purpose or so permanently enduring as these stellar groups and configurations. Naming them, and connecting them with certain symbols of the ideas he wished to convey, and transmitting and explaining to his posterity those names and figures thus conjoined with the stars, he would link with his astronomy a whole system of thoughts and hopes as clear as the stars themselves, and utterly imperishable as long as that astronomy should remain in the knowledge of men."

The stars seem naturally to arrange themselves in groups. And somewhere through the centuries these groups and the stars within them have been assigned names, and to them have been attached an intense symbolism which has been recognized alike by revelation and pagan superstition, and has been adopted by all creeds and religions, primitive, heathen and revealed Christianity. In Job, the oldest book of the Bible, are the names "Arcturus, Orion and Pleiades," the same as are found on the most modern star atlases.

Can it be that the great elements of the Christian faith were recorded in the heavens by God, and taught by Him to the earliest fathers of the human race, whose life spans were numbered by centuries, and of whom it is written that they "walked with God?" Perhaps so. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent" (Job 26:13). "Which alone spreadeth out the heavens" (Job 9:8).

Through very painstaking examination and interpretation of ancient records of primitive peoples and religions, and by examining and combining the various elements in their mythology, Dr. Seiss has found a striking resemblance to the doctrines of true Christianity and one can but reasonably assign to them all one common origin. If God "by his spirit garnished the heavens," and taught the starry symbolisms to the progenitors of our race, we can well account for the existence of all the myths, ideas, fables, and notions in heathen religions which seem so akin to Christianity. And instead of accepting the skeptic and infidel assertions that Christianity has been borrowed from the ethnic religions, the rather does this demonstrate that the heathen religions have been mere perversions and corruptions of this primitive divine revelation of the Gospel of Jesus Christ in the heavens.

To illustrate what has been accomplished by Dr. Seiss in his book I shall briefly give an account of his analysis and interpretation of the stellar record in a few of the constellations.

The record begins in the constellation of Virgo. All the traditions, names, and myths associated with this group of stars recognize them as the symbol of a woman and that a pure Virgin. In Hebrew and Syriac she is "Bethulah" the maiden. In Arabic she is "Adorah," the pure virgin. In Greek she is "Parthenos," the maid of virgin pureness. But the greatest wonder of this starry figure is that although she is always a pure virgin, motherhood is also uniformly associated with her. The same miracle is ascribed to the virgin of this sign as to the Mother of Christ in the written Word. And so also in Hindu mythology the divine incarnation was born of a virgin. And "a hundred years before Christ an altar was found in Gaul with this inscription: 'To the virgin who is to bring forth.'" It is but the doctrine of the Virgin Birth pictorially represented in the heavens through the ages.

The brightest star in this constellation and the only one of first magnitude is Spica, the ear of wheat, or the seed. The Virgin carries in one hand this ear of wheat, symbol of the Seed of the woman who was to bruise the serpent's head. Compare this symbol with Christ's own words concerning Himself as the Seed which must fall and die in order to bring forth fruit.

In her other hand the Virgin carries a branch; and the ancient names of the stars in Virgo emphasize the language of written prophecy in Isaiah, Jeremiah and Zechariah concerning the "Branch" out of the roots of Jesse, the Righteous Branch, and God's servant, the Branch.

Another interesting sign portrayed in this constellation is that of the helplessness and fallen state of the entire human race in that the Virgin Mother of our Lord lies fallen, prostrate in the heavens, for even she must needs await the redemption to be wrought by her Seed, the Son of God.

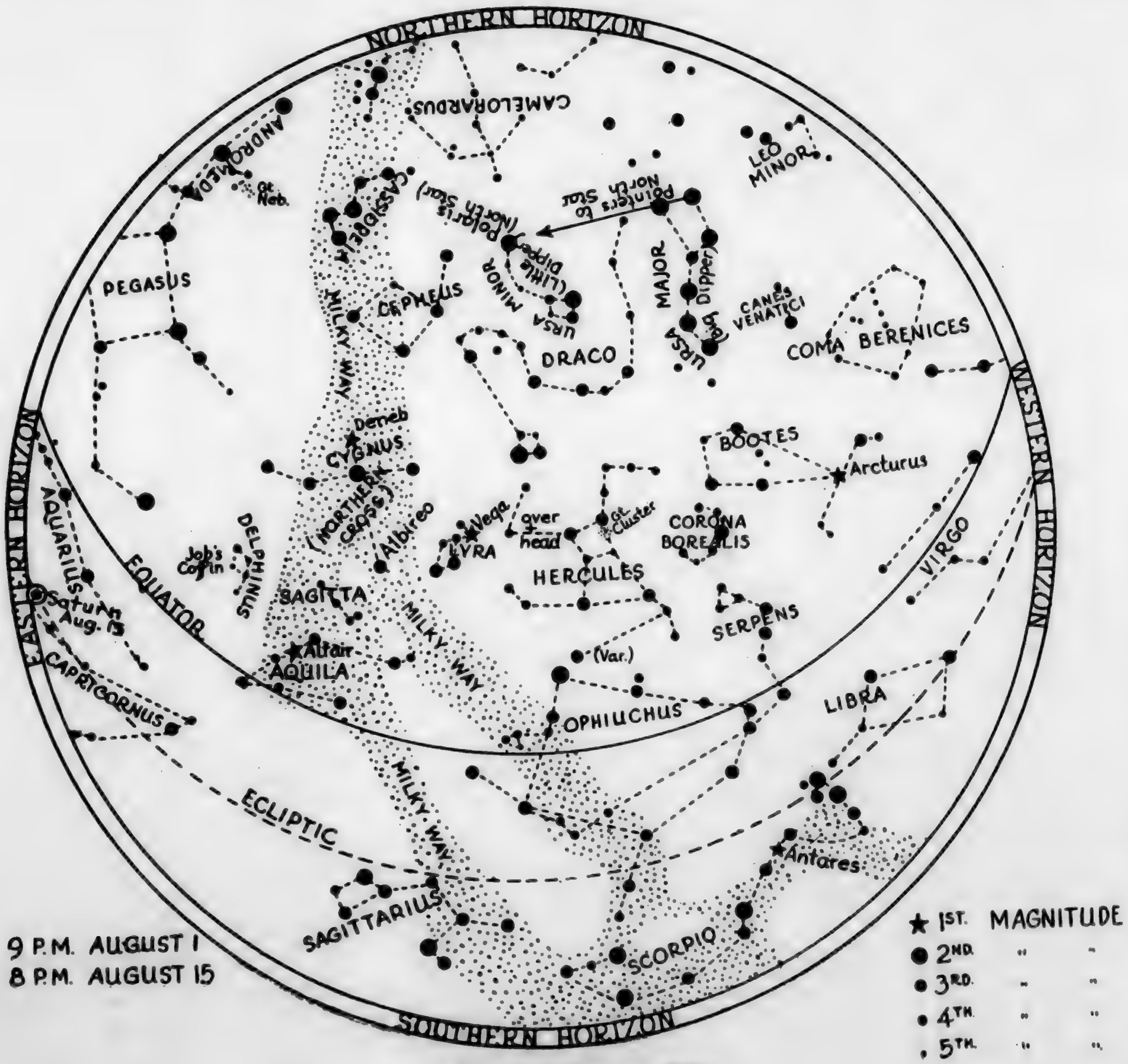
You will be interested to locate the constellation Virgo, with the brilliant Spica in the southern summer sky toward west. On a moonless, clear night these stars form a large crude Y with the brilliant Spica at its base. It is hardly conceivable that this group of stars could have suggested to anyone the figure of a Virgin mother from the earliest times, unless, indeed, God Himself had revealed it so, and taught its symbolism, perhaps to Adam and his contemporaries.

In the southern summer sky is a flaming red star which, with its attending stars, seldom fails to attract attention. It is Antares in the constellation Scorpio. This constellation is always associated with the one above it, Ophiuchus. A very casual examination of the accompanying sketch will show you that these two constellations are a pictorial representation of Genesis 3:15. Ophiuchus is shown tramping upon the head of the deadly scorpion, the sting of whose tail has struck the heel of the mighty Ophiuchus, a picture of our suffering Saviour. And further, Ophiuchus is represented as struggling with a serpent which is about to grasp the crown, and is only prevented from reaching it by the firm hold of the mighty man. Do we not see here our Christ—our Serpent-holder?

Another striking reminder of our redemption do we find in the constellation between Scorpio and Virgo. It is Libra, the Scales or Balances. The names attached to this sign in the various languages and religions indicate the ideas of weighing, purchase redemption and gain, propitiation, and graciousness. The names of the two brightest stars in Libra are significant. Quoting from Dr. Seiss: "One of the scales is up, which says to universal man, 'Thou art weighed in the balances and art found wanting.' The name of the star which marks it records the verdict 'The price deficient.' But the other side is borne down, and with it the star named, 'The price that covers.'" And so in heaven shall they sing, "Thou art worthy . . . for thou wast slain and hast redeemed us to God by thy blood" (Rev. 5:9).

Thus can we trace with Dr. Seiss in the ancient record of heaven the glorious Gospel in all the divine imagery of Holy Writ. We see Immanuel—God with us, the Shepherd, the Lamb, the Water of Life, the Great Physician, the Victim, the Gracious Deliverer, the Lion of Judah, and the Bridegroom; the doom of Satan that old Serpent and the final victory of the Seed of the Woman. So also do we see the Church bound in chains, redeemed and delivered by Christ, Satan bound, the Sheepfold protected by the Shepherd and the fulfillment of the glorious hope of the Church in union with her Bridegroom.

Lancaster, Pa.



A Chart of Summer Skies

HER CIGARETTE

By Mrs. James Ellington McGee

One Sunday afternoon, to the mezzanine floor of the hotel where I was staying, a young sweet-faced girl came. She looked quite trig, in a black cloth tailored suit. She seated herself at a desk and began writing a letter. In two minutes out came a cigarette case and her matches. She puffed smoke all the time she was writing. I wondered and wondered why that girl, all alone on Sunday afternoon, had to smoke while writing a letter, and I determined to find out if I could. She finished her letter, walked past me, and took a large easy chair to my right. I then approached her and said, "Pardon me, but may I ask you a question?" "Certainly," she replied, and we drew our chairs together.

"Will you tell me why you smoked this afternoon? Were you tired? Does it refresh and stimulate you? Do you enjoy it?"

She was very willing to talk about it. We chatted a long time about smoking, and then about books and her future. She told me a great deal about herself, and we exchanged visiting cards.

"I don't care anything about smoking, and I cannot say that I enjoy it or get any thrill from it. I do not realize that it stimulates me, but I will confess that it has become a habit. I never smoked until I attended college. All the girls smoked, and I did it just because the rest did. They smoked at all the social functions. The young men expected it, and did not think you were a good sport if you turned down a cigarette. My sister learned to smoke the same way." Then she asked me, "What did you think of me when you saw me smoking today?"

I was glad she asked me, for I wanted to be honest with her, so I gravely replied, "I thought you were an innocent-looking girl, about eighteen, and I was amazed and grieved when a cigarette appeared while you were letter writing. I felt that you were degrading the most precious thing in your possession, your pure, clean womanhood, and I wondered if you and other girls could not see that smoking will never exalt you, but always make you loose, easy and pliable. I fear that you do not realize it is sure to weaken your will power and put you always in the wrong crowd. Have you ever thought of the power of your example?"

She looked at me with her clear, frank eyes, and gave her defense: "I never smoke before a girl who is younger than I am. I would not smoke in our home before my mother. She knows that I smoke, but does not approve of it. I would not smoke before an older woman, or in a real public place, I did it today because it was so quiet, and only one or two people were here."

This girl is a type of many. She is from a good home and educated. The first thing that smoking did for her was to make her disregard her mother's wishes, which were for her best welfare. She hesitated, but followed the crowd. It was not "where He leads me I will follow," but where "they" lead. She was afraid of being unpopular, so she weighed popularity and social decency in the scales, and made her choice, but she still has the conviction that smoking is not a very attractive exhibition.

"Where is the harm?" I wonder why girls do not sometimes ask the question, "Where is the good in it?" Try to enumerate all the virtues in cigarette smoking. Your creed will not find acceptance anywhere but with the tobacco trust, who boast of the slogan, "A cigarette in the mouth of every man, woman, and child in America."

There are some who say that they adore youth and want them to be happy. "No harm; it is not immoral." Why, girls, in the name of all that is high and holy will these lovers of youth try to make you believe that if you can just keep out of jail, you are moral? They are enemies of youth, and should be so placarded. Their serpentine suggestion is to see how far you can go without being besmirched. They are telling you miserable falsehoods. Nicotinization of womanhood will mean her debasement. It will rob you of spiritual vision. It will rob you of your feminine attractiveness and charm. You will lose that subtle leadership so gallantly given by men because they think you are idealistic. It will coarsen and cheapen you. It will make you less fit to live at your best. It is a filthy habit, and befouls the breath. It tends to impair the vital organs and weakens the mind, the health, and the morals.—The Union Signal.

PHYSIOLOGICAL BASIS FOR ABSTINENCE

Several years ago, fifty physicians, members of the British Medical Association, were asked to address the people of Birmingham, England, concerning the question of alcohol. Each one was free to express any opinion he chose, hence it was a valuable symposium of physicians, most of the leading men in Great Britain.

The following is a compilation of the leading thoughts expressed by these fifty addresses, and it is particularly valuable as a condensed statement of what is recognized and supported by the very best evidence up to the present day:

Alcohol does not quench but awakens thirst.

Alcohol is of no value when work is to be done.

Alcohol diminishes the quality and total output of manual work of all kinds.

Alcohol causes great deterioration of the quality of intellectual work.

Alcohol blunts perception and feeling, impairs moral sense and impedes intellectual processes.

Alcohol when taken by children, checks growth, and development, both mentally and bodily.

Alcohol weakens the power of self control, thus leading to immorality and crime, poverty and misery.

Alcohol has a narcotic, poisonous action and must be classed with chloroform and ether.

Alcohol predisposes both directly and indirectly to infectious fevers.

Alcohol is known to be one of the most important factors in rendering patients more susceptible to the attacks of the tubercule bacillus and so to tuberculosis.

In pneumonia and typhoid fever, alcohol does more harm than good.

Alcohol hastens the end in a fatal illness, but prolongs the duration of the illness in those cases in which the patient recovers.

Alcohol predisposes to heat stroke in hot weather.

Alcohol causes rapid loss of heat in cold weather.

Alcohol causes degeneration of the heart and blood vessels.

Alcohol is one of the great predisposing causes of heart failure and cerebral hemorrhage.

Alcohol often causes neuritis or inflammation of the nerves.

Alcohol is one of the great causes of degeneration or too rapid aging of the tissues of the body.

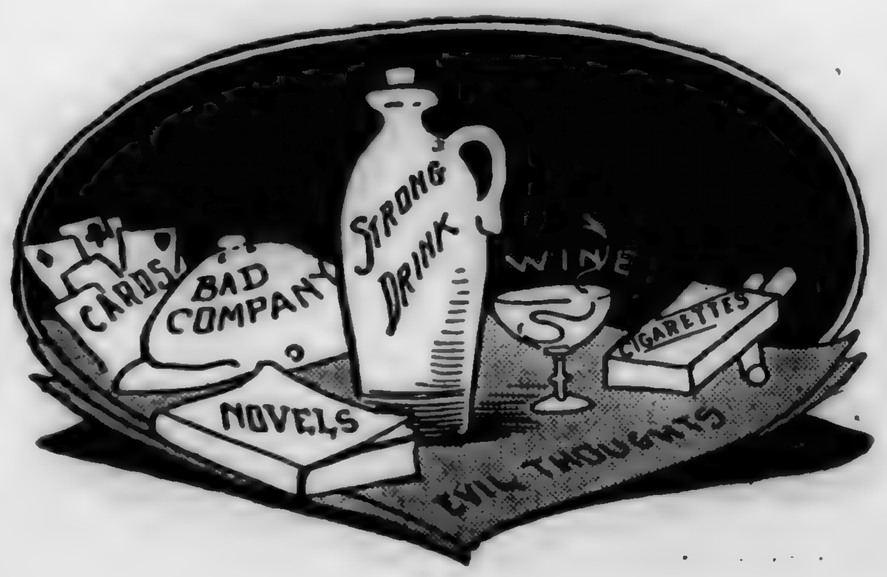
Those who take no alcohol can perform more work, possess greater powers of endurance, have less sickness and recover more quickly than non-abstainers, while they are unaffected by any of those diseases specially caused by alcohol.

The great amount of drinking of alcoholic liquors among the working classes is one of the greatest evils of the day, destroying more than anything else, the health, happiness and welfare of those classes.

The universal abstinence from alcoholic liquors as beverages would contribute greatly to the health, prosperity, morality and happiness of the human race.

The general adoption of abstinence from all intoxicating beverages is the most natural, surest, simplest and quickest method of removing the evils which result from their use, and is the first great step towards the solution of many of the most difficult social problems by which we are confronted.—The Voice of the Board of Temperance of the Methodist Church.

If there is anything that is appalling it is the wealth of the promises of God and the poverty of our faith in these promises; and the majority of them are addressed to the believing soul.—A. T. Pierson.



THE RIGHT STAND

The plans of the theatrical interests were foiled in the case of one pastor, as the following letter indicates. This was written in response to a circular sent out by a motion-picture management, urging the pastors of the town to co-operate with them:

"Mr. Dan Rock,

"Dear Sir: I am in receipt of your communication of very recent date announcing the coming to Wessington Springs, of a screen production known as 'King of Kings.'

"I note that you are addressing the clergymen of this place and asking them to cooperate with you in the way of announcement, and in urging their membership to attend the showing of this production.

"No, Mr. Rock, I cannot co-operate with you. I cannot urge upon those who have accepted me as their spiritual adviser to view the picture you so highly praise. If you care to know the reasons for my position you will find them embodied in the following statements:

"1. The character and work of our Lord Jesus Christ are of too sacred a nature to be commercialized and exploited for the purposes of fattening the treasuries of motion picture concerns.

"2. The character and influence of the average screen productions of today are such that the better class of people refuse to patronize them. This production is a deliberate move to bait this class and reap a rich harvest by deceiving them into the persuasion that it is different.

"3. I note in the circulars accompanying your letter that 'sixteen stars of first brilliance' assisted in the making of this work. It is further stated that 'the technical and architectural resources of every great California studio' were placed at the disposal of the producer.

"In other and plainer language, Mr. Rock, this supposedly sacred production was the work of professional screen artists from that Mecca of Screendom, Hollywood. When these venders of scandal, these scavengers from the moral sewers and cesspools of society, put forth their unclean hands to attempt to portray the sacred character and life of my Lord and Saviour Jesus Christ it is high time for somebody to arise and protest.

"I have no doubt, Mr. Rock, that these sentiments will be regarded by yourself and your kind as belonging to the category sometimes classed as 'old fogyism' and 'Puritanism.' I should be rather disappointed if they were not.

"No, Mr. Rock, I cannot urge my membership to view this scene. On the contrary, I shall strongly advise them that, in the opinion of their pastor, it would be a serious offense to take money of which they are the steward, money which might go to the relief of the poor or to carry the Gospel of this Christ to needy mission fields, and pay it for the privilege of viewing any such desecration as that entitled 'King of Kings.'

"Very respectfully yours,

"W. A. Harden."

—Evangelical Visitor.

CHRISTIAN MONITOR PULPIT

HE WAS A PROMISING YOUNG MAN

By Wilbur Hostetler

TEXT: He was very sorrowful: for he was very rich.—Luke 18:23.

He was a very promising young man. His character was unimpeachable. The temptations which cause trouble for most young men did not seem to have any attraction for him.

He was a family man, spending his leisure time with his wife and children. He saw to it that they had the best of everything. His home was furnished with all that made home life happy. Moreover, it was a hospitable home; what he had was not selfishly hoarded for himself and his family.

He took his religion seriously, attended church faithfully. He was probably elected a trustee of the church. He contributed generously, albeit carefully, for he was very shrewd. Many needy folks in his community received financial assistance from him, provided they were worthy.

He was a hard worker. His well-kept farm and his bank stock were not altogether "silver spoon" possessions. By his diligence his inherited interests continued to grow and to improve, for he considered his possessions as given to him in trust, as implements to be used in God's service. He was a five-talent man, hence he was put in charge of more than most men are.

But he had one failing.

A young evangelist named Jesus was touring the country, conducting street meetings, and large multitudes, especially of poor people, flocked together to hear Him. But our wealthy young friend's associates, the well-to-do, the intelligentsia, the gentry, treated Him with contempt. He was a fanatic, for He made absurd claims for Himself; He emphasized unusual teachings and used peculiar methods; He gathered about Himself men from a low social stratum. Moreover, He was becoming a nuisance by continually denouncing the upper classes and their religious practices. Hence good, staid church members condemned Him as an unreligious heretic, trying to upset the status quo of accepted theology.

This was the trouble with our wealthy young man. He had heard enough about the new teachings that he began to doubt the efficacy of his own religion. He wanted eternal life, and he didn't seem to have the assurance which Jesus' followers had. He thought more and more about it until he came to believe that the itinerant street preacher could point out to him the way of salvation.

So when he learned that Jesus was in his community he hastened to Him for advice. His social standing, his church, his influential friends notwithstanding, he humbled himself before the poor, despised preacher, surrounded by many of his neighbors and acquaintances, and asked, "How can I make sure of eternal life?"

That was his weakness. Why couldn't he believe that his interest in the welfare of the church, his contributions to charity, his blameless life were sufficient to save him? His friends regretted his susceptibility to every wind of doctrine.

"Keep the commandments," said Jesus.

"Keep the commandments!" Why that is what he had been doing all his life. There's no new teaching in that. Perhaps there are some new commandments that he didn't know. "Which commandments?"

"You know the commandments: Don't commit adultery, murder, theft, falsehood; honor your parents—love your neighbor as yourself."

"I have kept all these from my childhood," he said with disappointment, for he wasn't satisfied. There must be more than that in attaining salvation. Perhaps Jesus was anxious to win this influential young man as a follower—it would be a tremendous boost to His cause—and wanted to make the entrance examination easy.

I know that Jesus loved him; it would be impossible not to love such a fine person, one who was humble enough to discredit his own righteousness in qualifying for salvation. He was a sincere inquirer, if ever there was one.

But Jesus wasn't making any concessions. Listen: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. Go and sell your farm, your stocks and bonds, your car and give the money to the poor! Give up your home with all its conveniences and comforts! Relinquish your smug friends and your religion. Then come and follow me wherever I go, and you shall be saved."

"But Master, this is pretty severe. I have been using my possessions only for the cause of God. The conveniences and luxuries are designed to maintain my mental and physical health in order that I may be able to continue to serve God. Surely it would not be advisable to give up these things and jeopardize my health, and if I get rid of my capital and investments they will stop producing for God."

But Jesus did not qualify His demands. "It is you that I want, not your things. I cannot use you until you have sloughed off this dross. And unless you love the Lord more than these things you cannot have eternal life."

The young man went away in sorrow, because he was rich. In sorrow because he was rich! He wanted to be rich and be saved too. But he wanted to be rich more than he wanted to be saved!

He went away sad because he was rich. That was the saddest day of his life. That day he made the greatest mistake in his life. And all because he was rich!

His is a typical case—typical of rich and poor.

Who is there of us who doesn't wish (secretly at least) for more wealth and power? Who of us doesn't suffer anguish in case of financial loss? How many of us are ready to say, "Lord, take away these things that give me comfort, in order that Thou canst give me comfort"? Many will be sad because of their possessions; and they are not all rich people. For, however little we have, if it is our first concern it will cause great sorrow for us.

The rich young man's case is typical of all who are not rich toward God.

Perhaps the Master should have been more tactful. The inquirer was very near the Kingdom of God; he was sincere beyond doubt; he had made quite a sacrifice to ask the way of salvation; and Jesus definitely loved him. After all, rightly used wealth is legitimate for a child of God, and this man would have been open to further teaching on the subject.

But no, Jesus withdrew not a penny from His demands. He watched him walk out of His life forever, as far as we know. He had merely put His finger on that man's idol, and God does not make even a temporary concession to any idol.

Am I qualified to cast the first stone at the young man?

Dhamtari, C. P., India.

NOT TONIGHT

Of all sad words man ever heard,
To make his pleading heart be stirred,
The saddest is this solemn word,
"Not tonight, no, not tonight."

For thousands 'tis a funeral knell,
Which speaks of doom too sad to tell,
And casts the condemned soul to hell,
"Not tonight, no, not tonight."

It speaks of thousands who rough shod,
Beneath their sinful feet have trod
The blood of Christ—the Son of God,
"Not tonight, no, not tonight."

So if perchance you may be one,
Don't bid the Son of God "Begone,"
For you the morrow may not dawn,
Not tonight, no, not tonight.

Oh, do not spurn His love, I pray,
And do not wait another day,
Just turn to Him right now and say,
"Tonight, tonight; yes, Lord tonight."

—Selected.

Concerning the rich man's prayer to Abraham, across the gulf, let me remind you that this is the only prayer in the Bible to a saint, and it wasn't answered.—Dr. Will H. Houghton.

Editorials

Vacation Time

We were rather impressively reminded that this is the time of the year when at least some people take vacations by a notice on a church bulletin board which we saw recently. It read something like this, "No services during the month of July." Perhaps ministers need vacations as much as any one else, but that seems to be a poor excuse for discontinuing services and the church itself going on a vacation. As we glanced across the street not far away we saw a prominent beer sign on a building where such drinks were sold. And we were made to wonder if the beer and liquor joints and other places where the devil carries on his work ever go on vacation. But the answer is well known. Those who are in business for the devil carry on their work at all times and seasons, no matter how cold or hot it may be. Why, then, should churches go on vacation in their work of building up the work of the Lord? The right answer again is self-evident: The people of God should be even more busy than the people of the world, for they have much more important business to do. Is this not again an instance in which "the children of this world are in their generation wiser than the children of light?"

We have no objection to Christian people taking vacation from their routine tasks, if they do not vacate from their Christian principles, and see that their church work is carried on by others while they are away. Also a vacation should be just as Christian as any other part of our lives. There is no place in a Christian vacation for attendance at questionable places or participation in questionable things. A good way for Christian young people to spend their vacations is at some young people's institute, Sunday-school or church conference, or other Christian gathering. Let no one who has named the name of Christ, ever take a vacation from the Christian life and service.

Sunday-school Centennial in the Mennonite Church

In last month's issue of the Monitor attention was called to the fact that 1940 marks the one hundredth anniversary of the first Sunday school held in the Mennonite Church in America. Appropriate centennial observances are being held in many places throughout the church—in Sunday-school conferences, young people's institutes, and in congregations. Early in the year the Commission for Christian Education and Young People's Work and the Historical Committee of General Conference decided that a booklet pertaining to the history of the Sunday-school movement in the Mennonite Church should be published, in order to give information to all who are interested in the observance of this Sunday-school centennial. For various reasons the publication of this book has been delayed. We are glad to state that the manuscript is in the hands of the printers at this time and that it will be published in a few weeks. Bro. Harold S. Bender of Goshen, Ind., is the author of this very interesting booklet.

The story of the beginning of this work, the serious opposition which it at first encountered, and its final acceptance as one of the most helpful arms of the Christian Church, is not only an interesting saga, but one with which every person interested in the work of the Mennonite Church should be familiar. We believe that when the present generation reads what has been accomplished by the Mennonite Church in the past century and half-century, during which latter time the Sunday-school and missionary movements had their largest growth in our church, they will be inspired to follow in the train of those who have gone before and attempt great things for the Lord and His cause upon earth.

European War Relief

As the war in Europe continues, with one swift development after another, most people are wondering what the final outcome will be. Certain trends show themselves from time to time, but as a whole the future is enveloped in uncertainty. Diplomatic moves, undercover alliances, and fifth-column movements, as well as the possible rupture of present alliances, may serve to change the picture just as much as the military drives, the air raids, and the naval encounters. But in it all there stands out one fact in stark reality—millions of people in the invaded and warring countries are in dire physical need.

Herbert Hoover has said that Europe is threatened with the worst famine in history this coming winter. Other reports seem to confirm this statement. One can at least in part understand why this is so. Hordes of people have been driven from their homes and farms, which must lie neglected if they are not wasted by the movements of armies or the bombing of planes. Besides this, crops in some regions are not up to normal because of unfavorable weather conditions. Nations can not live and prosper for long periods on policies of destruction.

The Mennonite Church for a number of years has had her representatives on European fields, keeping in touch with conditions and helping to give relief of food, clothing, and medicines to the needy. Three brethren are now in different sections of the war area and they are keeping the church informed of the needs that exist at present as well as helping to plan for the work of the coming winter. Bro. M. C. Lehman writes illuminatingly of the needs in Poland. During a trip to Warsaw and adjacent regions in June he visited orphans' homes, soup kitchens, hospitals, dentention houses, tuberculosis asylums, crippled children's homes, etc. There is much need for foods containing fats, of which there is a great deficiency. Bro. Lehman is furnished a thousand dollars a month to help to buy food for the needy, and this allowance is increased as the contributions and needs warrant.

In a recent letter he tells of his visit to one of the Mennonite congregations in Poland, as follows:

> "The third day was spent at Kazun, a Mennonite congregation about fifteen kilometers from Warsaw by good motor road down the valley of the Vistula. This congregation of about four hundred members, sixty families, were completely plundered of everything by Polish soldiers and their Bishop Bartell shot as a spy while about twenty of his congregation were lined up forcibly to witness the execution, among them women and children. In all seventeen members of the congregation were killed. The bishop's wife, mother-in-law, daughter, one son and a hired man, were all killed in the house when a plane dropped two bombs on it."

This one incident serves to illustrate the sufferings that are a common story in the sections affected by the war. Help is given to our Mennonite brethren, as well as many others, no matter on which side of the war they may have been or are now. Bro. Ernest Bennett is ministering to the refugees in Southern France, while Bro. Ted Claassen is in London helping to allocate and distribute the offerings of our Canadian brethren in behalf of the suffering children in England.

But owing to censorship of the mails and other causes workers on the field cannot always write everything that relief committees should know in order to plan their work most wisely and according to the most urgent needs. Hence the Mennonite Central Committee is sending a representative to Europe this summer to get in touch with the workers on the field and to bring back a report so that plans and policies for work during the coming winter may be worked out more intelligently. Bro. Harold Bender sailed for Lisbon, Portugal, on July 25, to perform this liaison service.

In the meantime, in view of the known needs, let us keep up our offerings of both money and clothing in order that we may be of the most help to the homeless and destitute sufferers from the greed and cruelty of man as manifested in modern warfare. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Preparation for Service

This is the topic for the Young People's Meeting for August 25. It is especially intended to remind us that there is a place of service in the kingdom of our Lord for every person, and furthermore, that in order to perform that service properly some preparation is needed. The topic is particularly applicable to young people who have not yet found or entered their sphere of life work and service. Jesus expressed His conviction for life service when His mother and foster father found Him in the Temple discussing the Scriptures with the learned doctors, when He said, "Wist ye not that I must be about my Father's business?" Although only twelve years of age, He had the consciousness that His Father had a particular line of work for Him to do and that He needed to be diligent in His application to that work.

However, His subsequent life showed that He was willing to make preparation for the great work which was to be His in the plan of God for the salvation of the world. He went back to Nazareth and there toiled in the carpenter shop and otherwise under the direction of His parents until the time came, eighteen years later, when He began His active ministry. This one instance is the only glimpse which the Scriptures give into the early life of Jesus, and so this period of His life is usually referred to as the "silent years at Nazareth." But let us not think of these silent years as of no import in the life of our Lord. Surely they were years of preparation for the great task that awaited Him. We need not speculate as to how He prepared, since the Scripture is largely silent, but we know that the preparation was adequate in His learning of the Scriptures and otherwise fitting Himself for the greatest task that was ever accomplished.

And just as it was necessary for Jesus as a young man to prepare Himself for His Father's service, so it is necessary for every young person today to make the necessary preparation for his work in life. Jesus' development was fourfold; as outlined in Luke 2:52: "And Jesus increased in wisdom and stature, and in favour with God and man." In our present-day expressions we would say that He grew intellectually, physically, spiritually, and socially. Every one today needs that same balanced development or preparation in order to meet properly the responsibilities of life and to perform the service which the Lord has for him to do.

Jesus acquired this training in His Nazareth home, in the workshop, and in His local synagogue. From this we can again learn some of the great principles of training youth for service. The Christian home is the greatest training school for the life of those who grow up under its influence. God ordained it so, as we read in His Word. Here are learned the greatest lessons in both temporal and spiritual things. But then there needs to be also the training represented by the Jewish synagogue, which is now furnished by the various teaching agencies of the church, such as the church service, the Sunday school, the young people's Bible meeting, the summer Bible school, etc. But for proper intellectual training we also need the school. Here is where the public school comes in with an efficient system of teaching secular studies, but an utter lack of attention to spiritual things. In this field of preparation some people of the church are doing serious thinking, and in a few places they have acted to provide grade schools under the direction of church boards and taught by Christian teachers; in other words they have established Mennonite parochial schools. The whole matter is a serious one. In this issue the subject is discussed in an article by Mark Fakkema which was selected by Bro. Daniel Glick, who is one of the sponsors of a Mennonite parochial school in Lancaster County, Pa. We trust that you will read this thought-provoking article.

When it comes to higher education, the Mennonite Church has long felt the need of providing schools of its own, and as a result we have three institutions of this kind, placed at strategic locations to serve our constituency. They are a great asset in helping to prepare our young people for Christian service. In this issue you will also find a number of articles dealing with this phase of the church school question. We hope to print a number of similar articles in the following issue. Let us do all we can to help to prepare our young people to serve the Lord.

The Harvest

According to official reports America will again reap a bountiful harvest of food crops this year. The Department of Agriculture estimates that all crops will show a five per cent increase over those of last year. This will mean that there will be huge surpluses of food in America, because we produce more than we can possibly consume. In contrast with this report come the statements from Europe that because of war and unfavorable weather, Europeans will have only an 80 per cent yield of wheat and that large numbers of people are threatened with famine. We trust that our overflowing feed bins may help to relieve the starving in other lands, but with blockades being maintained on practically all European fronts this may be a serious question, and so we are faced with the strange prospect of "famine in a world glutted with foods." It is another instance of the goodness of God and the inhumanity of man.

And as we think of the natural harvest let us not forget the spiritual harvest. Jesus Himself said, "The harvest truly is great." Millions of people need natural bread, but they need still more "the bread of life," which alone can feed their starving souls.

Christian Life

A TRANSFORMED PERSONALITY

By John A. Hostetler

As we look on the matchless personality of the divine Jesus, it thrills our hearts to know that His personality is divine, pure, loving. Without the slightest of doubt we know it is far superior to the personality of man, which often manifests hate, strife, jealousy, etc. We must remember that it is only through Him that we own what we do. The Christian life and fellowship that we share with one another is only borrowed and is not our own. All those who have had a glimpse of the saving personality of Christ and have the proper conception of His mission know the value and the saving power of the personality of the now-existing and ever-abiding Christ. Therefore the personality or the Christ life that we possess is from God through Christ. It is only one of the great blessings which comes from an inexhaustible fountain.

Very often, when we meet with others who love God, and hear addresses by those who are experienced in the spiritual life, we have pictures of His beauty, glory, and love presented to us, and we say again and again in our hearts, "I, too, want to love Him, and be like Him. Show us the way into this blessing."

How do we get into this life of blessing? Where do we begin? Let us read II Tim. 3:16, "All scripture is given by inspiration of God." First of all, then, concerning this life of blessing we observe that its foundation is the Word of God. That is where we begin. Will you venture out upon the Word of God? Will you trust His promises? Will you begin there? This Book is a revelation of God's will and God's plan and God's purpose. We must begin somewhere; we must build on some foundation; and it is all important what that foundation is. Let us start right by laying hold of God's Word, and building upon it. We are told that it is profitable "for doctrine, for reproof, for correction, for instruction in righteousness."

It is interesting to compare that word with II Peter 3:16 where the apostle speaks of those who twist the Scriptures to their own destruction. The Word of God is given for our instruction; but to pervert it will result in our destruction. Let us, therefore, come to this Word, and say, "Lord, instruct us." Let us build upon the foundation of His promises. Let us take His Word to ourselves, and venture out upon it.

Speaking of the personality of Jesus and the fellowship which we share with one another as one of the great blessings, let us fasten our eyes to John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a comfort it is that this blessing is the outcome of God's love! He is not a hard taskmaker that would send you away empty-handed. God so loved that He gave, and He gives according to His love. Oh, timid soul, fearful of entering into this life of blessing because you think it is above and beyond you and you feel unworthy, remember that it flows from the love of God. His love baffles all description.

Another thing that we must bear in mind is that the supernatural fullness of this life of blessing is by the Spirit of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16)? This life of blessing is not a natural life; it is a supernatural life. It is not a human life; it is a divine life. It is not a life that can be lived by effort, or by struggle, or by strain, or by will power, or by self-discipline. It is a life that can be lived only because the Spirit of God dwells in us. It is His life produced in us that transforms our personality, our way of thinking and living, and sends us out victorious.

Some one may object: "I do not understand that." Neither do I. It is a great mystery. But though I cannot explain it I can experience it. There are many things which we cannot explain and which are beyond human reasoning. Scientists tell us that the oak tree will probably give out every summer to the atmosphere something like one hundred tons of water by simple evaporation from its leaves. What a tremendous output! It is capable of drawing up hundreds of buckets of water every twenty-four hours on a summer's day. How is it done? What draws the water up that tree? Is it some root pressure? Is it because there is a vacuum there and the atmosphere without presses the water up? It is difficult to explain it. It is a mystery. But there is life within, and that life does the seemingly impossible thing.

HOLD FAST

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." —Rev. 3:11.

Hold fast the truth! Though error robe
Itself in garments fair;
"Christ Crucified," and "raised again,"
Thy hope for heaven declare.

Hold fast thy trust! Though days are dark,
The sun all lost to view;
Behind the darkest cloud is still
God's wide expanse of blue.

Hold fast thy faith! Though tested long
Pray on; with patience wait;
Know all God's promises are sure,
His answers ne'er too late.

Hold fast thy hope! Lift up thy head,
At hand, the Bridegroom's cry;
Earth's weary moaning soon will cease,
"Redemption draweth nigh."

Hold fast thy love! When wounded most
Throw open wide thy heart,
And ask the Spirit of all love
His fullness to impart.

Hold fast! Hold fast! Though fierce the fight,
Thy Lord is looking down;
Perplexed and tried, risk not the prize,
Let "no man take thy crown!"

—Mrs. E. A. Mackenzie.

A young man may be irritable and discontented and defeated. But in a few days' time he may be sweet and restful and victorious and joyful. What has happened? His personality has been changed; it is the Spirit of God dwelling in him. It is the life within. We cannot explain it, but that young man has opened his heart to the incoming of the very life of God, and that life has transformed him. There may be a person who is proud and selfish. But the Lord Jesus meets with him, and he kneels at His feet, and he goes back humble and gracious and loving, displaying the very beauty of Christ wherever he goes. How does it happen? Why, the Spirit of God possesses the individual and fills him; the very life of God coming in, brings about a glorious transformation. The fruit of the Spirit manifests itself in the life of the individual.

If you have not entered into this life of rest, peace, and victorious living, let me take you another step into the personality of Christ and this life of blessing. Its fulfilment is through faith in God. "And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:16). Here is a man who is lame from his birth. That is just our trouble. We were born lame, and we have been halting and faltering all through life. It is not a passing malady with some of us; it is an old story that we are lame. And suddenly in the presence of them all this man comes into perfect soundness through faith in His name, a faith that Christ Himself inspired first in the man.

The Lord not only requires faith from us, but He gives the faith He requires. Just as the captain inspires faith in his soldiers, so Christ inspires faith in us. Will you recognize that as you enter into this life of blessing by an act of faith, and an act of surrender and abandonment?

Fifty years ago a man crossed the Niagara Falls on a tightrope. It was stretched across the Falls from side to side, and he went over on foot. Not only was there the dizzy height, and the noise of the Falls, and the spray around him, but there was treacherous wind pressure to resist. It was a very difficult feat. But not satisfied with that, he wanted to go one better. And he came to a young athlete and said to him, "I want to take you over on my shoulders on that tightrope." And the young fellow said, "I have had no experience in these things." But somehow the tightrope walker inspired faith in that young man, and he said, "If you will tell me how, I will come with you."

The man said, "The instructions are very simple. I am going to be the captain in this expedition. There is only going to be one mind at work, it is to be my mind. There is only one person in command, and I am going to be that person. I shall decide what shall be done at every issue, and you will just follow me. When I sway to the right you will sway to the right. When I sway to the left you will sway with me. When I lean forward you will just yield yourself to me, and lean with me." And the young fellow said, "I think I can do it."

They started out on that great adventure, and they got three fourths of the way across the tightrope. And then the long vibration of the wire rope broke in the center into two, and each of these broke again into two and so on, according to the law of vibration, until the shortened wavelike movements became so violent that the tightrope walker could scarcely keep his feet where he placed them. It was a very difficult moment, but the great expert handled the situation, and he swayed one way and then the other and the young fellow on his back just went with him. The master mind was at work; there was only one in control; and they were soon safely across on the other side. Will you come under the sway and the dominion of Christ now? Will you give up that controversy you have been having with Him? Will you turn from the thing that hinders your making a full surrender to Him and give the Lord His own way in your heart?

As we labor on in the Lord's vineyard and as we grow and fit ourselves into God's program, let us share with others the personality of Christ Jesus, and this life of blessing, that the world about us might see and know the saving power of Christ. The foundation of it is the Word of God. In spite of all difficulties and troubles, will you venture out upon God's Word into this life of blessing which flows from the love of God? It comes from the One who loves to give and give bountifully. It is only as His Spirit indwells you that such a life can ever be lived, and its fulfilment in your experience is to be by simple faith.

Kalona, Ia.

MY FAULTS

By H. L. Mitchell

An invitation to join a faultfinding party would be generally accepted. In fact, there are many who need no special inducement to this favorite pastime. It is easy work. "No talent, no self-denial, no brains, no character is required to set up in the grumbling business." But to look for one's own faults is a different thing. This requires determination, accuracy, and honesty. One must be determined to complete the task, however unpleasant it may prove, or he will turn aside at the very first unhappy discovery. And such discoveries will likely be made. There must be accuracy in naming the faults, and no yielding to the temptation to whitewash them by the use of such terms as "human frailty" or "good-enough intentions." Then one must be honest, and admit that what he has found really belongs to himself. There can be no shifting of the blame.

An example of this commendable sort of faultfinding is seen in Genesis 41. Pharaoh's butler was thrown into jail. There he had a dream, which Joseph interpreted as predicting the man's release within three days. Surely enough, he was set free, and given back his work as cupbearer to the king. As he left the cell he promised to speak a good word for Joseph. But he forgot. Two years later Pharaoh had a dream. None of his wise men could interpret it. Then suddenly the butler remembered, and openly confessed, "I do remember my faults this day." This is what everyone ought to do. Business firms take stock of themselves at least once a year. It is good for men to do the same. And Christians are no exception.

In undertaking this personal inventory one must always work for a true statement, or he will not be profited. Nothing dare be overlooked. It is often the small things, which seem harmless, that do the most damage. A large tree that had stood for centuries on a mountain slope in Colorado one day fell to the ground. Naturalists examined the tree and found that it had withstood being struck by lightning fourteen times, and had endured the storms of more than four centuries. But at last it fell. What was the cause? Beetles. Tiny beetles, any one of which could be crushed between a thumb and forefinger invaded the tree, ate out its heart, sapped its strength, until at last it crashed to earth. Don't overlook the little things.

Some of the faults named here may seem to be of little consequence. They may be so usual as to appear altogether excusable. The list is far from exhaustive. But your attention is invited to ten more or less common causes of human unhappiness and spiritual failure.

1. **Allowing earthly duties to crowd out God.** These are busy times. The tempo of human activity is constantly increasing. There are certain necessary duties we dare not neglect. But the Lord never intended for us to have so many tasks that we can find no time to worship Him. The family altar is still an essential pillar of the home. So is private prayer and fellowship in personal experience. If your work will not allow you to pray you are working too much. No wonder some men's minds are so full of care and worry. They have taken too much upon themselves, and in so doing have crowded out the devotional period, in which they once drew strength and grace for the day's duties.

2. **Giving place to unkind thoughts.** It is easy to attribute to wrong motives the things we see others do. An active imagination can build up a terrible indictment against those who are wholly innocent. Better refuse to believe the suggestions of the imagination unless they are definitely proved to be true. We may not avoid meeting unkind thoughts, but certainly we can prevent their setting up housekeeping in our heads.

3. **Talking too quickly.** "When angry, count ten before you speak. If very angry, count one hundred," is a worthy proverb. In many cases there might well be added, "After counting one hundred, keep still." Seldom is one's immediate reaction to a sudden provocation a true reflection of his normal self. Hasty words are always regretted. The writer recalls having once said publicly that he would never again patronize a certain merchant who had done something he could not approve. What happened? Within three months he did just what he said he wouldn't, and hoped everyone had forgotten his rash vow. One never comes so near choking as when he has to eat his own words.

4. **Talking too much.** "Talking is like playing on the harp; there is as much in laying the hands on the strings to stop their vibrations as in twanging them to bring out their music."—Holmes. It is fully possible for one's spirituality to leak out at the mouth.

5. **Failure to use God's promises.** A widow living in northern Scotland was one day visited by the new minister. He inquired about her circumstances and her family, and she told him she was very poor, having no children to help her, except an only son who was far away in Australia.

"Doesn't he ever write you?"

"Oh, yes," she answered.

"And does he send you any gifts in his letters?"

"No, no gifts. Only some pretty little pictures."

"Pretty pictures?" The minister was puzzled. Then suddenly he asked, "May I see one of them?"

The widow readily brought them all to him, and he recognized them as British banknotes, sufficient to give the poor woman a comfortable living. Yet she thought they were only pretty little pictures. Is that our idea of God's promises, or are we cashing them daily?

6. **Failure to let God help us.** Sometimes we are too proud to call upon God. We regard having to trust Him as a calamity. Again we do not recognize Him when He comes to offer us aid. A well-to-do and benevolent doctor, having heard that a poor widow of his acquaintance was about to be ejected from her house because she was unable to pay the rent, determined to visit her and offer financial help. He knocked at her door. As he waited for her to answer, he thought he heard footsteps within. But no one appeared. He knocked again with no result. Seizing the knob, he rattled the door loudly, giving it a few kicks for emphasis. Again he seemed to hear a stir inside, but no one opened. Puzzled and disappointed, the doctor walked away.

Several days later he met the widow on the street. "I called at your home the other day to see if I could help you. Where were you?"

"Was that you, doctor?" Her eyes were wide with astonishment. "I thought it was the landlord coming to collect again, and I hid myself under the bed."

The next time the Lord offers to help you out of a difficulty don't let your fears keep the door locked against Him.

7. **Finding fault in others.** This is so easy to do. We appoint ourselves prosecutor, jury, and judge, and woe to the man whose actions and motives fall under the judicial scrutiny

(Continued on page 250)

Our Home Circle

IN-LAWS IN THE HOME

By Lydia Lehman

In-laws are neither a bore nor a joke if a Christian spirit is maintained in home relations, as Sister Lehman convincingly tells.

Common usage of the word **"in-laws"** down through the ages among all peoples causes us to shrink. The thought of the word and all it involves flashes multitudinous memories of the horrors and awful things read and heard about the relationships of in-laws, especially in the home. Since the majority of God's creation, over twenty or twenty-five years of age, come under the title of in-laws, we might profitably set ourselves to a study of the subject and know just where we stand and what our relation is as an in-law to other in-laws.

Of all the various relationships—father-in-law, brother-in-law, sister-in-law, son-in-law, daughter-in-law, mother-in-law, it seems the latter has been the target for biting jests of mockery and jokes. She is the most unpopular.

Later years much has been made of Mother's Day, and rightly so. Personally, I feel it should be Parents' Day, for Father should be included as well as Mother. Each has a distinctively important place in the home and the family life. Our vocabulary becomes exhausted in finding expressions to do justice to the sweetest name and person on earth—Mother. But why this sudden change? Is not Mother and Mother-in-law the same woman? She had to be one before she could be the other. Has not the mother of yesterday become the mother-in-law of today? How or why has the dearest one we ever knew, whose name we first learned and spoke most frequently when children, who had to share our joys and wipe our tears and kiss our bumps, whose voice was music to our ears, who always loved us, even when we disobeyed or brought sorrow and grief to her heart, now suddenly become unpopular, hated, despised, discordant, undesirable, in our way? What is the secret of all this?

That it takes two to make a quarrel is a threadbare saying. It is equally true that it takes two to get along together, and the mother-in-law has not always played her part as she should and has to a certain degree earned the unpopularity that so frequently attends this name.

We may ask ourselves the question, Does the relationship between mother-in-law and sons- and daughters-in-law need to be undesirable and unpleasant and how can they be different?

The ideal, of course, is for each son to take his wife to a home of his own whenever this can be done. Old age, infirmities, economic and other conditions often make it necessary for families to live together, but this should be avoided whenever at all possible.

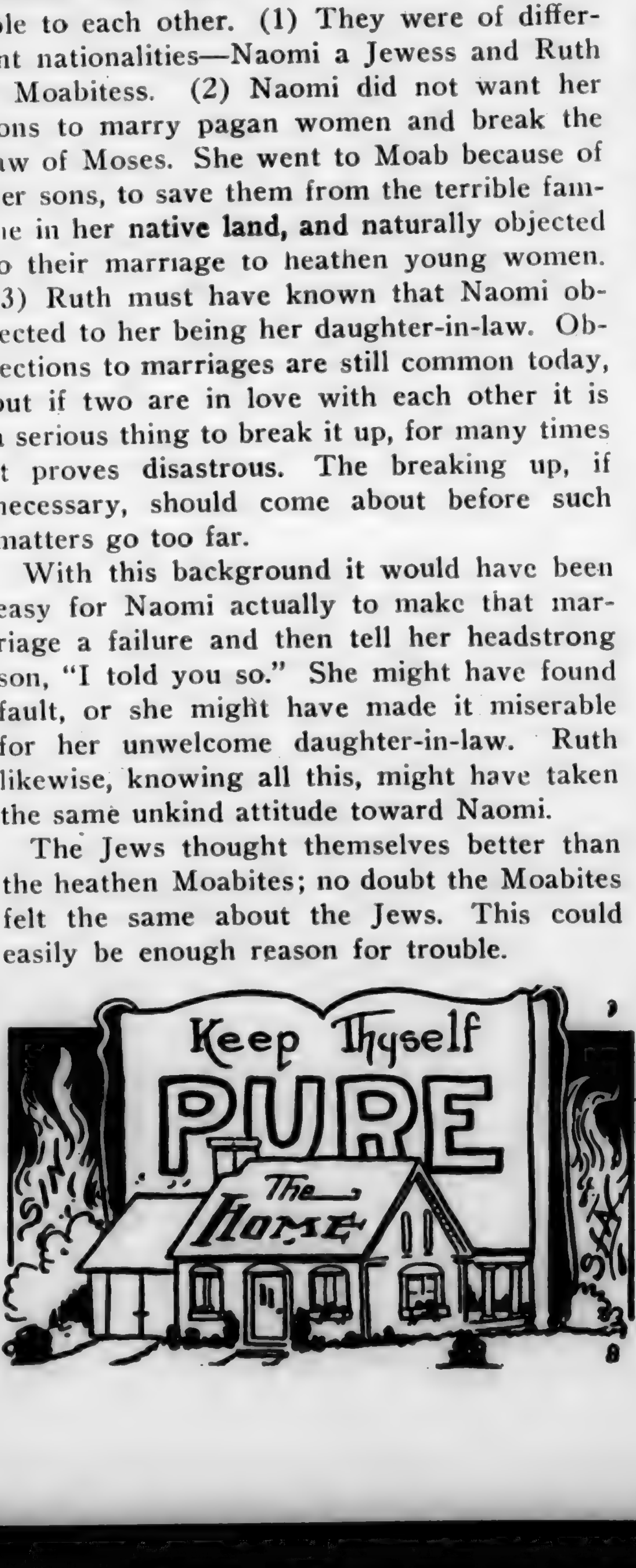
The custom in India, among all non-Christians, is for the sons to bring their wives home and just build more houses around the father's courtyard. The result is continual quarrelling, hair-pulling, abusive language, and even beating, while if these same people lived, each family in their own home and separated even some distance, there might exist a friendly, warm, loving feeling toward all.

As mother-in-law, the mother acts in a new role. She has become mother to one who is not her own flesh and blood, and who has a mother. This requires broadmindedness, tact, forbearance, and love. It is a difficult place to fill, and yet frequently can be found those who regard their parents-in-law with very little less affection than their own parents. The mother who becomes a mother-in-law is now being seen through other eyes than those of her own children and is being compared with another mother.

There is no more beautiful story anywhere in literature of the relationship between mother-in-law and daughter-in-law than that of Naomi and Ruth. The setting of that relation had every possibility on both sides to cause friction and make the characters incompatible to each other. (1) They were of different nationalities—Naomi a Jewess and Ruth a Moabitess. (2) Naomi did not want her sons to marry pagan women and break the law of Moses. She went to Moab because of her sons, to save them from the terrible famine in her native land, and naturally objected to their marriage to heathen young women. (3) Ruth must have known that Naomi objected to her being her daughter-in-law. Objections to marriages are still common today, but if two are in love with each other it is a serious thing to break it up, for many times it proves disastrous. The breaking up, if necessary, should come about before such matters go too far.

With this background it would have been easy for Naomi actually to make that marriage a failure and then tell her headstrong son, "I told you so." She might have found fault, or she might have made it miserable for her unwelcome daughter-in-law. Ruth likewise, knowing all this, might have taken the same unkind attitude toward Naomi.

The Jews thought themselves better than the heathen Moabites; no doubt the Moabites felt the same about the Jews. This could easily be enough reason for trouble.



Did Naomi's son marry beneath himself? Did Ruth marry beneath herself? Did Ruth marry the son, or the whole family? Certainly marriage takes place between two people, but the whole family must be considered if love and peace are to exist. (4) They represented different religions. There was a very wide chasm between these two, their religious views, bringing up, and ideals! Naomi was trained in the lofty religion of Jehovah, and Ruth was brought up in the pagan religion of the Moabites. (5) Another good reason for these two not to get on together is the fact that they were much together, and as a rule it is not good for in-laws to be too much together. Naomi and Ruth saw much of each other, and no doubt lived together a great part of the time, but were among those who are big enough and good enough to do it beautifully and successfully. The secret of their success lay in each one playing her part. Much credit is due to Naomi and likewise to Ruth. Even though Naomi objected to this marriage, when she saw it was beyond her power to prevent it she buried her objections, a fine thing to do. She did not embarrass Ruth at all. The words about religion, superiority, inferiority, and a host of other things that so easily cause rupture, were left unspoken. This caused Ruth to see a superiority in Naomi's religion and created in her a longing for it. She saw Naomi kneel beside her dead when her heart was broken, and there was something winsome about this woman.

Ruth played her part equally well, and before she was in Naomi's home a day, she convinced Naomi that her son had made a wise choice. She soon recognized in Ruth something beautiful, even though outwardly she was not a worshiper of God and said, "The Lord deal kindly with you, as you have dealt with the dead and me."

Ruth was kind, and her relations with her husband's mother were sweetened with love. These two women were kind to each other, each gave the best to the other, and to this day we do not know to whom to give the greater credit.

The outcome of all this was,—they became one nationality. After Naomi buried her husband and two sons there was nothing to attract her in Moab and she decided to return home. The two daughters-in-law (Orpah and Ruth) agreed to accompany her to the border of her own country. At the time of separation Orpah bade her mother-in-law goodby, weeping, for she loved the mother of her husband, and returned home. Ruth, despite Naomi's efforts to have her return with Orpah, clung to her mother-in-law and said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." How had she come to fall in love with Naomi's people so she could give up all and say, "Thy people shall be my people?"

Naomi had been so lovable and so winsome that Ruth decided if the Jewish people were like her mother-in-law, she wanted to spend the remainder of her life among them. They became one in their religion. Naomi's God became Ruth's God. Through their mutual devotion they became an unspeakable blessing to the world.

Naomi made it possible for Ruth to marry Boaz to whom was born Obed, the father of Jesse and the grandfather of David, and as years slipped by, we find in David's town "shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The Christ was born from the lineage of David who was a direct descendant of Ruth.

This was made possible through two women who made a success out of the trying relationship of mother-in-law and daughter-in-law. It is just as possible for you and me to enjoy such a happy relationship as did Naomi and Ruth. In order to do this we need to observe a few facts:

1. My daughter had nothing to do with her coming into the world nor with the choice of her parents. We have certain mutual obligations to each other, but when she leaves me to make a home of her own I should give her up to her home and her husband as the Scriptures teach.

2. If I live up to this conviction I will never have occasion to feel hurt or neglected —a common feeling among elderly women.

3. The owner of a home has the right of way in it. Just as I desire to exercise the queenly rights of wife and mother in my home, so I should expect my daughters and daughter-in-law to do likewise in their homes, and I should let hands off. There are so many things to do outside of interfering with business and affairs not our own. To be absorbed in something quite apart from my daughter's life will go far toward congeniality. A dear friend well up in years, grey-haired, chose to go to college; others read, write, some delve into art, music, history, poetry, type, sew, quilt, anything to keep occupied profitably and not to be obnoxious to those about them. Here again idleness would become the devil's workshop and cause much trouble.

The art of living together is one of the finest and also most difficult in the world. This training must begin in the home by the fireside from childhood up. Those qualifications that always come into use anywhere and any time in life, such as culture, consideration of others' rights, their likes and dislikes, gentleness, quietness (not loud and boisterous), little courtesies, politeness, neatness, cleanliness, keen interest in things that interest others even if they do not attract us. Christlikeness, if developed and practiced satisfactorily in the family circle, will go far in forming proper human relationships, the achievement of which is one of the most difficult problems in the world. We can easily solve our relationships with inanimate matter, but with folks we are staggered.

The church and the school need to co-operate with the home in this training. But real love is needed before we can successfully play the part of in-laws in the home as did Naomi and Ruth. Goshen, Ind.

LOVE IN COURTSHIP

By John R. Mumaw

The author gives some helpful rules for guidance in one of the most important aspects of life.

It has been a genuine satisfaction to me to know that real friendships are a great asset to Christian living. Friends make vital contributions to life in its varied interests and in its many prospects. The youth who steps into social activities among young people must learn how to make himself worthy of the best friendships. He needs to possess the noble quality of social dignity; that quality of honor that makes one trustworthy, respectable, and esteemed. Deepening friendships pave the way for courtship.

The urge to be in company with others is a perfectly normal impulse. The desire to associate with those of the opposite sex is only another step in the usual development of youth. It has its fundamental basis in the sex instinct. From this instinct there are impulses developed which are the strongest man possesses. When left to express itself without control it can lead a soul into the most degrading filth of social vice to pierce itself through with the deepest of sorrows. It also has in it the possibility of creating the most beautiful relationships in the whole structure of human society.

I like Browning's poem "Love Among the Ruins." He describes the place where "the quiet-colored end of evening smiles miles and miles." He imagines the position on a sloping hill where two lovers met. On that particular site a great city once was the pride of its people. As he anticipates meeting "a girl with eager eyes and yellow hair" who waits for him there on the side of the hill while she hears the sheep cropping near by, he thought of the great palaces that once stood on that site. He called to mind the marble walls that once stood there. He thought of the lust of glory among men. He thought of their wealth and their gold. He thought of their triumphs and their fame. He mused in contemplation of "Earth's returns for whole centuries of folly, noise and sin," and concluded that "Love is best." I agree with him. Don't you?

Recently I came across a long list of things that help to bind people together. The author referred to the sorrows of life and the disappointments that come. He reminded the reader that our possessions may be taken from us and that our hopes in life may be darkened. But to people who really love each other, even though all else is gone, they will conclude as they sit together: "Life is after all worthwhile so long as I have you." "Love is best."

I think we fail sometimes to rate love properly. Too many people give reasons to the critic for giving it a low rating. They use occasions of love for other purposes than that which God intended. But I still believe that love is best. One may contemplate the glories of human power, things that can be attained by human activity, but all that is superseded by love. There is something beautiful about love. It is ennobling to character. It strengthens the spiritual life when it is pure; love strengthens the life.

There are enemies of chastity that would spoil the beauty of love. They mitigate against the ordinance of marriage and against the institution of the home. Do you know that sins against the laws of purity are more frequently mentioned as a prohibition in the Scripture than any other form of transgression? They are labeled with such terms as fornication, uncleanness, abuse, adultery, and whoredom. Take the various catalogues of sins recorded in the Bible and you will find one of these in those lists more frequently than any other kind of sin.

The psychologist tells us the sex impulse may be aroused by various experiences. There are four different kinds: first, ordinary physical causes; second, abnormal physical contacts; third, emotional states; fourth, imagined situations. These suggest certain laws that dominate in the social life.

In order to avoid the tragedies that come from being overpowered with sex impulses it is necessary to be very cautious in our social contacts. Men and women need to be careful in the use of their eyes. David should have made a covenant with his eyes. People need to be careful in the movement of their bodies, in their dress, and in their speech. One sees again and again that a breach in social contact which leads into social sin leaves its scar upon the victim for life. Courtship if not engaged in according to the principles of purity will leave a mark that can never be erased. On the other hand, courtship can make a distinct contribution to life happiness. We want to adopt such principles of conduct that will leave no regrets. Love is responsible for a multitude of life's tragedies, as well as for a multitude of life's triumphs. For that reason, Christian young people, as you approach the years of courtship you need to choose the principles of right to assure yourselves against the many forms of social sin.

I have eight proposals to offer for your consideration: Exercise a reasonable restraint, employ good judgment, use common sense, make use of safe counsel, practice fidelity, guarantee honesty, pledge yourself to discretion, and seek divine guidance.

Exercise a Reasonable Restraint

Love needs restraint to be ennobling. There is little else that ennobles life as the love of a good man for a good woman. Love quickens the intellect and fortifies against temptation. In the life developments of a child, you will notice an infant child cannot express all it feels. As the child develops it understands itself better and it learns how to express itself more clearly. That is the normal experience of a child. The same is true of love. A normal infant love does not express all it feels, nor should it. It is like an infant. So often those of the early teen age who engage in courtship are coarse in their conversations and very uncouth in their conduct. This accounts for most of the silliness that you see in boys. Some young fellows make dunces of themselves. Boys do not know how to express themselves. They have not grown up yet, and that is why their attempt at lovemaking is so blundersome. Among the girls, very frequently the means of gaining attention from the boys is a loud laughter or a strange jitter. It is an infant expression. Love needs a normal growth before it expresses itself. For that reason the first feelings of love must be restrained.

It seems to me that even among the older folks, some people lose their heads in this matter of love and love relationships. I do not know if they are afraid it is the last chance or not, but some people get all excited over love. Love needs restraint to be noble and lasting.

Employ Good Judgment

Love needs good judgment to be successful. Look back again into the days of early adolescence. The early teen-age people are inclined to think they know, but time proves a change of mind in many things. For that reason the period of the early and middle teens is no time for courtship. This is a preparation period, a time of adjustment, a time when youth are learning their lessons of self-control. Maturity is best able to exercise good judgment. That is why it is unsafe for early teen-age groups to engage in courtship. It should be reserved for those who have reached the ages of 18, 19, and 20, when they have a more mature judgment. However, these early years are a period of association. In this type of association we need to remember that good judgment is in the process of development; so we need the presence of our parents or older ones to direct the activities of the younger group. I think I ought to throw in a bit of caution here. Some people think when they see a boy talking to a girl, she has a boy friend. Sometimes a boy gets so shallow that if a girl looks at him he thinks he has a girl friend. That is unfortunate. It shows a lack of good judgment. He isn't old enough to know what love is. Wait until you have good judgment. And even then it is unwise for a lover to press his claims too soon. There is the danger of rushing the season of dates. Such people often outrun themselves in the game. Frequency of courtship calls is reserved for those only who know they are about to get married.

Use Common Sense

Love needs common sense to be beautiful. Love is beautiful. Even when love is becoming specialized between two people, it does not necessarily need to exclude all other friends. Exclusive friendships are not conducive to social development. Courtship love is most beautiful when it knows how to enjoy group fellowships, too.

Love is beautiful when it is colored with shades of modesty and reserve. Some people seem to think they have to display their courtship. I do not believe in secret courtship. On the other hand I think it is just as improper to be too bold with courtship. Love is beautiful when it is held within those extremes. We need to bear the marks of good propriety. It is beautiful when it is ready to meet disappointment bravely. One time a certain young man was "all torn up" about his love affair being broken. He had an awful expression of heart distress. He had plenty of time to get another girl friend as far as his age was concerned. I tried to console him and told him there were other girls who were interested in getting married, but to him this was the **only** girl. My advice to him was to let God work out His plan for their lives. I watched the case. Some months later he came back with a smile and said, "We have decided that we couldn't get along without each other." They are married now and have a small family. There is no use to get excited about this matter. God is interested in our affairs, and, in fact, there is no other activity of youth in which God desires to have a larger hand than this very case. It leads up to the most important institution God has in the world—the home. The home was the first institution and preceded the church by thousands of years.

Make Use of Mature Counsel

Love needs counsel to be safe. Secret courtship is usually uncalled for. A certain young girl of my acquaintance came home from college. Her mother found her in tears one day. She asked, "What is the matter?" "I'm married," was the reply. "There is nothing wrong with being married, if it's honorable," said the mother. "Yes, but it isn't honorable," was the answer. She carries the sting of the secret courtship today. When I met her with congratulations upon her marriage she had a sense of shame about her. Her approach to making a home of her own happy was blurred by a failure to counsel with her Christian mother. Thoughtful parents will counsel youth to avoid long engagements. They will counsel youth to consider habits of thrift. They will counsel them to take note of the spiritual life of the parties involved. Parents are usually the best counsellors. One needs to remember that courtship needs to include the prospective in-laws, too. You had better get acquainted with the family that you expect to call in-laws. You will be marrying into another family life. If the flavor of that family life isn't what you want in your own home, you had better take a second thought.

Practice Exclusive Fidelity

Love needs fidelity to be enduring. Courtship is not intended for the pleasure one gets from it. Too many people engage in carefree love for sport. Some will boast of their popularity among the opposite sex. Courtship is an adventure in which one seeks to find a life companion. Engage in it honorably. The wife should be sanctified to the husband and be true to that one husband. The husband has one wife and only one. The same is true of finding a companion. One who comes to the age of courtship should be given to fidelity. Friendships are by-products of the social life. Courtship is primarily a preparation for marriage. Some young men want to have a lot of "girls" and then marry only one. Such persons have lessened their capacity for fidelity in the marital relationship. One way in which you may test fidelity is to notice the attitude of persons to parents, to the church, to social groups, and to duty. That young man who discovers the girl in the home paying larger attentions to him when mother needs her help may well take notice that something is wrong. If that daughter cannot be loyal to her mother in the time of need, it is likely that she will be the same toward him as a husband after marriage. The same is true of a man. If he speaks disrespectfully of his mother, be very careful. He will likely speak the same way of his wife some day.

Guarantee Personal Honesty

Love needs honesty to be effective. In the first place be honest with yourself. In the second place be honest with your friend. Make sure that you leave no false impression. There are many heartaches, many wounded hearts through false impressions and misleading suggestions. I know of a number of instances where people were greatly disappointed because someone in whom they had large confidence misled them. You have no right as a young man to give any suggestion that your girl is the best girl in the world and that you love no one else, if you have no intention of marrying her. I know of a broken heart in one who thought she was soon ready to marry a fine young man, but when he left home he became acquainted with another and disappointed his first fiancee. The matter of breaking an engagement is a serious one. You had better think two or three times before you become engaged so you don't disappoint someone. If there are personal deficiencies that you know of you ought to be fair and give an explanation before you are engaged. There ought to be in courtship a frankness in telling each other what ideals you hold and the opinions you carry. Love needs to be honest.

Pledge Yourself to Be Discreet

Love needs discretion to be pure. The sex instinct is charged with strong impulses. One finds common intellectual interests in others and these may be engaged in freely. In the same way lovers find a spiritual affinity and this may be indulged in with great profit. There are few possibilities of excess in intellectual affinity. A spiritual unity constitutes the safest avenue of intercourse. It is physical attraction that has the most dangers. Physical contacts often produce a short circuit for the intellectual and spiritual delights. Adopt the policy of "hands off." Premature kisses often turn to sour grapes. You had better save them for the one who is to be your life companion. There is no room in Christian courtship for petting in cars and spooning. There is no time for darkened rooms or dimmed lights among Christians. There is no occasion for holding of hands. You had better wait until you know whom you shall have for a life companion for such intimacies. How then can you express love? I wonder if those who insist on making bodily contacts have actually explored the mysteries of love. There are expressions of love in physical contacts, but they are reserved for the engaged, and even to them a limited few. You can express your love to another in far better ways than these. Take an active interest in the life affairs of another. By all means respect the person of another. Regard the purity of another. Engage in the various forms of Christian fellowship. Many young couples have found great delight in sitting together to read the Scriptures and in prayer. Such experiences constitute the most precious memories of Christian courtship.

Seek Divine Guidance

Love needs guidance to be crowned with divine approval. It is not necessary for love to be blind. This is a matter that is of deep concern to our Father in heaven. A certain father who was interested in his son once spoke to me about his boy who was giving evidence of lack of judgment in his social life. He related some of his own personal experience. He said, "You don't know, but you'll find out that there will be some things after you're married, in which you will disagree with your wife. There is one thing that remains a great source of satisfaction to me when I have a disagreement with my wife. I can always come back to this: 'She is of the Lord.' I know she is my wife of the Lord's leading, and that paves the way for happiness and love and joy." That sense of satisfaction can come to every Christian youth. God's greatest good is always revealed in His will. His will for your life is where you will be the happiest.

It may be that God has some form of service for you that will necessitate a single life. If that is His will, you will be happiest there.

I come back once more to the sentiment of Browning,—"Love is best." It is best only, however, when it is pure and noble, and guided and protected by the unseen hand of God.

Harrisonburg, Va.

FOR THE BUSY HOUSEWIFE

"**Man's** work is from morn to setting sun, but **woman's** work is never done!" So runs one form of the well-known proverb. Some (men, of course!), may question the truth of this. But I will not stir up controversy by discussing that here. Personally, however, I am inclined to accept the proverb as literally true.

I

But that the true housewife is generally busy, none can dispute. And, just because she **is** so perpetually busy there lies her danger. Burdened with the **duties** of life, she is so apt to forget the **meaning** of life.

Did you know that Jesus dealt with this problem once? His talk on the subject may be titled, "A Word to Busy Housewives."

Jesus and His disciples "dropped in" at the home of Mary and Martha at Bethany. Martha began excitedly rushing about, getting a meal prepared. She even became annoyed at her sister Mary, who sat listening to Jesus' teaching.

But gently Jesus corrected Martha. "Mary," He said, "hath chosen that good part, which shall not be taken away from her."

Martha's absorption in her home duties, well-intentioned as it was, robbed her of opportunity of Christ's fellowship. And that is a blessing none can spare. No occupation is important enough to make us miss Him.

II

Modern housewives sometimes have Martha's failing. Housework seems so important, and higher things are crowded out. Yet the home should be a sanctuary. But it cannot be that if the presence of Jesus is not sought. Seeking Him is the one home duty which **cannot** be missed without impunity.

Now, again, I am aware of the difficulties. Young children prevent many mothers from attending public worship, at least, as often as otherwise would be possible.

But the Bible is at hand. Good Christian literature is easily available. With these, and the privacy of our own hearts, we may sit at the feet of the Master anywhere—learning of Him.

Of course, I am not suggesting that regular duties be neglected. It would never do to excuse slipshod housework or "hashy" meals on the score that you have been reading the Bible! A woman's character is readily seen by the way she cares for her home. And religion does not lessen that character, but increases it.

III

A nineteen-year-old girl in domestic service expressed this spirit in these homely lines:

"Lord of all pots and pans and things, since
 I've no time to be
A saint by doing lovely things, or watching
 late with Thee,
Or dreaming in the dawnlight, or storming
 Heaven's gates,
Make me a saint by getting meals, and washing up the plates.

"Although I must have Martha hands, I have
 a Mary mind;
And when I black the boots and shoes, Thy
 sandals, Lord, I find.
I think of how they trod the earth, what time
 I scrub the floor;
Accept this meditation, Lord, I haven't time
 for more.

"Warm all the kitchen with Thy love and
 light it with Thy peace;
Forgive me all my worrying, and make all
 grumbling cease;
Thou who didst love to give men food, in a
 room or by the sea,
Accept this service that I do—I do it unto
 Thee!"

But to have that spirit in the rush of life will require our sitting at the feet of Jesus when that rush is stilled. We must be busy with our duties; we agree that's important. But, we must also be busy with God. And that is surely not **less** important.

What a pity if the Word of God to Israel becomes a word to **ourselves:**

"Israel hath forgotten his Maker!"

—Robert Murdoch.

A signpost means guidance. To refuse to read it is dangerous to the traveler. The Bible is God's signpost on man's road of life.—Selected.

AS A LITTLE CHILD

Like a child that comes to Mother,
Needing help, and love, and rest.
So my weary heart is longing
For the comfort of God's breast.

Burdens sore have pressed upon me,
Toil and tears have taken toll
In the years that lie behind me
Out of body, out of soul.

So, my Father, I would nestle
In the shelter of Thine arm:
Take Thy little child and keep me
Safe from sin, and safe from harm.

—Dinnie McDole Hayes.

FATHERLY ADVICE TO THE YOUNG

By S. B. Wenger

A number of years ago I was requested by the editor of the Christian Monitor to write an article of the above heading. All these years I had planned to comply with his request but felt my inability, and rather felt that I was in the class that needed advice rather than being able to **give it.**

Today, so far as age is concerned, having reached my eightieth birthday, I feel that if I am ever to give that advice it is time to perform my duty. I have always had a special interest in young people, as they are the middleaged and old people of the near future.

It seems but a very few years since I was a youth and cherished experiences and advice of old people, although I have many times wished I had more closely followed the advice of older people who had had more experience in life.

My advice above everything else is to start early in life to live a **true, consistent Christian life,** regardless of the number of years allotted you, sincerely denouncing the follies of the world and walking in the footsteps of Jesus. This covers so much that I might advise you to do or not to do. As a warning I might mention a few things about which to be careful:

Don't use profane language.

Don't use tobacco in any form.

Don't use intoxicating drinks.

Don't follow worldly fashions in their many forms, remembering that the Christian is the light of the world and that people are looking to you as an example.

Don't go anywhere that you cannot take Christ with you.

The two most important steps to be taken in life are these: (1) Accept Christ as your personal Saviour, and live true to Him; (2) be careful, **very careful,** in the selection of a life companion. Many sad mistakes are made. It means a life of joy or sorrow. Look beyond present admirations and affections. Select a companion that will be a help to you in your Christian life.

South English, Ia.

A HEART OF LOVE

Dr. Grenfell tells of an old fisherman, rich in trust, who was "given to hospitality." He was seventy-three years of age, and had fed many hungry folk during the "hard" winters; and when times grew unusually hard, this old man of faith brought forth twelve dirty, well-worn five-dollar bills, as a last resort. This money, his entire savings, he gave to the missionary to buy food for needy neighbors. But Dr. Grenfell remonstrated: "You are getting old, and you should not cut the last plank away yet." Then the hardy fisherman of many perils answered: "He'll take care, doctor; guess I can trust Him. It wouldn't do not to have used that sixty dollars, and have sent folk away hungry, would it, doctor? It would look as if I didn't have much trust in Him."—Southern Churchman.

The truly generous is the truly wise; and he who loves not others, lives unblest.—Horace.

MISSIONS

WHAT HINDUS MOST FREQUENTLY SAY TO ME

IV. About Salvation

By Edwin I. Weaver

This is the last installment of this interesting series of articles. These messages help us to appreciate better some of the problms with which our missionaries have to contend.

That there is a universal desire in the heart of man for salvation there is no doubt. It is very prominent in the thought life of the Hindu. This longing for salvation manifests itself in many ways here. We see it in the weary travel-worn pilgrim who has gone from one famous place of pilgrimage to another—from the north to the south, from the south to the north, from the east to the west, from the west to the east, and back again in a vain search for peace. We see it in the educated Hindu who studiously searches the sacred scriptures for some light of salvation; we see it in the man who goes into the jungle to spend one of the four periods of the ideal Hindu life as a hermit; we see it in the man who religiously performs his daily devotions; and I saw it in part today in a man who called to me as I passed by his house. He was in deep sorrow. His small son had just died. He was having difficulty raising an heir who would inherit his wealth. His sons all seemed to die. He had had quite a number. He has now taken a third wife who already has children with the hope that now surely he will have an heir. The gods must be angry; so he reasons. In his desperation he is spending two thousand rupees to have dug a large tank, from which many thirsty animals and people can drink. This will please the gods, besides giving him some peace of mind, for certainly this will go a long way towards "laying up treasure in heaven."

From the above few remarks you will see that there is no one definite clear-cut way to salvation such as we have in Christianity. There are many ways to attain salvation. Young Hindus in speaking about Christianity condemn it for its narrow one road to God. Why in Hinduism alone they will say, we have many ways. Why insist on one particular way when there are many? Hinduism has ways; Christianity has a way; and Mohammedanism has a way, and as well all other religions. They all lead to the same place—God. Just as there are many roads leading into a large city, all focusing to the center, so all religions represent different roads, all leading to God. We may just as well travel on any of them! They are all well traveled, and assure our getting to the destination. In Hinduism there are really three broad main highways. One is the gyan-marg, the way of knowledge; another is the bhakti-marg, the way of devotion; and the third is the karma-marg, the way of law, the law of cause and effect, our acts in this life bearing fruit accordingly in the life to come. These are only in general the three most common ideas about how to attain salvation. They by no means exhaust possibilities. There are many other less important ways. I am quite sure that Hinduism would not at all object to the making of other new ways, within Hinduism, however. So the way of salvation is indeed a broad one as far as Hinduism is concerned. From that point of view Christianity is very narrow. It is no broader than Jesus made it. He said: "Broad is the way that leadeth to destruction," but "narrow is the way which leadeth unto life." "I am the way, the truth, and the life."

Not only is there a difference of viewpoint as to the way or number of ways by which salvation is attained, but also there is a vast difference in our belief as to what salvation really is. When one begins to talk to a Hindu about God and about salvation it doesn't take very long for one to realize that though the words you both are using are the same, they do not have the same meaning for both of you. For him God and salvation mean one thing, and for you quite another thing. As in a formal debate the meaning of terms has to be clarified to make sure that you are talking about the same thing, so in conversation or preaching we must somehow make them understand the Christian God and the Christian meaning of salvation. So difficult a task is this that I have found many Christians who have been taught the Christian doctrine for a generation, but still are not free from Hindu philosophical concepts of salvation. This has been most disturbing to me since I have come to India. I have long suspected that many Indian Christians do not have our western doctrinal conception of salvation. Two days ago I was rather taken aback when in conversation with an old Christian, she said: "Why, of course, people of every religion will be saved. They will be saved by their own methods and we by ours. Don't they believe in God too?" To think this old woman who had been a Bible woman (not in our Mission) would finally come to this conclusion! Why? There must be other reasons, of course, but I believe it is the power of her Hindu environment, her Hindu neighbors with whom she daily rubs elbows. You, living in America, can hardly appreciate the tremendous power of the Hindu philosophy over the minds of the people of India, over Hindus, of course, but over Christians and Mohammedans as well. But before you condemn our Indian Christians for their weakness in resisting the powerful influence of Hinduism, are you sure that western Christianity is free from the materialistic paganism of the west? One is just as unchristian as the other. Hindus themselves will tell you that. Materialism of the west becomes something different to the westerner when seen through the eyes of the east.

THE MASTER'S QUESTION

Have ye looked for the sheep in the desert—
For those who have missed the way?
Have ye been in the wild, waste places
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet;

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught the lost one straying
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear Him whispering beside you,
" 'Tis the pathway I often go.
My disciples, My brethren, My friends,
Can ye dare to follow me?"
For where'er the Master dwelleth
There shall the servant be.

—Publisher Unknown.

Now what really is salvation for the Hindu? It is union with God. Here again our terms are the same, but the content that we put into them is different. We too speak of being one with God. Didn't Jesus say: "In that day ye shall know that I am in my Father, and ye in me, and I in you?" Our unity with the Father and with the Son was one of Jesus' cardinal doctrines. But union with God does not mean to us or to them what it does to the other. This is likely largely due to our conception of the God to whom we become united. The Hindu God and the Christian God are not one and the same. There is a vast difference. When he says God he thinks of an impersonal, all-pervading, unmoral being, not of a personal, righteous, heavenly Father. So salvation for the Hindu is becoming a part of that great impersonal Spirit called God. It means losing consciousness or becoming nothing. It is definitely negative rather than positive. It is just as if one fell asleep never to awaken, an eternal unconsciousness. But unfortunately only by thousands of rebirths can one hope to attain to such blessedness.

Not only is there a difference in what we are saved to, but also in what we are saved from. In Hinduism there does not seem to be a sin-consciousness. This again is likely due to their philosophical conception of God. If our God is not necessarily a moral being, but if so, then negatively so on the side of unrighteousness, then we ourselves will not be much concerned about the morality of life. The blame for sin is always pushed back to God. In their minds God is really the author of sin. If man sins it is after all God who made him thus. Some will tell you that God also sins. Most Hindus will say, however, that God is sinless.

So what does the Hindu want to be saved from? Not from sin, because he is not sin-conscious. He wants to be saved from the very burden of being alive. Only the one who has been in India and has seen the poverty and the miserable suffering of the masses of India's poor can really understand this. He wants to be saved from these things that make his physical life such a burden. So I am really not surprised that from his experiences in this one life, heaven to him would be salvation from all existence, or immergence into that great impersonal Spirit, called God. Drug, C. P., India.

THE CHRISTIAN CONQUEST OF INDIA

VIII. Christian Rural Elementary Education

By Geo. J. Lapp

It has been a general criticism of the educational program of India that it was not sufficiently related to the life of village children who would remain on the soil and as dwellers of the countryside. The systems of education in India in the past were highly selective, giving educational advantage to those who could qualify for clerical and official positions. But it must also be remembered that in a country where previous to British rule little or no educational facilities were provided for the common people the task of raising the standard of intelligence of over 280,000,000 people living in more than 700,000 villages of India is a huge one.

There have existed for centuries hindrances of caste, poverty, and social pressure which resulted in a slave mentality and apathy on the part of the masses of village dwellers in India. Even at the present time nearly ninety per cent of the masses of India villagers are illiterate. It is almost equally appalling that nearly fifty per cent of the pupils in the elementary schools leave by the end of the second year and lapse into illiteracy. Such brevity of school life has yielded tragic results.

The Christian forces of India, including missionaries and Indian Christian leaders, immediately recognized that in order to build up a substantial community from the converts gained to the Christian faith they must definitely plan to keep the children in school until they have finished four years of learning, and if possible six or seven years, in order that they might remain literate and find real enjoyment from literature suited to their needs.

But even in Christian schools education too generally meant the actual loss of the pupils for any productive service in the homes or occupations of their parents. The parents felt bound to their fields or trades by force of such circumstances that they themselves did not encourage their better educated sons to take up the family occupation to gain a livelihood. Unless the son was a good risk the parents did not consider him for any kind of education above the elementary school. If he was a good risk they would want him educated to the extent that he might receive specialized training and with the years contribute to the family income from his larger earnings.

Whatever the ideas and preferences of the Indian people themselves were, the Christian forces in India have worked from the bottom up in every enterprise, including their educational program for the Christian community and as an evangelistic enterprise among the people in general. They endeavored to provide the fundamental elements of Christian education for as large a portion of the population as possible. Christianity stands for equalization of opportunity and for a quality of training from the bottom up and adapted to the life of the people.

Let us study briefly the aims of rural Christian education in India.

1. **Character building.** To engender and nurture an active appreciation of the fundamental virtues of reverence for God and His standards of life, such as truth, virtue, justice, love, faithfulness, and integrity, with all their implications and applications to Christian life problems.

2. **To increase literacy.** In all of Rural India there are approximately 168,000,000 children, of whom over 50,000,000 are of primary school age. The number without school privilege is appalling. In the Christian rural community there are approximately 600,000 children of whom about 180,000 are of school age, and only about half of these have school privileges. About thirty per cent of this half lapse into illiteracy because of the lack of opportunity for them. Even the Christian forces at work in the Christian communities alone are waging a tremendous battle with illiteracy. In our own Christian community in India, where practically all of the children have the opportunity of attending school, there are still a few who cannot attend due to poverty or lack of interest on the part of their parents who cannot be considered literate. Yet we are in a position to furnish educational training to all who will and can attend the schools provided for them.

3. **To raise the standard of general intelligence.** More general travel, and meeting more of the world in general, are educative factors, but often in the wrong direction. The printed page is destined to become the most potent force in raising general intelligence. The radio and visual education are becoming more widely distributed and are wielding both adverse as well as constructive influences. Through the schools the illiterate adults also receive help.

4. **Home building is another aim of the Christian educational program.** The home in India needs to be freed from social evils, superstitions, and disease and dirt. The dwellers of the home need to learn to respect the laws of sanitation and health, and also to recognize the sanctity of the home, the need of respectability and of safeguarding virtue and integrity, and of building up the spirit of Christian hospitality according to Christian standards.

5. **Raising the level of recreational and cultural activity.** Non-Christian Indian children are woefully wanting in the matter of play. They don't know what or how to play. The morbid and sexually suggestive have a very large part in their community life, and their play often takes on the coloring of the thought life of their homes. There needs to be developed in the Christian home the Christian spirit of sportsmanship and a proper appreciation of the noble factors that must enter into all recreational and cultural interests and activities of Indian home and community life. You have it by inheritance and know the standards that are ennobling and according to Christian teaching, but they have it by adoption and must breast against the vile and degrading background of centuries.

6. **Provision for subsidiary productive employment is another aim of the Christian educational program.** There is great need to help the farmer to make his land more productive, but there is still greater need of helping him to utilize his leisure time more profitably. It is essential that educational training be such as will lead the pupil back to the land and create a spirit of satisfaction on the part of the farmer with his village home and an active interest in its improvement. This should also be the result of the education of his sons and daughters. The joy of the countryside should be that of every dweller of village India, but it does not obtain because of the difficulty of building up a beautiful home in most of the villages. There never was any town planning, and now that they have been established for so long a time the process of transforming villages to clusters of pleasant homes is a slow one. However, subsidiary productive employment for the village dweller is essential to his well-being and prosperity.

From observations and investigations the following findings have been gathered which should be emphasized in building up and implementing a Christian educational program in India.

1. **There must be the religious emphasis.** Christian education has no reason for existence unless it serves as a corrective for religious as well as secular thinking and conduct. It should develop ethical and vocational self-expression and initiative. The ideals of Christian living should be translated into actual living and bring about a deep Christian loyalty which would wield an influence over and make its appeal to friends and neighbors.

From the angle of our own church and community in India we find that our schools are media of indoctrinating the youth in the distinctive principles of our faith, in accordance with which a foundation is laid for church loyalty in later years. In this respect we are autonomous in the matter of Christian religious training.

2. **We recognize the practical basis for all instruction.** The studies in the rural and community schools and teacher training centers, such as we have in our own Mission in India, are as closely related to the life of the community as possible. Through demonstration and actual experiment practical instruction is given. Methods of teaching are being improved. The rote method is disappearing and studying by shouting at the top of the voice is being substituted by saner methods.

(Continued on page 253)

Educational

PLANNING MY LIFE

By Ivan R. Lind

The first two articles in this department were written by representatives of two of our church schools. They give helpful messages on the need of a balanced education, such as our church schools provide, for our young people.

If this title is trite, this article was not meant for you. Our youth are face to face with a real problem in this discordant world. They want to know what to do. "How shall I plan my life?" To them it is a pertinent and welcome topic.

Today the disorderly, unplanned enterprise is looked upon with disdain. The schoolteacher who leads students without planning the course is inefficient. The farmer who flounders around in a hit-and-miss fashion lacks a plan and never gets very far. A traveler has a plan and knows where he is going when he steps up to the ticket window.

Likewise it is rather important for youth to have a plan in life. To the time you enter into manhood or womanhood your parents are largely responsible for planning your life. They see that you have food to eat and clothes to wear. It is they who protect and plan for you. But just as there comes the time when the parent eagle shoves her young from the nest, so young people must make some decisions and lay plans for their own life. No one wants to live through life like the man of the road who hails a car going in the opposite direction, little caring which way he goes, for he has no plan for his life.

When the unsteady wings of the eaglet give way and the bird goes plummeting to the rocks below, there is a swoop of the mother bird, and the eaglet finds itself being borne up on the back of the sturdy wings. The financially experienced farmer goes to his banker for advice in making his plans. The business man consults his lawyer in legal matters; the manufacturer may hire several expert consultants on his staff. These advisory agents are interested in their clients. No less is the parent interested in the decisions of his child. He is worthy of his child's confidence. He would give wise counsel in the formation of youth's plans. Happy, indeed, are those who share their problems with parents and consider their counsel in making plans for their lives.

But as you lay plans for your life, you need more experience than that afforded by your parents. Go to an expert consultant. Enter into confidence with God, the Chief Consultant. Spread your plans out before God as did Hezekiah with the message from Sennacherib of Assyria, and pray the problem through. God cares. He is interested in your life. You have dedicated it to Him. Let Him direct and guide the planning.

It is not enough to plan year by year, or even in five or ten year periods. To plan life as a whole is far better. Such planning may be called the long-range view. You will not be able to plan minutely each integrating part of the unified whole of life. But if you have the general plan of a whole life, it is only essential to have the first part laid out fully.

When a machine shop receives a new order, the plant must be made ready to produce that product. The consulting engineers plan the machines, locate them for speedy production, and issue directions for performing the work. In production the foremen follow the advice of the engineers and keep in close touch with them as the work progresses. Following the planned work keeps costs down to a minimum and keeps the plant running smoothly. Is it not possible that it is just as essential for you to keep in touch with the Chief Consultant as you begin to execute the plan of your life? As you consider the whole-life plan, the first part or first step is to make such preparation and adjustments as are necessary for maximum production or service.

Not always is it true that he who produces first produces most. In our highly competitive business world he is often the first to close his doors in failure.

As I reflect on those who sometime have been active in the work of God in the Church and those young men and women who are even now answering the call to service, I wonder whether their work will be thwarted because of poor planning—poor as a result of not taking time to plan life with the Chief Consultant or not following that plan. I wonder whether the time may come that they will close their active-service period prematurely because they have not carefully labored in that first period of "preparing the plant for production."

Then there are those youth who have made that heroic decision—have dedicated their lives to God and await His call to the field of service. Friend, I have wondered whether they have carefully prepared their lives for MAXIMUM SERVICE. Would it not be wise, as they wait His call, to be laying the groundwork for a more intensive service when He does call?

You, young man, young woman, who are thinking in terms of the future and your life work, need particularly to ponder on this statement: TIME SPENT IN THE FIRST STEP OF THE PLANNED LIFE WILL FACILITATE MATERIALLY EACH SUCCEEDING PART OF YOUR LIFE PATTERN.

Education is of ever-increasing importance to you youth who will lead tomorrow. And if you are fair to yourself and your society, you will pay the price—even to the point of sacrifice—in time and money for your education. Consult any alert leader today and he will tell you the same, whether he be a business man, a man of public office, or church leader.

But there is yet something far better in preparation than education. That far better is a CHRISTIAN EDUCATION. Outstanding leaders throughout the country are recognizing the distinction. They deplore the moral breakdown which is all too apparent in our society. It is robbing youth of the best that they should have to offer. Does a blind man lead a child as he takes his first tottering steps? Yet there are so few educators who give Christ a place in their work.

A Christian education includes a full-rounded training in the secular fields of study PLUS. The PLUS is the Christian viewpoint—righteousness—which is foundational to all other knowledge of a truly educated man.

The Mennonite Church has made available to her youth, and to all youth who want the far better, educational institutions where youth can prepare intensively for a future of maximum service. In the eastern section there is located the Eastern Mennonite School, where Bible training, high school and junior college training are offered. In the mideastern, sometimes called the midwestern, section is located Goshen College. Here the Church has provided undergraduate Bible training, a four year collegiate curriculum in liberal arts and graduate Bible study. Going westward there has been dedicated to this Christian education program Hesston College and Bible School. Here again are offered extensive Bible training, high school, junior college, and elementary teacher training.

These institutions did not spring up voluntarily or by chance. Together with prayer and sacrifice they are the product of the careful planning of church leaders who had vision, conviction, passion and capacity to do. Will you have capacity to pass on to the youth who follow you this rich Christian heritage which you can enjoy today? It depends on what you do in the first part of your planned life.

* * *

IF I HAD PRAYED

Perhaps the day would not have seemed so long,
The skies would not have seemed so gray;
If on my knees in humble prayer
I had begun the day.

Perhaps the fight would not have seemed so hard—
Prepared, I might have faced the fray;
If I had been alone with Him
Upon my knees, to pray.

Perhaps I might have cheered a broken heart
Or helped a wand'rer on the way;
If I had asked to be a light
To some dark soul today.

I would remember just the pleasant things,
The harsh words that I meant to say,
I would forget; if I had prayed
When I began the day.

I think I could have met life's harder trials
With hopeful heart and cheerful smile,
If I had spoken with my Lord
Just for a little while.

And, if I pray, I find that all goes well,
All care at His dear feet is laid;
My heart is glad—the load is light
Because I first have prayed.

—M. Joyce Rader.

Now let's get down to business and talk this over seriously. Is school for this fall a part of your plan? Permit me to make a suggestion—launch into the first part of a planned life by either beginning or continuing your Christian education. Figure it out with me on paper. Take a pencil and list just five reasons why you should not attend your church school this fall. Of course you'll be fair in your reasons.

And now that you have tried to work out your part, you can continue your reading and discover what I have listed as reasons why you should attend one of our Church schools this fall:

1. You are at the threshold of manhood or womanhood and need to work out carefully the first part of your planned life.
2. You need the guidance and instruction of qualified Christian teachers.
3. You need the association of Christian youth, and you have an influence to contribute to their spiritual and social welfare.
4. You can become better acquainted with God and Christ your Saviour.
5. You can secure an enlarged vision of the church.
6. You can become acquainted with the church throughout the country by contacting students from many states.
7. You will have the opportunity to meet many leaders of the church who visit the campus.
8. You will become better acquainted with the teachings and practices of the church.
9. Your faith will be more firmly established.
10. You can utilize your abilities and develop leadership at our schools.
11. The opportunity the church now offers may not always continue, due to counter influences prevalent today.
12. You will be better able to meet the wiles of the devil so rampant today.
13. The church has provided it for you.
14. The church leaders will become acquainted with you, and God may see fit to call you through this acquaintance.
15. The church schools want you and need you.

Now ten minutes are up, and I have given but fifteen reasons. I am sure there are more if we just took time to search them out.

Of course, I will agree with you that there is a vast difference between being able to attend and wanting to attend. You may say, "I can't." I said that, too. It was then that God had a chance to demonstrate to me that He could. The disciples said, "We can't," when they looked at the small loaves and fishes. But Jesus, by calling upon the Father, could! God is still on His throne.

It will take prayer; it will take patience; it will take self-denial; it will take sacrifice. But a prepared life yields maximum returns over a lifetime and is worth the sacrifices you may have to make.

Write to the President of the School and tell him your problems. He will be glad to hear from you and will do his utmost for you.

Remember, GOD CAN.

Iowa City, Ia.

THE WORK OF LIVING

By Ava M. Rohrer

She was a spirited young Christian girl living in a rural community and attending school in the near-by country town. She was the middle one in a family of five children. Her home life was a happy, comfortable one, to which every member of the family contributed. As she went to school she became fascinated by the social and literary activities of the school and participated in them wholeheartedly. She enjoyed reading good books. She learned to appreciate the arts. She liked things philosophical and cultural. She made the discovery that her own sphere of living was small, and she meant to enlarge it. Her reasoning was on the following order: I'm tired of practicality. My life is small and unnoticed. There is so much to know that I want to know. I want to live in another world from now on—a world of fancy, imagination, poetry, and drama. I want to know all about and appreciate the paintings and the music of the masters. I want to think with the literary men of today and yesterday. So much I want. So she reasoned, and so she planned her school career. Education was an eternal spring of cultural learning from which she drank deeply.

School ended. But the world left to her was a practical one where people worked. They clerked in stores or worked in offices or kept house—cleaning, cooking, baking, sewing, or taught school or kept gardens or chickens or did several of those things at the same time. It was a little bewildered girl that sat in her room after school was over for a good think. She faced the problem of accepting the responsibility of practical everyday living with a training that she did not know how to apply, although the training was good in itself. Her education had fed her craving for intellectual knowledge, but had left her hands unready for the actual work of living.

Another girl went to another school. She had a scientific mind. Living things, growing things, interested her. Hours she spent, with profit, in collecting flowers and rocks or in studying birds and marbles. Her inquiring mind led her to detailed study of scientific theory and fact.

School was over again and she was left to a "microscope-less" and "laboratory-less" home life. She saw her home folks and friends living lives of quiet usefulness and shrank from the prospect of allowing herself to become so obscure. "What next?" she asked herself.

Both girls had set up goals for themselves and had been successful in reaching them. Both had hungered and thirsted for education in the realm of their youthful interests, and both had satisfied that need by taking advantage of educational opportunities. But the very training that they had loved so much left them unprepared for the labor of living. It left their hands untrained and their hearts uncertain in desire and in aim. Hands that love the touch of books or rich tapestries, but hesitate to create with a mixing spoon or pastry board are not so useful in practical life. Hearts that thrill at the sight of a Luna moth but are numb to the challenge of a weedy vegetable garden or cluttered kitchen need warming at the fireside of home-making education.

As a Christian church, we believe that our living should be simple and yet useful. We believe that our homes should be pleasant spiritual retreats from which we carry on Christian endeavor. We believe that they should furnish the child's first concept of God and heaven and should continually add thereto. We believe that they should rest on the foundation of the Word of God and that from them should grow young people with convictions for the work of Christ and the church and the will to carry them out. For a home to be all of this and to mean all of this to those who live in it, the work of the home—the work of living—must run smoothly and pleasantly. It must be shared and shouldered. Capable minds must plan; capable hands must work. The actual work of keeping our homes must be secondary to the spiritual purpose and responsibility of the home.

The ordinary daily duties that are done in a home are only a means to an end, that end being the building of the lives of those in the home. The work of the home is worthwhile as it contributes to this main purpose. An illustration of this could be the making of a rug. A real mother doesn't make a rug only for the sake of having another floor covering. She makes it because she feels that that is an economy and pleasure that will make the home more comfortable and more homelike and in turn more able to carry out its purpose of giving Christian background and training. Or the washing of the breakfast dishes may furnish an illustration for us. The ordinary housekeeper knows it is convenient to have a kitchen cleared for working and also to have clean dishes for lunch! The Christian mother knows that besides doing that for her, the simple act of washing the dishes will be a part in making the other work of the day pass smoothly and orderly. And that has much to do with keeping a holy, homey atmosphere. She will not think through this for every act she does, but this will be the underlying philosophy of all her homemaking activities if she is a mother who has convictions. The better her work is managed the more opportunities she knows there will be for happy times together with the family group and the more time there will be for doing the kind things some people are too busy to do.

Because we need homes today and in the future where mothers and big sisters will live and teach this philosophy our Christian education program offers to young girls the privilege of training in homemaking. This work is not intended to take the place of home experience but rather to supplement it and to furnish the girl with practice and information and inspiration that she might not receive in her home. It is designed to fit the needs of each girl's life. It is planned for the economic, social, and intellectual level of our people. It is planned to give varied experience with all kinds of equipment and to keep pace with the growing knowledge of nutrition, home care for the sick, home-planning, and all other fields that have to do with home living. It is a purpose of this education to help the student use everything he has in creating. It wants to make any former experiences apply where they can in the work of the home. The two deluded girls in the stories above could well have used their experiences had they known how. Some poetry and music in the heart make work easy. Some imagination and philosophical concepts make work play. A scientific mind looks into the reason behind the rules. It may be truthfully said that the more interests of this nature one has the better homemaker she will be, provided she knows where and how to use them. When hungry men are coming for supper at six, big sister should not be in the easy chair reading Lamb's tales. But afterward—let her read and enjoy and share his tales. They will carry her through some hard job for the next day.

Then homemaking education should teach girls who will become women some day to really enjoy the work of the home. Dishwashing has been the bane of many a girl's life, mostly because she has been told so often that it is to be hated. It is easy to learn to like to wash shining glass plates and fragile tea cups and even the skillets. It is possible to learn to like to clean dirty windows and sticky floors. It is fun to learn to like sewing, the creating of form and shape, beauty and serviceability from flat woven pieces.

Have you ever been in a home, where no matter when you dropped in, everything was in order and folks had time to see you? Have you seen a home where anyone was welcome anytime and whatever the family was doing then, you could join them, and have a genuine feeling of belongingness? Have you been in a home where there was always enough dinner for an extra person, if he happened to call at that time? Have you been in a home where you saw pretty needlework, or aprons, or children's toys or wall pictures that someone told you Mary made in school? Have you been in a home where there was time to read stories, to look at the stars, to listen to the birds, to plant and pick flowers and to talk about God? They are the kind of homes that we want our children to grow up in. They are the kind of homes that our church wants to build and educates for. They are the kind of homes that educated homemakers try to make.

The general educational trend, in late years, has been toward preparing the student for some gainful occupation. It has tried to give him something he can use here and now, to better his own condition and to make him more able to accept responsibility. This has always been incorporated in the aim of Christian education since its beginning. The main concern of our education is that the individual be better prepared to manage the responsibilities of a full Christian life, now and in times to come. They are concerned that his Christianity will affect the whole of his being, every act of his life. Therefore Christian education seeks in general to establish the principles of upright Christian living in mind, heart and soul of the student.

In the field of home economics it seeks to set up ideals of home living that are built around the fact of man's responsibility to God. It has for an aim the development of appreciation of fine things, the acquiring of skills, and the forming of Christian character. It seeks to establish in the heart of youth the desire to live simply, practically, and nobly. It places first the responsibility each has as a servant of the great Master and makes all other activities contribute to that main theme. And with God's help, it will promote and cultivate all those virtues found in the woman who "looketh well to the ways of her household."

Harrisonburg, Va.

BACK TO GOD IN EDUCATION

By Mark Fakkema

Church schools for higher education have long been recognized as necessary to the best interests of the faith and life of our young people. The need of church-directed grade schools is also being laid upon the hearts of some devoted Christians. This article, selected by a brother, sets forth this need.

"THEY HAVE TAKEN AWAY MY LORD." This is the just complaint which every truly God-fearing Christian must make concerning secularized instruction. The secularism of the schools of our land has dismissed God from His world. It has banished the Creator from creation. It has disowned "the Lord of all." What the fool has said in his heart is now by implication proclaimed from the educational housetops.

Let those who name the name of Christ awaken to the full meaning of this. Two devastating consequences are inevitable.

Deprive education of its vertical relation to God and we deprive it of its fundamental educative character. If a man is a fool who says in his heart there is no God, what must we say of the school which implicitly, if not explicitly, teaches that there is no God? The soul of education is the education of the soul. But what must we say of an education that denies the very existence of the soul? Education without religion is a sharpening of tools without giving direction as to their use. Worse than that, given a depraved human nature, education without religion is education seeking its own depraved level unhindered. Education without God is an engine without a governor. More than that, due to man's fallen state, education without God is an engine in reverse. "Without religious motive," says Wyatt Brown, "any education is adding power to irresponsibility."

If we adhere to the Biblical principle of education and make the fear of Jehovah the beginning, the chief part, of knowledge, blessings will extend not only to the field of education but also to the fields for which education prepares. On the other hand, if we remove our Lord from the scene of educational endeavor—and thereby remove "the fear of the Lord"—we undermine knowledge in its most vital and vitalizing aspect. The truth of these Biblical maxims is forcefully brought home to every one of us who is at all conversant with the apostatizing tendency in modern churches and the demoralizing tendency as expressed in the present day, ever-increasing figures concerning juvenile delinquency, crime, lawlessness, divorce, and the general moral breakdown of modern social life.

But there is more: **An education without God dishonors our God.** If there is anything that we . . . hold high it is the honor of our God. Our God is a jealous God. He will not brook our disowning of Him in any field of endeavor—and least of all in the field of education, which is basic and formative to all other fields. How can we confess on the first day of the week that the glory of God is the chief end of man, and during the next five days send our children to an institution which prepares them for a life in which man is set forth as the chief end of life? The Word of God tells us that "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If the daily, physical eating and drinking of our children should be to the glory of God, should their daily mental and spiritual eating be less to His glory? We contend, do we not, that a life of good works must proceed from true faith, must be in accord with the law of God, and must be to His glory—and it must not be founded on human-spun theories of life. If the life of our children should be thus, should their preparation for life consist of daily instruction which does **not** proceed from faith, which is **not** in accord with the law of God, and is **not** to His glory, but which is founded on the false theories of evolutionary thinking?

Not only is the well-being of our children concerned, not only do the future orthodoxy of our church and the moral integrity of our civic life hang in the balance, but also the honor and glory of our all-glorious God is at stake. Indeed, an educational system divorced from religion is a maladjustment of the first magnitude.

A Serious Situation

In his Chicago address, delivered in August, 1933, Dr. J. Gresham Machen said, ". . . the bearings of truth, the meaning of truth, the purpose of truth, even in the sphere of mathematics, seem entirely different to the Christian from that which they seem to the non-Christian; and THAT IS WHY A TRULY CHRISTIAN EDUCATION IS POSSIBLE ONLY WHEN CHRISTIAN CONVICTION UNDERLIES NOT A PART, BUT ALL, OF THE CURRICULUM OF THE SCHOOL. TRUE LEARNING and TRUE PIETY GO HAND IN HAND, and CHRISTIANITY EMBRACES THE WHOLE OF LIFE—THESE ARE GREAT CENTRAL CONVICTIONS THAT UNDERLIE THE CHRISTIAN SCHOOL. . . . **I can see little consistency in a type of Christian activity which preaches the Gospel on the street corners and at the ends of the earth, but neglects the children of the covenant by abandoning them to a cold and unbelieving secularism.**"

In his Chicago address of 1934, Dr. Machen ponders the question, "What is there about Christianity which makes it necessary that there should be Christian schools?" His answer is, "Christianity is, indeed, a way of life; but it is a way of life FOUNDED UPON A SYSTEM OF TRUTH. That system of truth is of the most comprehensive kind; it clashes with opposing systems at a thousand points. **The Christian life cannot be lived on the basis of anti-Christian thought.** Hence the necessity of the Christian school."

—Selected by Daniel Glick.

THE WORLD'S FIRST LETTER CARRIER

By Winifred Heath

The mail plane of today travels the same way as the world's first letter carrier, thousands of years ago. But the pioneer messenger never went into a nose dive or tail spin, and he generated his own energy, being that brave and gentle bird, the pigeon, also called the dove.

Ever since the dove brought the olive branch to Noah to show him that at last the trees were above water, this bird, strong of will and wing, has served man faithfully with courage and high intelligence.

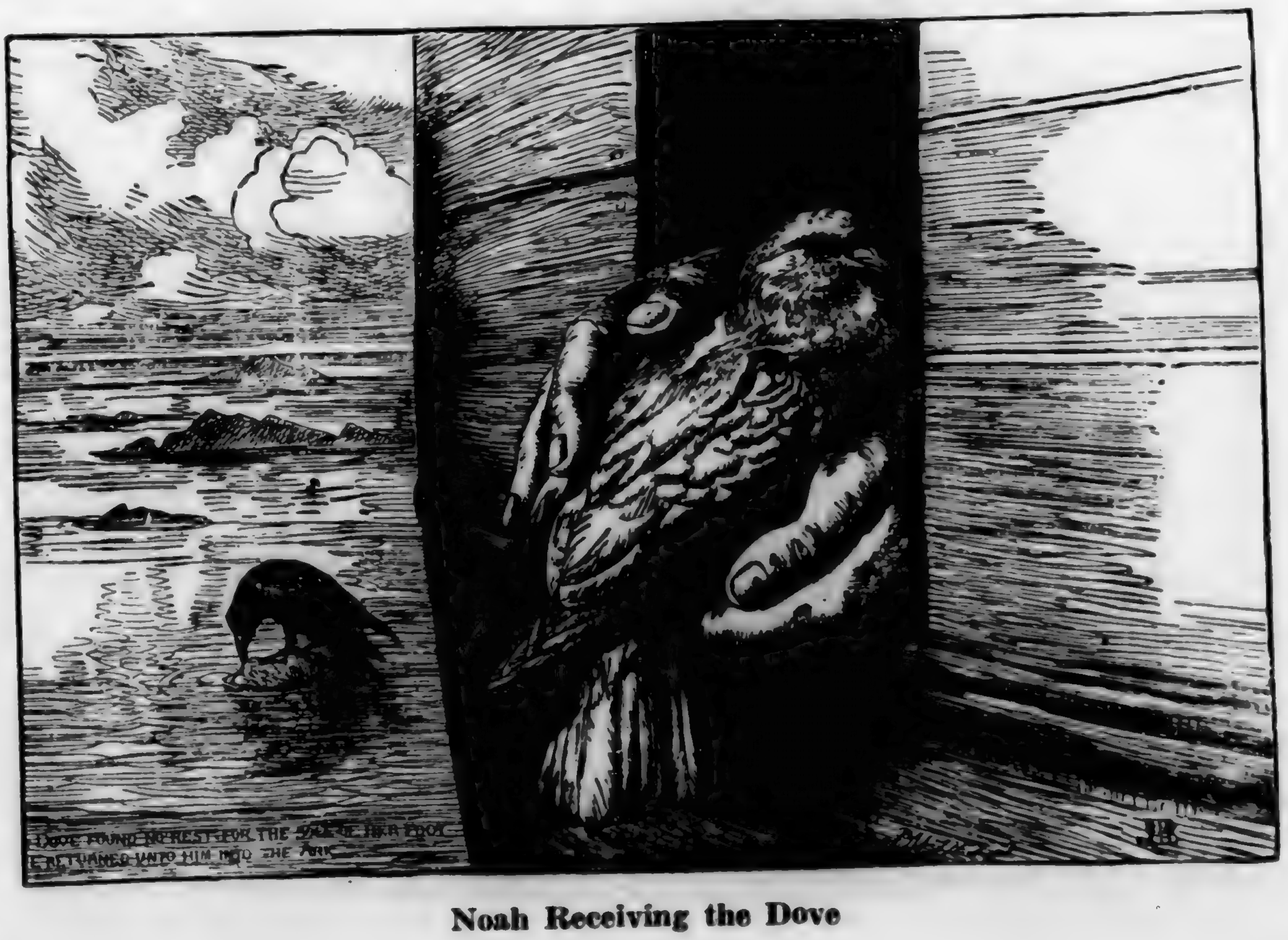
An Arab legend has it that the dove went from the Ark a second time, returning with traces of red mud on his feet. So overjoyed was Noah at this proof that the flood was receding he prayed that the feet of this faithful bird might be forever of that pleasant shade. As a matter of fact all the members of the pigeon family do have reddish feet, which no doubt suggested the story to some Arabian poet.

Dove and pigeon refer to one and the same bird, although most people think of the dove as referring to the smaller members of the family. "Pigeon" is merely the more elegant Norman-French translation of the old Saxon word "Dove."

The dove is mentioned repeatedly in the Bible, ancient literature, and history. Xenophon, the Greek general who fought against the Persians, in his "Anabasis" or "Up-country March," tells of the many pigeons he found all over Persia and the affection of the people for them. Some of the finest birds have come from that country, and the ancient city of Bagdad, on its borders, was noted for its fine carrier pigeons. This bird is still a favorite all over Asia, and in India is treated with great respect and is protected by the priests and other authorities.

The pigeon has not only been a domestic pet since the days of Solomon, and perhaps earlier, but it has served man in many ways and seems to have given him his first idea of an airship. Archytas and Tarentum, a Greek philosopher, who lived in the fourth century, B. C., invented a wooden pigeon, balanced by a weight, which, suspended from a pulley, was set in motion by compressed air escaping from a valve. This same genial inventor was the originator of the baby rattle which he made for the amusement of his own small children.

Pliny, A. D. 23 to 79, tells in his natural history of pigeons who carried messages tied around their necks, delivering them to Brutus who was besieged by Mark Anthony, after the death of Julius Caesar. The high worth of the winged messenger was evidently appreciated in those days, for Pliny remarks that Mark Anthony's hopes of success are slim with this intelligent bird pitted against him. Pliny comments with some surprise on the high prices people were willing to pay for a pedigreed bird.


DOVE FOUND NO REST FOR THE SOLE OF HER FOOT
RETURNED UNTO HIM INTO THE ARK

Noah Receiving the Dove

During the Middle Ages and the First Crusade, A.D. 1100, the Crusaders captured a pigeon messenger belonging to the Saracens and the word he was carrying helped them to take the city of Tyre. This same pigeon post had been organized at Bagdad for over a hundred years and had hampered the Crusaders during their wars in the Holy Land.

In the nineteenth century the Dutch maintained a military and civil pigeon post in the East Indies, and also used the birds during their war in the Netherlands. William the Silent, founder of the Dutch Republic, found them very helpful during the siege of the city of Haarlem, attacked by the Spaniards.

In the days of Napoleon Bonaparte the famous financier Baron de Rothschild had many pigeon lofts and sent messengers to the battlefields of the "Little Corporal" and so kept advised of his progress, or otherwise. Advance information on the battle of Waterloo put millions of francs into the Rothschild coffers. Until the general adoption of the telegraph system, pigeon postmen were used extensively by financiers and stockbrokers. No flock of pigeons could keep up with the frenzied finance of our day. We might all be better off if the intelligent pigeon were still sufficient for such purpose.

The world famous news collecting and distributing agency commonly known in Europe as "Reuter's," was founded by a Prussian, Julius Reuter, in 1849. He operated a pigeon service between Brussels and Aix-la-Chapelle (Rhine Province), the messages being relayed to Paris and Berlin by telegraph.

With the telegraph system in full swing the pigeon post went out of fashion, but pigeons were still trained for racing, Belgium adopting the sport as its national pastime, and breeding the finest and swiftest of them all, the Antwerp. The United States followed suit, but the birds were not then attached to military or naval forces, as they were later, and still are.

During the siege of Paris, in the Franco-Prussian war of 1870, the pigeon messenger came bravely to the fore again. The Germans had Paris so completely cut off that the distracted citizens could find no way to get word of their desperate plight to the world outside, and the provinces. At last they turned to the Homing pigeon and the postal authorities worked out a clever scheme whereby pigeons were sent up in balloons and released with messages for the provinces. A regular fleet of these pigeon balloons was organized, fifty-one for letters and six for telegrams. Their pilots were mostly sailors and they gave a remarkably fine account of themselves, both in skill and courage.

In spite of the fact that the Germans made twenty-four Krupp guns fitted with telescopic apparatus for sighting and bringing down the postal balloons, fifty-seven out of sixty-four won through. Each ascent cost about one thousand dollars, but considering what it meant to the distracted people, was cheap at the price.

The manner of sending out the mail does credit to the ingenuity of the French and their energy and quick thinking. Rarely has any emergency been dealt with as swiftly or as efficiently, and against very heavy odds.

The messages were at first photographed on thin sheets of paper. By the time twenty-five of the balloons had gone up and come down again, a better process had been discovered, whereby newspapers, letters, and dispatches were photographed on thin sheets of collodion film. These little films or pellicules measured less than two inches by one, and the reproduction of sixteen folio pages of film contained about three thousand letters. They were so light that fifty thousand dispatches could be carried by one pigeon.

When the birds arrived at their destination the microscopic photographic messages and dispatches were flattened out and thrown onto a screen by means of an electric lantern. The messages were then copied by a host of clerks and dispatched to their various destinations. But the postal authorities were not satisfied, and they again improved their methods by substituting sensitive paper for the screen, so that the messages could be printed immediately and forwarded, saving much time and labor.

Nowadays, with the marvel of the wireless, the plane, and the radio, we are apt to think this age did all the inventing worthy of note, but those Frenchmen certainly deserve to be most honorably remembered for their marvelous use of the pigeon-balloon post and microscopic photography.

The Franco-Prussian war over, nothing much was

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BIBLE STUDY

CHRISTIAN DOCTRINE

XIV. Jesus Christ, His Life and Power

By the Bible Study Editor

Concerning the life and power of Jesus Christ, the story is written in the four Gospels. It is the purpose of these writings to set forth the testimony of Jesus Christ that men may know His life and the power of that life, for it is that which reveals to the world the fact that He is the Son of God and the Saviour of the world.

It is significant that the first Gospel begins the story of that marvelous life in the simple story form. "Now the birth of Jesus Christ was on this wise" (Matt. 1:18). Luke also begins his account of the notable event by relating an incident which introduces Christ into the story, "There was in the days of Herod, the king of Judaea, a certain priest named Zacharias" (Luke 1:5). Mark at once introduces Christ in the active service of His ministry. "It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1:9). John's account of the beginning of the ministry of Jesus tells of the eternal nature of Him who was "made flesh, and dwelt among us" (Jno. 1:1-14).

There was no doubt a purpose in the writing of each of the Gospel accounts. The four accounts form a well-rounded description of the life and service of Jesus. He is presented by John as the Son of God and the Son of Man. Luke portrays Him as the Son of Man in the perfection of His character and service for man. Mark reveals the ministry of Christ as the perfect servant of God in accomplishing the work of redemption for the world. Matthew's account was written to convince the Jews that Jesus was the Christ of promise, the Messiah for whom they had prayed and who had now come for their redemption. But, as was the case with the glory of Solomon when interviewed by the Queen of Sheba, the half had never been told of the glory of Christ and His wonderful ministry to His own people when He lived among them.

His Humiliation

Concerning the humiliation of Christ, "Making himself of no reputation," one must think of Him as dependent on others. In His revelations of power in the manhood and ministry of His life, there was no dependence on others. But in the beginning of His life there was a constant ministration of others to Him. He was wrapped in swaddling clothes and laid in a manger. This was one of the first evidences of His humiliation. The care of nurse and mother was bestowed upon Him as it was bestowed upon every child. According to the law of Moses, when the child was thirty days old, He was taken to the Temple, and there was offered for Him the usual redemption money while the mother offered for her cleansing the turtle dove or pigeon. The Son of God did not have the supernatural strength and wisdom to go alone to the Father's house, but He was taken there in company with His mother.

When the threat of His destruction by Herod the king was made known, Joseph took the young Child and His mother and traveled to Egypt. This journey and the manner of it showed again the dependence of the Child upon the ministry of those who were given the honor of bringing Him into the world and caring for Him in those early days of His humiliation.

There was a degree of humiliation in being subject to man. It is evident that during the early days of His life, Jesus was subject to the direction of His home and those who constituted its authority. Luke 2:51. This was at a time when He had said, "Wist ye not that I must be about my Father's business?" Instead of Jesus assuming the direction of the home and exercising authority over the parents, since He was the Son of God with wisdom and power, He continued to be subject to those in the Galilean home until He arrived at the age of manhood. Here was a peculiar humiliation, one that seemed to have been assumed by the Lord, yet a perfectly natural submission as a son to a father.

There were other instances and experiences in the life of the Lord which revealed the spirit of humiliation. The estate in which He lived was that of the common people. His ministry, although it was one of great power and blessing for others, never increased His personal advantage or estate. "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). It is true that Jesus had power to care for others, even to the extent of feeding thousands with a few loaves and fishes, but from the time of His temptation in the wilderness, neither the devil nor men could influence Him to rise above the common experience of man, living in simplicity and in humility. Others ministered to Him of their substance. Luke 8:3.

The experience of the crucifixion of Jesus was the climax of His humiliation. "Even the death of the cross" (Phil. 2:7, 8). In all of the events in which Christ revealed the spirit of submission and humiliation, He fulfilled the will of God and was subject to the Father who had sent Him into the world. "Lo, I come to do thy will, O God" (Heb. 10:9). To do the will of God was the highest form of humiliation,—to be subject to the experiences of human life and to live in the spirit of submission among men were but an expression of the spirit of submission to the higher will of God.

His Subjection to the Will of God

The fact that His will was subject to the will of God has been noted, but it is of interest to note the manner of this submission. The first occasion of His recognition of His relationship to the Father in heaven was that upon His visit to Jerusalem with His parents when at the age of twelve years. He had said nothing of His being the Son of God. Nor had He said to the doctors and lawyers in the Temple that He was engaged in His Father's business. He went about His Father's business in a businesslike manner. The work He was engaged in spoke for itself in its character and in its efficiency. He went to His Father's house, was engaged with the Father's Word and in fellowship with His Father's servants, and declared His Father's will.

Not until the parents had returned to Jerusalem and found the Son engaged in conversation with the teachers in the Temple did they learn of the duty of the Son to be engaged in the work of His eternal Father. History is silent for a period of years. Not until Jesus had been baptized by John in Jordan and after His temptation in the wilderness did He reveal Himself to His people. How long had been His custom of reading the Scriptures in the synagogue is not told. Luke 4:16. For nearly eighteen years Jesus had refrained from the assumption of His great ministry of being about His Father's business. Although qualified to be a teacher of the teachers, He was willing to abide the Father's time for His revelation to the world. But during all that time He was subject to His earthly obligations to the home in Nazareth. This was as fully a submission to the will of God as was His experience in the Temple at the age of twelve years. It was obedience to the will of God to abide the time of God in fulfilling His great mission to the world.

The teaching ministry of Jesus was in a large measure the revelation of God to the world. We must remember that Jesus brought but little, if any, new truth to the world. His mission was that of fulfilling the Word of God that had been spoken by the law, by the prophets, and in the Psalms concerning Him. The Sermon on the Mount was the beginning of the messages of the Gospel. Matt. 4:23. This sermon, or teaching, was an exposition of the law and its implications. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). Six times Jesus said, "It hath been said, . . . but

I say unto you." Following those expositions Jesus continued to tell men what duties they should perform and what attitudes they should take. When the sermon was concluded, men were astonished at His doctrine; "for he taught them as one having authority, and not as the scribes." Concerning His authority for what He said Jesus replied to the people, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (Jno. 7:16-18). It was this close relationship with God, His Father, that gave Jesus the authority in the Word of God as He taught it to the people.

Jesus did not refrain from claiming divine authority for the Word that He spake. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jno. 6:40; cf. 5:24). "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" (Jno. 8:31). It was the submission of Jesus to the will of God that enabled Him to have that authority that God had vested in Him.

There was then a voluntary submission of Jesus to the will of God. There was a voluntary humiliation of Christ to the life which He lived and in which He served the will of God when He was in the world. "He humbled himself," while "he thought it not robbery to be equal with God."

The Cross

The cross has become to men the symbol of reproach and shame. In our day the electric chair is the symbol of what the cross meant to men in the days of the Lord. It ranks with all that represents the worst of life and the blackest dishonor. The firing squad, the headsman's sword, the guillotine, the gallows,—all these have their token of disgrace and shame. They were all represented in the cross of Jesus. He was made to be sin by taking this place of the curse. Yet, He willingly did so, in the fulfillment of the will of God, in order to become the Saviour of the world. "The wages of sin is death." By His stripes we are healed. The cry of Jesus in the Garden of Gethsemane, "Not my will, but thine be done," was the cry of the Son who subjected Himself to the will of God. Yet there was something more than the willingness to go to the cross that may have been expressed in that agonized prayer. Jesus had said to His disciples that the Son of man must be crucified. He knew the cross was before Him, but in the garden, death was very near to Him. The blood drops oozed from His brow in His anguish of soul. He faced death in the garden before the death on the cross. The cup—should He drink it now or let it pass on to the cross, the proper place? He prayed to do the Father's will, and an angel of God was sent to strengthen Him to go on to the cross. How often men would choose another than the Father's way to meet the crises of life! Jesus willed to do the Father's will and to do it the Father's way. He yielded Himself to the will of God, and at the same time accomplished His own will. The cross was not an accident in His life,—it was a purpose. In this there is again seen the self-submission which made Christ the perfect Son of God.

The Power of Christ

It is not difficult to relate the power of Christ to His submission to the will of God since we know so much of the nature of the Lord and have been so constantly in touch with His life and work. There is, however, this to note in His life. Those who are humiliated and made humble are not the ones who usually have the power in this life. The world has created an axiom, "The survival of the fittest." This implies that only those who have power are able to survive. In the view of the world, Christ did not survive. There are many today who think of Christ's life as a failure because He did not triumph over His enemies and crush the powers that were arraigned against Him. They suppose that Christ should have continued to live, to have defeated the Jews and Romans, and to have established His kingdom on the earth when the world was so much in need of such a kingdom,—one of love and peace and good will and righteousness. But they say, "He failed, and was crucified."

One must not forget the Word of the Lord. "Not by might, nor by power, but by my Spirit, saith the Lord."

His Authority

There was a twofold power found in the life of Christ. There was the power of His Word, or His authority over the things of the world and over men. It is needless to dwell extensively on the theme of His authority as one who had the right to rule and ordain the affairs of God's kingdom. His kingdom was not of this world. Jno. 18:36. He refused to dictate the policies of the government and did not interfere with the judgments and methods of those who ruled the affairs of the nations. The injustice of the death of John the Baptist,—the closest friend of Jesus in the world—merited only a passing notice from Christ. He knew Herod to be a "fox." He told Pilate that his power was a delegated one from God. He referred only in a passing way to Caesar whose image and superscription were imprinted on the coins.

The real authority of Jesus was in matters that had to do with the Father's house and the Father's kingdom. His messages were addressed to the Jews; His instructions were heard by the priests and elders; His remonstrances were uttered against those who posed as teachers and leaders of the people. His call to repentance went out to those who should have known the ways of righteousness. "Art thou a master of Israel, and knowest not these things" (Jno. 3:10)?

Numbers of times Jesus had gone to the Temple for worship and had observed the manners and methods of those who worshiped there. He sat near the treasury where men cast in their gifts. He distinguished between the gifts of the rich and the widow. He saw the Pharisee and the publican at prayer. He knew that men offered gifts to the Lord while they harbored hatred in their hearts against their brethren. Nothing escaped the judgment of the Lord in that sacred place of worship to the Father. But Jesus delayed until nearer the close of His ministry before He used the cord to drive out the sheep and oxen and then overthrew the money tables and drove out those who made merchandise. He then withdrew instead of making Himself the Master of the house that had been given into the charge of the tribe of Levi. He was greater than the house and greater than the servants of the house. Why should He make Himself a servant of the house when He was the Son of the Father? He assumed the authority over the house but left it to the charge of the servants.

Jesus had frequent occasions thus to manifest the power of His word and His authority in matters of the kingdom. He called men to follow Him. To these He gave a commission and also power to fulfill that commission. "Come thou, and follow me." Twelve men answered the command of the Lord. There were seventy men who left their labors and went out at the command of the Lord to witness for Him. The authority of the call was manifested in the power of their service. They healed the sick and the infirm and cast out devils. This special power was the token of His authority in His kingdom. No other man could have imparted such power regardless of their authority to call men to their service. The centurion had authority to command his servants and they obeyed him, but he could give no such power as Jesus gave to His servants. His kingdom was a spiritual one, and spiritual power of a divine nature accompanied His commissions in His kingdom at that time as He ordained it.

His Power

Besides the power of His word in things that were of a spiritual nature and of spiritual value, there was the power of Christ over material things, which belonged solely to the created world. There was no mystic power used to change stones into bread, although He changed water into wine. He told how to catch large quantities of fish, but He fed multitudes with a few loaves and fishes. He walked on the water and calmed the storm. He performed these miracles of nature as occasion required and not for the vain manifestation of power. The curious were not satisfied, but the needy were blessed. His power was manifested to establish the faith of those who believed on Him and were ready to follow Him.

The climax of the authority and power of Jesus was revealed in that greatest of His miracles, the raising of the dead. In this act He declared Himself to be the Son of God in a special way. Rom. 1:4. It was an act both of spiritual and material power. It was a spiritual act, since it had to do with life that had departed from the body. It was a material act since it had to do with a body which was deprived of life and made it again to live and move and act in the ordinary course of life. The three instances of the resurrection of individuals who had died, sufficiently proved to men that His power was of God, and proved Him to be the resurrection and the life.

In His own resurrection from the dead there was manifested the great truth that He was the Son of God and that death had no power over Him. "I have power to lay it [my life]

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THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE WORKS AND THE WORD OF GOD.—Psalm 19

Lesson for August 11, 1940

Golden Text.—Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Ps. 19:14.

The creative power of God is revealed in nature; His moral and spiritual attributes are revealed in His Word.

Verses 1-6. Col. 1:16, 17. It is impossible for me to think of the creation without also thinking of the Creator. The cause is always greater than the thing caused. When I think of the vastness of the universe, I think also of the omnipotence of God. When I think of the perfection of all creation and its interrelation, I think of the omniscient intelligence that planned it and directs it. The Bible is now translated in whole or in part into more than a thousand tongues. The language of the creation is not that of any of the tongues of men but is a universal language comprehensible to all. The majesty of the sun that lights the day and the rare beauty of the moon and stars that light the night alike declare the glory of God as fully as their light illuminates and warms the material earth.

Verse 79. Without light there would be no life; without the light of revelation there can be no spiritual life. This light is brought to us through the Word of God, the Bible. In these verses we have a sixfold parallelism describing the Word of the Lord. It is perfect, sure, right, pure, clean, and true. In its effects it converts the soul, gives wisdom to the simple, rejoices the heart, enlightens the eyes, endures forever, and is true and righteous altogether. In its different aspects it is called the law, the testimony, the statutes, the commandments, the fear, and the judgment. The first, which refers specifically to the Decalogue, and in a larger sense to the entire revealed Word of the Lord, converts or restores the soul and puts it into its proper attitude towards life and God. The second, which refers to the repeated instructions of God to the children of men, gives to those that hear and heed a wisdom far superior to the wisdom of the worldly wise. The third, which refers to the rules for everyday conduct, brings to the obedient a joy incomparable and unspeakable. The fourth, through the illumination of the Spirit, enlightens my pathway. It is a lamp to my feet and a light to my path. They that heed it do not walk in darkness. The fifth is that attitude of heart on the part of man towards God that makes him hate every false way. Wrong has many attractions. Without the fear of God in the soul, it will allure you into paths that defile and destroy. The sixth has to do with rewards and punishments. Today, being able to see only a part, we often wonder at the judgments of God, but when we shall be able to see the whole, we will say, "True and righteous are thy judgments altogether" (Rev. 16:7).

Verses 10, 11. One of the most glaring faults of mortal man is his inability to evaluate things properly. "Bubbles we buy with a whole soul's tasking," but the things of real value we pass by. That which should be coveted more than silver and gold is the acquisition and absorption of the Word of God until it has become an inseparable part of our personality. Prov. 2:4, 10; 3:14-18. The Word is sweeter than honey to the saint; how does it taste to you?

The word "warned" has the fuller sense of "instructed." It not only warns against dangers to be avoided, but also guides you into pleasant paths. Every man desires and receives rewards for that which he does. When he does that which is evil, he receives the momentary gratification of his evil desire, and later receives that which he does not desire, the penalty for his wrongdoing. When he directs his footsteps according to the Word, he now has pleasant rewards which will increase with the years and the ages.

Verses 12-14. Man has faults. Some are so glaring that he cannot help but see them. Others are plain to all but to himself; still others are hidden so deep that only God knows of their presence. But unless rooted out, these hidden faults will sprout after awhile and produce very undesirable fruits that may defile many. Heb. 12:15. Only God who knows the secrets of the heart can cleanse it. Give Him a chance by yielding yourself fully to Him and meditating upon Him and His Word always. A presumptuous sin is one boldly committed on the presumption that God is too good and loving to punish me for doing that which He has forbidden. That is a "great transgression."

GOD'S CARE FOR HIS PEOPLE

Psalm 23

Lesson for August 18, 1940

Golden Text.—The Lord is my shepherd; I shall not want.—Ps. 23:1.

In this psalm we have the Lord presented to us in two figures,—that of a shepherd and that of an host. Neither plain prose nor the wildest imagery of speech can exhaust the preciousness of the Lord to His children. The figure of the sheep and the shepherd has an unusual appeal because of its natural simplicity.

Verses 1-4. Here we have the emphasis on the personal relation. The Lord Jehovah is something to me, and it is because of that personal relation that I can sing in trust and not be afraid. He is mine and I am His. He dwelleth among the lilies and I dwell with Him. Where He leads I will follow. He is my shepherd.

I shall not want any good thing. He supplies all our needs. I have physical need such as food, drink, and shelter. Even the wild beast of the field gets its food from God; much more shall I. Sheep go in flocks, for they love companionship. God supplies all my needs in a social way. But I am also an intellectual being; I think. And God comes to me here and reveals things to me past finding out to any but to those who are His intimates. And then, greatest of all, I am a spiritual being, a living soul, and God supplies all my needs there. He gives grace and strength as my day.

God is not penurious; He always supplies enough and to spare. This world is not overpopulated. It could supply the needs of many millions more. Why then is the lack? People have not learned how to use properly the things that God has given them. And man is too selfish to distribute to them that have need.

Life is a constant dying with a constant restoration. At times the dying is the more rapid, then we come near to the gates of death. Then again recovery is the more rapid, and the bloom of health returns. Whether in the realm of the body or the soul, God only can and does restore.

It is not in man that walketh to direct his steps. Only He who knows the end from the beginning can direct us aright. He is neither ignorant, blind, nor malicious. He knows the way that I should take. He will surely guide me aright. It is the glory of His grace that of all those who have committed their lives to Him, He brought them into a wealthy place, and they came forth as gold. Then, too, God keeps from the dangers of life. There is nothing too hard for the Lord and, as He is constantly leading me, I am always under His immediate personal care. His rod protects and His staff directs.

Verses 5, 6. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life" (Ps. 27:4). When David wrote these words, the temple had not yet been built, but there was always a spiritual temple, the temple of God's people. And every member is an integral part thereof. I think that David was thinking of the temple in this deeper sense. He was a member of the household of God. The work of parents is to provide for their children and to protect them from an unfriendly world. The Lord is all that and more to me. God prepares for me a table. When a babe He gave me milk; and as I grow He gives me stronger food, but always that which my soul needs. Enemies seek my life all the years of my earthly sojourn. Whether it be the tiny disease germ, or the fierce beast, or the yet fiercer men, who love to steep the world with the blood of their own kind, I am always in danger. Yet I am as safe as were Elisha and his servant at Dothan.

But more subtle are my spiritual enemies. I have to wrestle against spiritual hosts of wickedness, but my Lord is my strength and stay. In all things we are more than victors through Him who loves us.

The anointing of the head with oil was always a token on the part of the host that the recipient was his most welcome guest. Truly we can be glad that our welcome into the house of the Lord is made without reservations. He found me halt and maimed among the hedges where I had crawled for safety after being wounded by the thieves. Against my protests He brought me to his banqueting house and His banner over me was love. I am welcome in His house, and I will dwell in His house forever. He was merciful and forgave all my sin; He is good to me and supplies all my need. In His house I have all my soul has always craved. In the flock of His pasture, in the community of His saints, in the household of the Father I want to abide forever. When I must leave those things which are temporal, I want to enter the inheritance of the things eternal.

CONFESSION AND FORGIVENESS

II Sam. 12:1-14; Ps. 51:1-17; 32:1-11

Lesson for August 25, 1940

Golden Text.—Confess your faults one to another, and pray one for another, that ye may be healed.—Jas. 5:16.

II Sam. 12:1-14. There is no man which sinneth not. II Chron. 6:36. This statement was not made as an excuse for sinning. It was simply a statement of its universality. That God will by no means clear the guilty (Ex. 34:7) is also a statement of a universal fact that suffering always follows sinning. David was a good man, a man after God's own heart, but this did not raise him above the possibility of temptation. For some reason he had left down his guard in the battle against sin by ceasing to watch and pray. So when the temptation came, both parties apparently yielded thereto without resistance. Our Lord resisted unto blood, striving against sin. Therefore He did no sin. We have no excuse before God when we yield to the tempter.

But why did not David confess his sin at once to God? Apparently he did not fully realize the heinousness thereof until the prophet had him condemn himself. But why not? Right is always right as gold is always gold, but the moral atmosphere of the times in which we live affects our perception of right. It is this which causes certain acts to be condemned in one group of people which would be justified by other groups. The act of itself is not both right and wrong according to time and place but its commonness in one community glosses over its sinfulness as the spiritual enlightenment of the other makes it appear in its true light. Because a thing seems right to you does not make it so. God will not leave honest souls permanently in ignorance, but they must seek the light. God forgave David his sin, but when David sinned, he started something that God could not stop. Many times in later years his heart almost broke as he and his family reaped what he had sown.

Ps. 51:1-17. This is David's confession. Confession and forsaking of sin will cause God to extend mercy to the sinner. My sins may be more than the hairs on my head, but the mercies of God abound even more. Because of His mercy we are not consumed.

The washing that cleanses from sin must not be superficial like washing the dirt that is on one's hands but must, like the washing of the cloth by the fuller, take away every bit of filth no matter where located in the fabric of one's being.

He who will not hide his sins from God will find God hiding His face from beholding them. As the letters on the board are blotted out with the eraser, so my sins are blotted out by His blood.

Outward rites avail nothing, but a new creation avails. My heart can only become clean through the new creation. God does more—He gives us a new spirit, a new attitude towards the things of this life.

I deserve to be a castaway, but I plead God's grace that I may not become one. There comes a time when His Spirit ceases to strive with man. Then his condition becomes hopeless. May He never withdraw the Spirit from any of us. Salvation brings great joy, but the saint can lose that joy by sinking into sin.

No man can stand in his own strength, but God can make him stand. He upholds those that would otherwise fall. We are kept by the power of God through faith. You cannot teach sinners the way of deliverance while you are yourself bound with the fetters of sin, but when your own bands are broken, when you are free, then you can be used as an instrument in the hands of God to teach the ways of God to transgressors and to win them to the Lord. Sin in the life of the professor gives great occasion to the enemies of God to blaspheme. A life lived holily and unblamably before men glorifies God and saves men.

Psalm 32. This penitential psalm gives the story of a soul under the burden of sin finding deliverance with subsequent safety, guidance, and joy.

Sin is defined by three terms: **transgression, sin,** and **iniquity.** It is actual disobedience to God's laws; it is missing the mark; and it is a state of moral turpitude. The transgressions must be forgiven and the sin covered with the blood. The charge of moral turpitude must be cancelled before the man can be blessed. Silence or refusal to confess keeps you in the misery of unforgiven sin. Acknowledgment of sin, a baring of the same in confession to God, will bring forgiveness. Having rescued you, God will encompass you with songs of deliverance. When God sings, you can sing with Him. You have reasons to be happy, too. After salvation should come willing submission. Don't be stubborn like a mule.

PRAISING GOD FOR HIS BLESSINGS

Psalms 103, 107

Lesson for September 1, 1940

Golden Text.—Bless the Lord, O my soul, and forget not all his benefits.—Ps. 103:2.

Psalm 103. It is so easy to give advice to others and so often so hard to take it. In this psalm the writer is giving himself good advice. Let us hope he had no trouble in taking it. It is pleasant too to talk to yourself once in awhile, and sometimes needful. The expression of emotions intensifies them, so if you encourage yourself to praise the Lord, you will likely do so to a greater degree than otherwise. All meditation is talking to yourself or to God.

Verses 1, 2. The decline of thankfulness is the beginning of apostasy. But none of us are thankful enough for the blessings of God. But shall we thank the Lord when we don't feel like it? Surely. Do it for manner's sake. If you do it often enough, you will feel like it.

Verses 3-5. Here are five bundles of benefits. (1) First and most important of all is the forgiveness of our sins. (2) Next come the blessings of health. Sickness may or may not be the result of sin in the flesh, but its cure is more by the power of a good God than the skill of a good doctor. (3) Many a time in even a short life we are delivered from immediate death through the intervention of a loving heavenly Father. (4) Life has many more bright days than dark ones, days in which it is a joy to be alive. It is because of His many loving-kindnesses and tender mercies. (5) He not only satisfies me with good things in the mouth, but with good things to satisfy my whole being. Sin never satisfies; grace does so completely. Good people stay young.

Verse 6. God always has pity on the underdog. That explains why the underdog is delivered from the oppressor.

Verses 7-12. Man is quick to anger and slow to forgive. God is slow to anger and quick to forgive. He punishes us less than our iniquities deserve, and blesses us more than our righteousnesses merit. His righteousness He brings near and our sins He takes far away.

Verses 13-16. All the way from Genesis to Revelation, God reveals Himself to humanity as a loving Father. The love and care of an earthly father is but a faint shadow of the transcendent graces of the heavenly Father. The more helpless the child, the more it needs and receives paternal love and care.

Verses 17, 18. God's mercies are unending to them that fear Him. But who are they that fear Him? Those that keep His covenant and do His commandments without forgetting. Those who transgress the laws, change the ordinances, and break the covenant cannot look for His mercies. Isa. 24:5. Those that fear Him also accept His sovereign sway over their entire lives.

Verses 20-22. "O for a thousand tongues." All the hosts in glory and all the saints of earth unitedly cannot do justice in their praises to the God of all grace. The ages will pass, but the time will never come when we shall exhaust the praises that are His due. Though others may fail adequately to praise Him, I must not cease to praise Him with all my being.

Psalm 107. When prosperous people forget God, in times of calamity they remember and turn to Him. That is the theme of this psalm, and the psalmist urges us to thank Him for the calamity that drove us to His feet.

Verses 1-8. These lessons are for all time and not the history of any event or series of events. The destruction of nations follows on the heels of their disobedience of God's laws, and their citizens are scattered over all the earth. When such cry unto the Lord, He will redeem them and give them a city to dwell in. Praise the Lord for redemption from the results of your own folly.

Verses 9-15. Here we have those who rebelled against the words of the Lord and condemned His counsels. They were brought to slavery and imprisonment before they cried unto the Lord. His deliverance was a wonderful act of grace. Oh, that men would praise Him.

Verses 16-22. The fools of the Bible are more than simple dunces; they are men who delight in sin. To bring them to repentance God allows them to be prostrated with sicknesses which bring them to the gates of death. Here we have the love of God manifested in honoring deathbed repentances. But after their recovery they should praise Him and not return again to their follies. Praise Him.

Verses 23-32. As the sailor has his storms at sea, so does the individual on the voyage of life. God will hear your prayer and make the storm a calm. Thank Him.

WORLD'S FIRST LETTER CARRIER

(Continued from page 245)

heard of the Messenger pigeon, although men all over the world were interested in pigeon races, and there was intensive training of the Homer going on in the United States.

When the World War came in 1914 to throw the whole world out of gear, no one thought of the pigeon postman as a carrier until all human agencies had fallen down. With telegraph wires hanging useless, roads impassable, shot and shell falling like rain, men once more bethought them of their ancient winged ally, and the Messenger pigeon showed again the courage and intelligence of his ancestors. Private lofts were called on in America, France, and in England, where King George pressed his own fine birds into service.

During the Aisne-Marne offensive, moving lofts were used for the pigeons, the idea being taken from the Japanese, who in turn got their idea from watching boat pigeons return unerringly to the right vessel, no matter how far it had traveled since the pigeon started out. In spite of the rapid advance of the American forces during this offensive the seventy-two birds sent out came winging back with their messages. Nothing seemed to nonplus them or put them off the course, and even when wounded they kept right on to their destination.

During the battle of the Meuse-Argonne there was only a short time in which to train the birds and get them accustomed to the moving loft, yet the four hundred and forty-two birds used delivered four hundred and three messages safely, over increasing distances and in changing locations, due to the advance of the army.

Several birds achieved world-wide renown for their marvelous powers of endurance and their extraordinary intelligence. The Mocker, who was shot by a machine gun, and one eye destroyed, kept on and finished his journey in record time. He carried with him word of the location of heavy German batteries which were mowing down the advancing American troops. The information brought in by this courageous bird with the last ounce of his strength, enabled the American artillery to silence those deadly German guns within twenty minutes of his arrival.

Another winged warrior was "Cher Ami" (dear friend) who saved a lost American battalion from annihilation by their own army. Over No Man's Land, through a scorching shower of shot and shell, with broken wing, he flew on and on until he reached headquarters and so saved the last remnant of that battered lost battalion. Very tenderly they cared for the little wounded hero, and now he rests in state in the Washington Museum.

The Spike was more fortunate, for he made fifty-two trips to and from the front line without being touched, carrying vitally important messages.

The remarkable service rendered by these pigeon postmen during the World War of 1914 established their worth the world over and the training of Homer pigeons goes steadily on. The United States Signal Corps has been experimenting with night flying, and the intelligent Homer has adapted himself to this new idea and has learned to reach his loft in inky darkness.

He also serves in peace. The forest patrol uses pigeons for reporting fires; yachts carry him along; the air-mail pilot has one or two safely stowed away in the cockpit. Should he be forced to come down in some isolated locality he knows that his winged companion will carry word to headquarters and get help.

Messages that have to go through when telegraphic wires are down, roads under water or wiped out, are sent by the Messenger pigeon when all human agencies are helpless. The first word of storm, flood, or other catastrophe is often brought by the pigeon.

Just how this remarkable bird finds his way so unerringly has not yet been solved, although there are several theories. One is that his piercing, strangely constructed eye holds the secret; another thinks some secretion in his ear gives him his sense of locality; others think he flies in a hypnotic state, but whatever the explanation may be, there still remain the strong will, intelligence and dauntless courage of the Homing pigeon for our amazed admiration.

A grand record he has made, this feathered warrior, since the days of Noah and his first ancestor. In all the annals of the earth there is nothing finer than the story of the Messenger pigeon, the winged warrior who serves in peace and war.—The Watchword.

"It is not the bees' touching on the flowers that gather the honey, but their abiding for a time upon them and drawing out the sweet."

MY FAULTS

(Continued from page 235)

of our one-man court! It requires much less character or brain to censure others than to help them. A little boy's dog furnishes an illustration. The lad was mowing the lawn, and had hitched his dog to the mower to pull it. This, of course, was none too pleasant for the animal, and he took occasion to stop and bark at every passer-by. A neighbor remarked to the boy that his dog was doing an unusual amount of barking.

"Oh, yes," explained the lad. "You see, it isn't that he really cares about the people that go by, but it's a lot easier to bark than to pull." That's right. In the home, in the church, in the community, it's much easier to criticize than to carry the load.

8. **Nursing a grudge.** The Spartan boy who had hid a stolen fox inside his shirt and allowed the animal to gnaw his vitals, rather than be discovered in his theft, was no more foolish than the Christian who carries in his heart a bitter, corroding grudge against another. Such ill-will is destructive to spirituality. It eats like a cancer, and spreads as rapidly. God pity the man who is so afflicted.

9. **Neglecting the means of grace.** So much is said about the need of reading the Bible, praying, and going to church, that perhaps no new reason can be offered. What we need is not more light on the matter, but enough ambition to make us get busy doing these things. Your loyalty in church attendance, praying, and the like, is not measured by the number of times you do it, but by the size of the hindrance necessary to keep you from it.

10. **Self-satisfaction.** By this is meant the complacence which borders on self-conceit. It is a hindrance to spiritual growth, and makes for sinful pride. Do not fail to recognize the growth you have made in grace, or to thank the Lord for it. But at the same time you will, if honest, admit that there is unlimited room for further improvement. You may have observed that just about the time one begins to pat himself on the back he meets some trouble that upsets him again. Self-satisfaction throws one off his guard, and lays him open to sudden defeat.

Now what shall we do about our faults? First, confess them. Confess them all to God, and confess to others those faults which have affected them. Second, quit them. Determine by God's help to be guilty of those failures no longer. Third, having learned your weak points, make special effort to strengthen those parts. When nature heals a broken bone it piles up extra material at the place of knitting to prevent another break at that point. Finally, remember that there stands ready to help you the compassionate Christ who assured a stumbling disciple, "I have prayed for thee."—The Missionary Worker.

The peace of him that has lived near to God is like the quiet, steady luster of the lighthouse lamp, startling no one, casting the same mild ray through the long night across the maddest billows that curl their crests around the rock on which it stands.—Frederick W. Robertson.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

It is not difficult to anticipate that there will be a great need among suffering ones when people are at war. Another need that is also present is that the people at war are without the Holy Spirit, whose fruit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. The service, prompted by the love of Jesus, in which suffering and destitute people are relieved, also moves us to be concerned for the spiritual welfare of the ones who have by their strife caused the destitution. There is no doubt that God has some people who will hear the message of the Gospel in the country of Europe. It behooves us to be in readiness to meet the needs as God opens the way.

The value of Jesus as a Friend cannot be estimated. He is needed in the lives of boys and girls and also in the lives of the older ones. The life that shone in the earthly walk of Jesus still shines from His heavenly place at the right hand of God where His friendship is so great that we could not afford to be without it for a moment. At the judgment seat it will be glorious to have Jesus as our Advocate.

We are interested in the mission cause. Missions are furthered when workers are prepared to carry forward the work of Christ. We must look to the Lord to send forth the workers and to prepare them for their sphere of service. But in this as in other things there must be co-operation on our part if God would send forth those from among us. May we learn the lessons well that enable God to use us.

Jesus knew the need in keeping the great lesson of humility and loving service constantly before the believers in their relation to one another. How we ought to rejoice in the keeping of the ordinance of feet washing since it is the illuminating object lesson of the Master Teacher Himself both by precept and example.

NEEDY FIELDS IN EUROPE—MISSIONARY.—Rom. 15:15-33

Topic for August 11

MOTTO

"Lights in the world"—"holding forth the word of life."

MEDITATIONS ON THE TOPIC

I. **Needy Fields in Europe.**—When the Outline Study was prepared last fall, Poland was at war with Germany and Russia. Since then Poland has fallen. France and England have been at war and France has fallen. The war with England is still continuing and Italy has entered on the side of Germany. The small countries of Finland, Norway, Denmark, and Belgium have fallen under the force of arms. We know not the end, but we know that Europe and the world is a great battlefield, that thousands of people are homeless and destitute, and that the need of the saving grace of the Lord Jesus is great in all the countries of Europe as well as other places. In a small way our relief representatives have been seeking to bring help to the destitute and the dying. There is little room to do any active sowing of the Gospel seed except by deeds of mercy. But there is always room for earnest prayer and such watching for opportunities as the Lord may give. At this hour this seems the most practical thing to do in behalf of Europe. Our **Motto** is a very practical way to meet the situation. While we have Christ in our own lives, we need to let that light shine out in our words and deeds and to speak the message of salvation wherever there is a door of utterance. As refugees from the war-stricken area come under our care, may our God give us wisdom in helping them that they may receive more than mere material aid. We should not be satisfied until in some way the message of the Christ and His power to save is imparted to all with whom we have to do. May our intensity of passion for the lost never wane that in the words of Paul we may say to those who fear for us, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die . . . for the name of the Lord Jesus."

II. **The Text.—Rom. 15:15-33.**—This passage reveals Paul's purpose to fulfill the mission which God had given him to reach people at Rome and beyond as far as Spain. He also is concerned in relief work among the suffering Christians who have been made destitute through persecution. With his life in his hands, he is ready to go. He pleads for the prayers of the church at Rome.

III. **Suggestions for Junior Programs.**—The love of Jesus may be made a theme of discussion. He loves not only the good people, but His pity goes out for the terrible peril in which sinners are who have been taken captive in sin by Satan and who are in need of the remedy for sin which He has purchased for them with His own blood.

It will be easy to bring the lesson to a practical end by suggesting the things that can be done under the present situation as suggested in the Assignments for Juniors,—labor and pray to the end that God may bless and that His Word may bring men to a knowledge of the way of life.

OUTLINE STUDY

I. Needy Fields in Europe.

1. Spain, a War-torn Country.
   - a. Impoverished people.
   - b. Spiritually without light.
2. Russia, a God-hating Country.
   - a. Hungry for the Bread of Life.
   - b. Fighting against God.
3. England, France, Germany, Poland, at War (Sept. 1939).
   - a. Without the peace of Christ.
   - b. Bringing woe upon many innocent lives.
   - c. Needing the prayers and help of Christians.
4. **Stricken People.**
   - a. Jews.
   - b. Christians.
   - c. War-depressed.
   - d. Needing the sympathy of Christians.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Jesus."**
2. The Love of Jesus for the Needy of Europe.
   - a. He loves the suffering ones.
   - b. He loves the sinsick souls.
   - c. He loves misguided ones.
   - d. He calls for our prayers and help.
     - —To send food and clothing.
     - —To send Bibles and missionaries.
     - —To ask God to work in the hearts of men.
     - —To bless the labors of His servants.
     - —To make men seek peace and good will.

For Seniors.

1. Select and Describe Needy Fields in Europe.
2. How We Can Render Assistance.

PERSONAL THOUGHT

Work and Watch and Pray. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

SEED THOUGHTS

Give me a faithful heart—
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.
—S. D. Phelps.

Proclaim to ev'ry people, tongue and nation
That God, in whom they live and move, is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.
—Mary A. Thomson.

JESUS AS FRIEND (Jr.).—Jno. 11:1-46

Topic for August 18

MOTTO

"A friend that sticketh closer than a brother."

MEDITATIONS ON THE TOPIC

I. **The Friendship of Jesus** is faithful and true. Some friends do the best they can but are unable to render the help we need, but Jesus is not only sympathetic but He is mighty to save and to help in every time of need. Some friends fail when we have proved ourselves short of the virtues they expected. But Jesus in His longsuffering does not tire of working with us to bring us to the place of greater acceptability before Him. While we were yet sinners, He sacrificed Himself for our redemption. While we are yet imperfect, He bears with us and deals with us to make us fit for His service.

He was accused of the Pharisees because He was a friend of sinners. But this is one of His highest glories. He is a friend of sinners without being friendly toward sin. But because sin has brought men to ruin, He has sacrificed Himself to redeem them and deliver them from its power. Men will sacrifice for other good men. A friendship like Jesus has to offer does not wait till men are good to sacrifice for them.

Robbers are friendly with other robbers because they have a like occupation and can help one another in wickedness. But Jesus renders a friendship in righteousness seeking friendship with the wicked only that He might lead them from their evil ways. "He is righteous in all His ways and holy in all His works." If we continue to cling to the fellowship of evil, we cut ourselves off from fellowship with Jesus. Much as He yearns to save the sinner, He will not hold him in fellowship if he continues to be wedded to his sin.

II. **The Text.—Jno. 11:1-46.**—This passage shows how Jesus was a friend in a home and how He showed His love and sympathy in their sorrow.

III. **Suggestions for Junior Programs.**—The Assignments for Juniors will suggest a very good course to pursue in the meetings. Have the boys and girls develop fully how Jesus shows His friendship to us and then lead them to understand how we ought to respond in our own life worthily of such a friendship. It may be well to include the senior topic, in adaptation, on **How to Become a Friend of Jesus.** Jesus is our friend, but there must be a willingness on our part to cherish His friendship by forsaking every sin that mars our fellowship with Him. To have such fellowship there must be confession of sin and a turning from it if we would enjoy His forgiving love and fellowship.

OUTLINE STUDY

I. A Good Friend.

1. He is a lover of righteousness.—Heb. 1:9.
2. He is faithful.—Isa. 11:5; I Thes. 5:24; Heb. 13:5.
3. He is true.—Jno. 1:14.
4. He is sinless.—II Cor. 5:21.
5. He is meek and lowly.—Matt. 11:29.
6. He is patient.—Matt. 27:14; I Tim. 1:16.
7. He is loving.—Jno. 13:1; Jno. 14:18.
8. He is forgiving.—Lk. 23:34.
9. He is self-sacrificing.—Phil. 2:8; Jno. 15:13.
10. He is sympathetic and knows us.—Heb. 2:16-18.
11. He is friendly and shares.—Jno. 15:15.
12. He is strong and helps.—Rom. 1:4; Ps. 89:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Friend."**
2. Jesus our Friend.
   a. He loved us always.
   b. He provided salvation for us before we were born.
   c. He gives us good gifts.
   d. He knows and cares for us.
   e. He saves us when we go wrong.
3. Our Duty toward Such a Friend.
   a. To love Him.
   b. To obey Him.
   c. To stand true to Him.
   d. To cherish His gifts.

For Seniors.

1. The Friendship of Jesus.
2. The Nobility of Keeping Noble Friendships.
3. How to Become a Friend of Jesus.

PERSONAL THOUGHT

Am I a friend to the best Friend that any one can ever know?

SEED THOUGHTS

It is when we unbosom ourselves to Him, and confide to Him our cares and sorrows and temptations, that He walks with us, and abides with us, and opens to us the Scriptures concerning Himself—His dignity, His suitableness, His loveliness, His truth, His tenderness, His faithfulness, revealing Himself in us; causing our hearts to burn in us—to burn with love, gratitude, devotion, courage, joy—to burn with a celestial fire, which consumes selfishness and sin, and glows, a pure perennial flame, upon pure, living altars.—Fuller.

"Lo, I am with you alway, even unto the end of the world" is not an idle—not an unfulfilled promise. He is not with us merely in thought, but as a life. He gathers us up into His own being. He floods us with it. There is inspiration here, certainty for any duty, for any endurance. The faith, Christ with me, can make the poorest and the hardest life luminous, joyous, glorious.—Wayland Hoyt.

Jesus, Jesus, is a Friend of mine;
Jesus, Jesus, is a Friend divine:
In my heart He makes the sun to shine;
Jesus is a Friend of mine.—Sel.

PREPARATION FOR SERVICE.—II Cor. 3:1-4:7; II Tim. 2:15-26

Topic for August 25

MOTTO

"Neglect not the gift that is in thee."

MEDITATIONS ON THE TOPIC

I. **The Prepared Servant.**—He is entirely at his Master's disposal. He is yielded to God to do His bidding whatever that may be. He has asked the earnest question, "Lord, what wilt thou have me to do?" The Lord has had a chance to make him what He wants him to be. He has also had the opportunity to accept his life, which is voluntarily consecrated to the service.

His ear is keen to hear the Master's call and he gladly obeys every known command and performs every known duty. He is walking "worthy of the Lord unto all pleasing," He is "fruitful in every good work." He is "increasing in the knowledge of God."

His study is to be as efficient for the Lord as possible. He gives diligent attention to the revealed will of God in His Book. He endeavors to get the right understanding of the Word of God. He is not constantly casting about to find some side-recreation to entertain himself while doing the Master's service. His whole heart is set on the Master's work, and it is his heart's delight to fulfill his Master's will. He is not unfitting himself by self-indulgence and selfish desires. He is not afraid of sacrifice for the cause. He is ready to "endure hardness as a good soldier of Jesus Christ."

The Holy Spirit has a place in his life. He knows the place of prayer and discerns the voice of God from the voice of selfish ambitions and the designs of worldly minded people. He tries the spirits by sure and tried tests whether they are of God, and takes the way of the Lord under all circumstances of life.

II. **The Text.—II Cor. 3:1-4:7.**—Paul recognizes God's work in his own heart as the qualification for his ministry in the Gospel to the writing of the law of God in the hearts of others. He gives all glory to God for all that has been revealed to him of Christ and for the treasure he possesses in his earthly vessel.

II Tim. 2:15-26.—Paul counsels Timothy to "study to shew" to God his worthiness as a worker. He is to purge himself from all that is dishonorable for the Master's service. He is to avoid youthful lusts and follow the ways of purity. He is to serve in meekness.

III. **Suggestions for Junior Programs.**—The boys and girls can grasp some of the practical preparations to be made for service. The heart must be right before God. The Bible needs to be studied so that the mind is prepared to act according to God's will and that the worker may be able to teach it to others. Everything which unfits one for the best service must be avoided. The body also should be trained in useful work. Useful workers must learn to work under their leaders whom the Lord has placed over them in the church. There is no amount of preparation that will fit one for service without a living fellowship with God in prayer. The Holy Spirit must have an abiding place in the heart.

The Suggestive Assignments will be a guide to the development of the thoughts mentioned above and the Outline Study will give the scriptural basis and should be freely used.

OUTLINE STUDY

I. Spiritual Foundations.

1. Cleansing.—Isa. 6:5-8.
2. A living sacrifice unto God.—Rom. 12:1, 2.
3. A true disciple.—Lk. 14:26.
4. Serving according to His gift.—Rom. 12:6-8.

II. Study to be Approved before God.

1. Study the Word.—II Tim. 2:15.
2. Covet earnestly the best gifts.—I Cor. 12:31; 14:12.
3. Keep in the excellent way.—I Cor. 13.
4. Improve every power of mind and body for the Lord.—I Cor. 6:19, 20.
5. Neglect not the gift in thee.—I Tim. 4:13-16.
6. Be ideal in good works.—Tit. 2:1-10.
7. Let the Spirit have His way.—Col. 1:28, 29; II Tim. 1:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Serve."**
2. Getting Ready to Serve.
   a. Getting the heart ready.
   b. Preparing the mind in His Word.
   c. Using the body for useful things.
   d. Guarding against evil thoughts and deeds.
   e. Growing in wisdom by study and obedience.
   f. Heeding the admonition of my leaders.

For Seniors.

1. Spiritual Preparation for Christian Service.
2. The Consecration of Mental and Physical Powers.
3. Submitting to the Training Hand of God.

PERSONAL THOUGHT

We should consider it a blessed privilege to be counted worthy to serve the Lord and to be used as an instrument in His hand for the furtherance of the cause of Christ.

SEED THOUGHTS

Live as with God; and, whatever your calling, pray for the gift that will perfectly qualify you for it.—Bushnell.

God often works more by the life of the illiterate seeking the things that are God's, than by the ability of the learned seeking the things that are their own.—St. Anselm.

We are not to wait **to be** in preparing to be. We are not to wait **to do** in preparing to do, but to find in being and doing preparation for higher being and doing.—Giles.

Take me, O my Father, take me!
  Take me, save me, through Thy Son;
That which Thou wouldst have me, make me,
  Let Thy will in me be done.

Long from Thee my footsteps straying,
  Thorny proved the way I trod;
Weary come I now, and praying—
  Take me to Thy love, my God!
—Ray Palmer.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17).

THE ORDINANCE OF FEET WASHING.—Jno. 13:1-17; I Tim. 5:10

Topic for September 1

MOTTO

"The servant is not greater than his lord."

MEDITATIONS ON THE TOPIC

I. **The Message of the Ordinance of Feet Washing.**—There are positions of greater importance which call for persons of greater authority than those in lesser positions. But in the kingdom of Christ the fact of one occupying a higher position does not warrant a feeling of superiority over those who occupy positions of lesser importance. The greater man is the one who gracefully serves in the lowliest positions whether he have great authority or not. Jesus exemplified this—"knowing that the Father had given all things into his hands, and that he was come from God and went to God." His service for man was in the place of "no reputation." "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

Jesus wanted to impress His disciples with the importance of seeing the value of serving rather than being in a position of having others serve us. Instead of seeking for the highest place with the thought of holding the preeminence over others, we should rather seek for the place of service where we can occupy a lowly position in the eyes of men. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

As an ordinance **Feet Washing** is a means of keeping this much needed lesson constantly before the believer. It is an ordinance in the form of an object lesson which expresses in its service the very thing that Christ wants His people to have in their hearts toward one another.

II. **The Text.—Jno. 13:1-17.**—This passage gives the account of the Lord's instituting the ordinance of feet washing. It was done at a time and circumstance which would impress them the more and would fix the importance of obedience to the injunction, "Ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

I Tim. 5:10.—This passage from the writings of Paul to a younger church leader indicates that it was a practice among the churches which Paul was instrumental in building up. If it were only a figurative lesson of serving the needy, it would not have been given with the qualifying word, **"the saints' feet."**

III. **Suggestions for Junior Programs.**—Develop the setting of the story of Jesus when He washed the disciples' feet. He had a right to claim the disciples' respect and receive their worship, but this right did not cause Him to hold Himself so high that He was unwilling to do the lowliest service possible in their behalf. In some way try to impress this, the central point of the lesson, which Jesus designed to teach by the ordinance of feet washing. The lesson text may be closely considered in the discussion, and someone may be asked to prepare to read it as clearly and expressively as possible at the meeting.

OUTLINE STUDY

I. Our Lord and Master.
1. Loving His own to the end.—Jno. 13:1.
2. Conscious of His high position.—Jno. 13:3.
3. Conscious of His coming reproaches.—Jno. 13:2.

II. He Sets an Example.
1. Dressing for service.—Jno. 13:4.
2. Washes the disciples' feet.—Jno. 13:5.

III. He Meets Peter's Objections.
1. Peter's view of Jesus' worthiness above himself.—Jno. 13:6.
2. Jesus asks for submission till he understands.—Jno. 13:7, 8.
3. Peter misunderstanding and submitting, yet dictating.—Jno. 13:9, 10, 11.

IV. Jesus Teaches What He Has Done.
1. As Lord, and Master He serves those under Him.—Jno. 13:12-14.
2. He did it for an example to be followed.—Jno. 13:15.
3. A servant is not greater than his Lord.—Jno. 13:16.
4. Happy is the disciple who practices what he knows.—Jno. 13:17.

V. The Saints Practiced Feet Washing as an Ordinance.—I Tim. 5:10.

VI. It Is to Be Taught to all Believers.—Matt. 28:20.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Master."**
2. The Example of Feetwashing.
   a. What Jesus knew.
   b. How Jesus did.
   c. What Jesus said it was for.
   d. What Jesus expects of His disciples.
   e. How we can be happy.

For Seniors.
1. Jesus the Pattern of Humble Service.
2. The Value of Ordinances in Impressing Important Lessons.
3. Blessings in Humble Obedience.

PERSONAL THOUGHT

Has the spirit of my Master's life taken hold of my being? Is the service of feet washing gladly accepted in our service for Christ and His Church?

SEED THOUGHTS

The two things most beautifully and forcefully typified in this ordinance are humility, and brotherly equality and mutual service. Both are an antidote to selfishness, one of the great sins of man. It is natural for man to be proud, vain, selfish—and indications are that not all church members have forgotten their former weaknesses along this line. It is a notable fact that the ordinance of feet washing is one of the things that leaves a church soon after pride becomes entrenched in it.—Doctrines of the Bible.

There is not a live church anywhere that does not make the Great Commission its battle cry. And while the mission spirit runs high, let us never forget that among the things which Christ commanded His disciples to teach all nations is that Christian people should "wash one another's feet."—Doctrines of the Bible.

The purpose for which our Lord has instituted this ordinance is principally this, That we remember in true humiliation, that by grace we are washed from sin through the blood of Christ, and that He our Lord and Master, by His lowly example, binds us to true humility toward one another. Jno. 13: 8, 10, 14. The apostle classes feet washing among the good works. I Tim. 5:10. (Martyrs' Mirror, p. 30.)

CHRISTIAN CONQUEST OF INDIA

(Continued from page 241)

By the rote method the children would generally look toward the sky when giving the location of Kashmir or Ceylon.

3. **There has not been worked out a comprehensive program of adult education.** Night schools have been established in connection with some of our own schools, and easy methods of learning to read have been used with a slight measure of success. Demonstration institutes in animal and plant husbandry and improved methods of agriculture and plying trades have been organized in different parts of India, but adult education is still very inadequate.

4. **The matter of compulsory education is receiving the attention of government** and is a concern of the leaders of the Christian community. There are restricted areas where it has been applied, but is still in the experimental stage in India.

5. **The education of girls is receiving increased attention** by all classes of people in India, especially the Christian community. Why mention this? Because the girls have been neglected in India and were considered little more than mere chattels. In the Christian community the girls are now taught in the schools and are prepared to become suitable companions to intelligent husbands and to make their contribution to the fuller life of the community. The Christian womanhood of India is leading the way to emancipation from the slavery of their sex under the iron hand of caste and misguided thinking and standards of past centuries. The Christian womanhood of our own church community in India possesses that intelligence as the result of educational training and consecrated judgment that enables it to fit into the life and interests of our people and in the program of living and teaching Christ to a dying heathen world. We are seeking to establish coeducation in our whole school system and thereby also to establish in the thinking of our Indian brotherhood the equal value of the girls and the boys in the social life of the community.

We have always been thankful for the practical interest taken by the pioneers of our work in India in that they at once provided schools for the orphan children who were rescued from the famine of 1899 and 1900. They were thus enabled to lay a foundation for a more intelligent and consequently more enterprising community when these boys and girls would marry and establish homes of their own. With the educational teaching they were also trained in trades and industry, and thus they were enabled to become self-supporting members of the community. In the following article we shall discuss "Secondary and Higher Christian Education in India" and try to show why it was necessary to provide this grade of education in our rapidly growing community.

Manheim, Pa.

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful in heaven, and heaven itself more popular forever, must be done at once.—The Presbyterian Record.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

BABYLON, MEDIA-PERSIA, GREECE, ROME AND SUCCEEDING GENTILE NATIONS

The Prophet Daniel's Characterization of the Nations as Ferocious Beasts

Four great **beasts** came up from the sea.—Dan. 7:3.

The times we are living in today, call for a fresh study of the Word of Prophecy. If men like Nebuchadnezzar in his day, as well as the Prophet Daniel were interested in the windup of political affairs of nations, we ought to give the subject at least its share of consideration now that we are nearer that endtime.

Most of what the king and prophet saw is now **history.** Men have had a good chance to put to test the **"sure word of prophecy."** It has stood the test of the ages. It will stand until the ages of ages will have begun.

The visions of the monarch and prophet cover the times of the Gentiles; they reveal also the relation of the Gentiles to the Jewish people, the conflict of the world powers and the people of Israel. However, much of these prophecies have to do with the **"endtime,"** and what is referred to as the **"time of the end."** This brings the visions into range of our times. The greatest struggles between Christ and Satan, right and wrong, truth and error, seem to converge at the endtime. These sublime revelations may never be fully understood, until they also are history, but much can be understood, and is needed truth for the proper understanding of the times. They also have much to do with true Christian conduct. To understand the purpose and plans of the Lord makes it easier to fall in line with the will of God.

The Prophet Daniel had dreams and visions; he also had the interpretation of these visions by divine messengers. Thus, "the interpretation is sure."

The king's vision of a colossal image, of Daniel 2, at once magnificent and fierce, synchronizes with the "Beast Visions" of Daniel, in the 7th chapter. The former give the glowing aspects of a political nature. The latter give the nature and character of these empires—worldwide in scope of rule, not always of territory occupied.

The world empire of Nebuchadnezzar was illustrated by a **lion,** with **eagle** wings. According to Daniel 2:37, 38, this kingdom was Babylon—with Nebuchadnezzar as the King. Following this would rise a kingdom inferior to Babylon, illustrated by a **bear,** this was Media-Persia. After this, the world empire of Greece, under Alexander the Great, would rise like a huge **leopard,** with four wings and with four heads. The last **nondescript beast** illustrates the rise of the Roman Empire. Note that the nature and character of all these beasts (nations) are characterized by ferocious beasts. The last world power is said to be dreadful, terrible, and exceedingly strong. History verifies this characterization of the Roman Empire. The four heads of Greece were fulfilled by the four generals who took over the reigns of the empire after the untimely death of Alexander, in the sectors of Syria, Egypt, Macedonia, and Asia Minor.

Daniel, however, was mostly interested in the last beast—the Roman Empire. More is said about this beast than about all of the rest. The reason for this is that the rule of Rome, and the **"Revival of that Empire"** occupies more space than all of the others. It also represents the longest period of time, as well. The visions of this beast take us to the endtime and the end of Gentile rule, unto the time when the **"Ancient of Days"** shall sit upon the throne.

However, this brief exposition must suffice, since we are more interested in writing about the nations today. Our readers will have noticed that the emblem of none of these nations is the dove or any other harmless creature. You find the lion, the bear, the leopard, the terrible nondescript beast, and the eagle. The standing armies, the ever-increasing navies on the sea, and the fleets in the air, clearly tell us that the nature of the nations that have taken the places of the past empires have not changed their character over the centuries. The dogs of war again are loose, and the end is not yet in sight.

Those interested in the winding up of the affairs of these nations would do well to read Daniel 2:44, 45; 7:9-14. The great mass of humanity knows nothing about this age coming to an end. They feel and believe that time will go on indefinitely, and that in the future is world progress, better times, and the triumph of Christian civilization. The "Ancient of Days" is the Lord Jesus Christ, the coming Potentate. If the reader wants to know still more about the subject read the balance of the book of Daniel, and the more detailed accounts of the Apostle John's Patmos Vision.

One of the striking prophecies in the book of Daniel has to do with the reviving of the **"Old Roman Empire,"** which died 476 A.D. Already, Italy claims to have revived the empire. Tonight's newspaper speaks of Italy claiming to have the right of ruling Palestine, because of priority of rights to the **"Great Sea,"** and former rule over that territory. Let all this be as it may, the Scriptures speak of a reconstituted empire divided into ten parts or kingdoms, of a person to come on the scene who will be the head, and that head will be endued with supernatural, satanic power, so that the whole world will be made to wonder. The deadly wound that will be healed is the restoration of imperial power, the very opposite of democracy.

Let us take a look at our world today. Has the character of the nations changed? Soviet Russia has blamed the warlike spirit upon the capitalistic nations. They said that if there were a radical change in the economic realm this would bring peace. Withal, Stalin's battalions were unleashed in an attack upon small Finland, then again upon a section of Rumania. Something besides life and property was destroyed. Many illusions were shattered. Some truths now seem clearer than before. The Bible characterization of **"beasts"** that are terrible seems vindicated. What once was the monstrous crime of Hitlerism is the "realistic" virtue of Stalin. What a strange paradox! Co-operative "middle way" Finland was fought by communistic Russia. Both these countries embody practically every large scale social reform proposed by Western liberals and radicals; yet, the roots of violence are apparently quite deep.

Tribulation and suffering, according to our Lord, were to be the lot of the Christian Church through the time of her history. From the day that the words were uttered down to the day in which we live the fires of persecution have often been heated seventy times seven as the blasts of hell have been loosed against the people of God, and all the horrors that men and devils could devise have been inflicted upon them. It is said that in Russia alone some 295,000 priests have been killed, some of them being tortured in the most fiendish manner.

From **The Prophetic News** we take the following paragraph:

"A horrible reality is unveiled before our eyes which, to be sure, represents only a section of the inconceivable tragedy of the entire Russian nation under the Bolshevist rule of force. The news regarding the fate of the priests which found its way out of the Soviet Union until now has been especially scanty. The world only learned about a few individual cases. One heard about **countless banishments of priests to the compulsory labour camps in the far North, banishments** equal to a sentence to a slow and painful death as the result of exertion, hunger, and cold; one heard about priests who died of exhaustion in exile, such as the Archbishop Antonij, of Archangelsk, who in 1932, after six months of arrest, died in prison from dysentery and verminous food—whom one simply allowed to starve in prison; such as the Archbishop Agapit, of Jekaterinoslav; the Archbishop Alexander, of Rostov; the German-Baltic pastor, Erwin Gross, of Roop, and the high priest, Feodor Salnikov, 1932, in Rostov—who were tortured to death, such as the Archbishop Germogen, of Saratov, who was tied to the paddlewheel of a Volga steamer and drowned in this manner—the Bishop Isidor of Vyatka, who was impaled, or others, whom one disrobed in winter and poured with water so long that they stiffened into a column of ice, who were buried alive, who were torn to bits, mutilated and then murdered."

We have discussed Russia; the next great powers are the "axis powers" of Germany and Italy. What a story they tell! What a revelation the daily papers and the radio newscast give of their nature and character. Under their heel lies Poland, Czecho-Slovakia, Holland, Denmark, Norway and Luxemburg—nations that have made their own peculiar impress upon the rest of the world, nations whose falls have caused heartaches to millions.

And now France, the world's center of culture, art, and civilization, is for the time under axis control. Driven to her knees by brute, superior enemy force, she has been obliged to sue for peace. To show the power of Germany, the crushing nation, we call attention to the fact that France had one of the most powerful armies in the world, as well as the "Maginot Line" which was supposedly impregnable. However, the French were greatly outnumbered in manpower, faced a vast German superiority of aircraft and unthought of new types of tanks and other weapons of war. All this the French troops faced with fortitude and courage, tenaciously fought back the invaders foot by foot for almost two weeks, the while taking hardly any rest and being without proper sleep, food, and supplies. All this is a glimpse of the brutish, beastly conflict between man and man. And so, faced with certain misery, intense suffering, and perhaps deaths of untold thousands of civilians, France chose to avoid further slaughter and sued for peace. And who, one might ask, would dare to have advised her otherwise?

As we review the distressing past, and the very disturbing present, we ask what about the future? The British nation is today threatened with the greatest demonstration and combination of force in her history, and mayhap of any nation for all time. The so-called "tight-little-isle" is today awaiting hourly a so-called "blitzkreig," a beastly onslaught that the average mortal knows nothing of—a veritable hell. The Nazis boast that the world has never witnessed such a flame of destruction as they are about to visit upon the British Isles. With Italy's air fleet added to their own they have an armada far more powerful than the one with which Spain sought to destroy England A.D. 1588. The Nazis and the Fascists are able to send thousands of planes roaring over Britain from Land's End to John o' Groat's House. They now control all ports from Narvik to Bordeaux. One of their objectives is to starve the British by a submarine blockade, to bring the islanders to their knees. With the manpower of Germany more than twice that of England, besides millions of Italians, the situation indeed looks desperate.

In this editorial we are largely discussing the brutal nature of present-day ruling nations. The downtrodden nations may still rise, and smash their victors into defeat. England as a nation is far from defeat. Every hour of delay increases the possibility for her to rise in her might and defeat her foe. For 800 years no enemy has set foot upon her shores. Her coasts have been secure since the days of William the Norman A.D. 1006. Napoleon was ready to make the venture and was diverted by dangers on his flank and compelled to give up the attempt. With the captured shipping of Norway, Denmark, Holland, and Belgium, the axis powers have enormous facilities for transportation and invasion. What a price in youths, in human blood, in misery, in tears, in mortal terror! What anxiety in the land of both combatants! What proof that the Lord knew the human heart, the nature of men, and the character of the nations until the endtime! What vindication—if vindication were needed—to declare the authority of the Word of God!

Along with this record of beastly conflict is the three-year war between Japan and China. Tens of thousands dead, more thousands wounded, other thousands homeless, and millions of dollars spent in beastly, deadly, diabolical conflict. Yea, the destruction of men is far worse than that suggested by the ferocious emblem beasts—lion, bear, leopard, and nondescript.

The Spanish Civil War is but a few years in the yesterdays, and now the excitement over the war in Europe, not to mention disturbances elsewhere, has in recent months diverted attention from Spain. The travesty of government and of justice in Franco's Spain may be judged from The Messenger's summing up of a dispatch from Madrid:

> **"The astounding activity of one military tribunal working permanently in Madrid is reported from a reliable source to have handled 55,514 political trials since the surrender of Madrid, in a city which numbers in normal times about one million population. This tribunal alone has condemned just over a twentieth of the normal population of Madrid to various penalties, which are not published abroad and which are not even known inside the country, for the press would not dare to print them. The sentences passed by this tribunal have reached the terrible daily rate of 165, or the monthly rate of 5,046. The exact figure of the death sentences is not known, but the foregoing by itself suffices to establish that this tribunal has beaten all records. Where are the proofs against prisoners who can be judged and sentenced at the rate of twenty an hour throughout every working period of every day? It appears that the Roman Catholic hierarchy, which sponsored the bloodthirsty Franco, has assumed a tremendous responsibility."**

What about the rest of the world? They are beginning to think of "being armed to the teeth" to resist invasion. If we are near to the endtime, the arming of the world will become a reality, according to the Prophetic Word. Satan will at last lead men to **"Armageddon."**

The present prospects for a Hitlerian invasion of the Western Hemisphere does not look likely. Even if the worst should happen and England be defeated, Germany would be too busy with potential enemies in Europe to undertake a war against another continent. In the second place, according to "Mine Kampf," Hitler will be looking for enemies to conquer nearer home. The Ukraine in Russia is more inviting than Brazil or the United States. In the third place the chances are that the axis powers will not be looking for wars for a while, indeed, a long while. Their job will be tremendous to reorganize Europe. In the next place the nations under the military heel are not conquered—but only helpless. Then also there is enough restlessness among the subdued powers to keep the axis armies busy.

Lastly, what can we do, we Christians, we who believe that love, good will, is more powerful than brute force? First, we can **love**—even our enemies. Second, we can do everything possible to create the spirit of **good will.** Third, we can **live** more unselfishly. Fourth, we can constructively **help** our fellow men, whether they be friend or foe. Fifth, we can do **good** unto all men, to the point of feeding our enemies, thus heaping coals of fire upon their heads. Sixth, we can **pray** for peace to be established by God in righteousness. Last, we can **pray** with John the Revelator, "Even so, come, Lord Jesus," and help bring to an end the miserable reign of men, and to bring in the blessed reign of **the Son of Man.**

SENATE BILL 4164

This bill is also known as the Burke Bill. Its avowed purpose is "to protect the integrity and institutions of the United States through a system of selective compulsory military training and service." It recognizes that "modern arms" are inadequate and must be supplemented by "forces of well trained men." It further declares that "experience has shown that such forces cannot be obtained by voluntary service; and that in a free society it is just and right that the obligations and risks of military training and service be shared by all, so that every able-bodied man shall fit into his proper place under a fair system of selective compulsory military training and service." It provides that all male citizens of the United States between the ages of eighteen and sixty-five shall be registered and divided into two "main categories: (1) men between the ages of twenty-one and forty-five, who shall be liable for training and service in the land and naval forces of the United States; and (2) men between the ages of eighteen and twenty-one and between the ages of forty-five and sixty-five, who shall be liable for training and service in home defense units of the land and naval forces of the United States in or near the communities and areas in which they reside."

The bill provides a training period of "eight consecutive months" so long as the "United States is not at war." It provides for draft boards, training camps, compensation while in training, imprisonment, fines, and court martial for those who evade or cause others to evade registration or service.

The bill further provides that "nothing contained in this Act shall be construed to require or compel any person to be subject to training or service in a combatant capacity in the land and naval forces of the United States who is found to be a member of any well recognized religious sect whose creed or principles forbid its members to participate in war in any form, if the conscientious holding of such belief by such person shall be established under such regulations as the President may prescribe; but no such person shall be relieved from training or service in such capacity as the President may declare to be noncombatant."

No citizen of the United States can fail to recognize the complex and serious situation confronting our government in these desperate days. But we and our representatives in congress need to ask ourselves such questions as whether Senate Bill 4164 is not in part born of hysteria? Whether this bill is not a step toward the complete "militarization" of our country? Whether such a step should be taken without full and complete understanding with other nations of this hemisphere so as to forestall the arousal of jealousies, rivalries and suspicions which have brought ruin to Europe? Whether we must ape the dictatorships of the world and stoop to the same measures and procedures which have already "laid the axe" at the roots of civilization? Whether democracy is more seriously threatened by "demagogues" and imperialism across the Atlantic already tottering for collapse, or by a war program imposed at this moment or at any other moment on the citizens of the United States? Whether such an act as Senate Bill 4164 and the billions of increased taxation now being imposed might not prove to be a burden too great for the people of this nation and a boomerang to democracy? Whether the American people might not create or discover even yet some better way of security and defense not only for ourselves, but for the whole world? Whether the debacle in Europe does not shake our confidence in Maginot and Siegfried lines, in armies and navies and air forces as measures of defense and security?

As Senate Bill 4164 is being debated in congress, America ought to do much serious thinking and earnest praying. —Paul H. Bowman in the Gospel Messenger.

BIBLE SCHOOL CHANGES THINGS

(Continued from page 226)

Way. How can I ever be thankful enough for the Green Hills Bible School?"

* * * *

Of course, it's going far ahead of my story to say that a year or so later Philip became an irresistible, Spirit-filled young preacher and that he and Nancy went to live permanently with the Green Hills people.

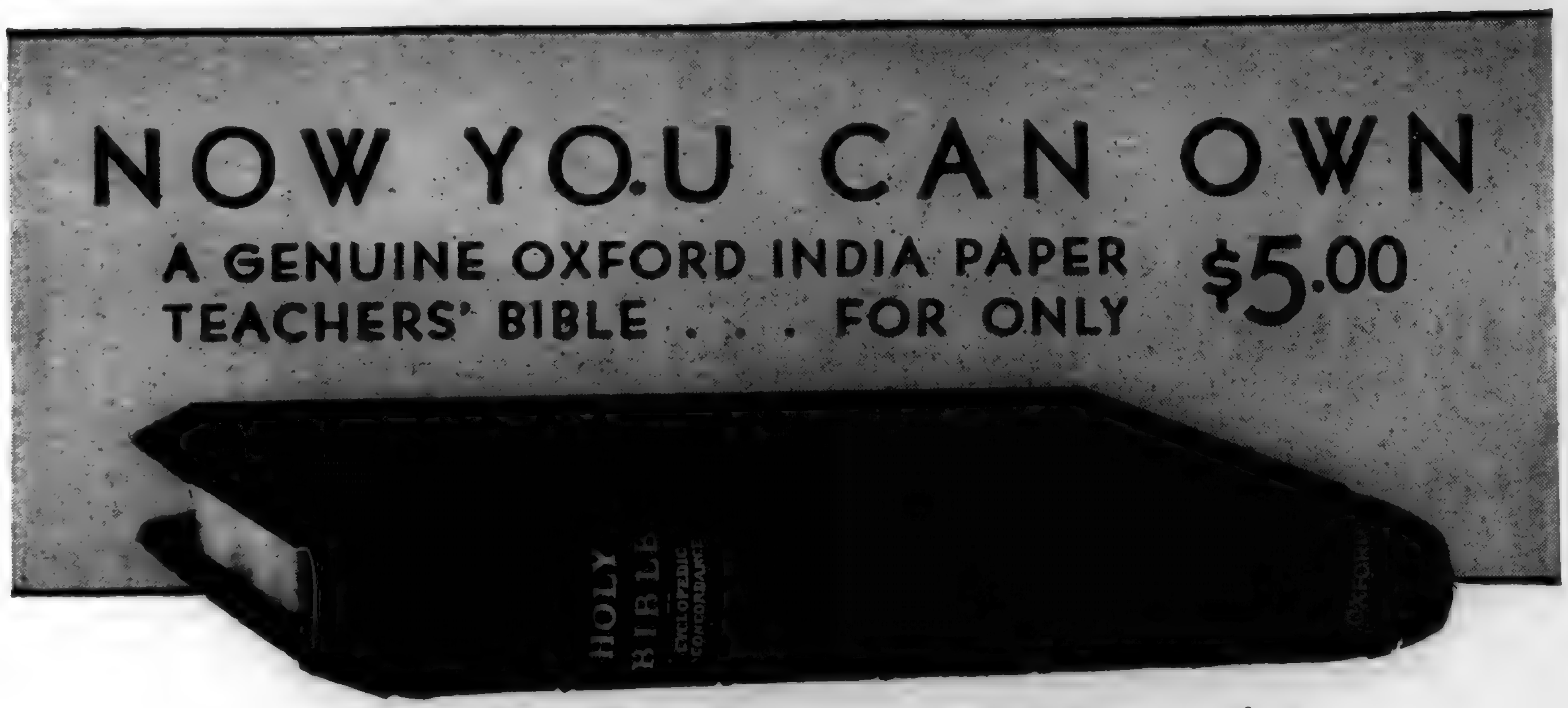
Hesston, Kans.

BIBLE STUDY

(Continued from page 247)

down, and I have power to take it again." "Destroy this temple, and in three days I will raise it up." On the third day the great miracle had been accomplished which was the proof of His Sonship with God and the evidence that He was the resurrection and the life. It was this final manifestation of His great power which convinced the Apostle Paul that He was the Son of God. It was this great thing which the apostles went forth to preach—that Christ had died for sins, that He rose again from the dead and that all who believe in Him might have everlasting life.

Write it in your heart that every day is the best day in the year.—Emerson.



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HOW TO WIN FRIENDS

Dale Carnegie tells about the daughter of a wealthy man who came home from school and complained to her father that she apparently wasn't liked by the other girls; they seemed to shun her.

"Well," her father asked, "do you like them?"

"Yes, I do—that is, I would like them if I got a chance."

The wise father urged her to take the initiative and invite them to go out with her. She had been waiting for them to invite her. So he helped her arrange some gatherings, etc., and soon her problem was solved.

Dale Carnegie said, commenting on the incident, "Every one of us, can do something for those we come in contact with, **showing them that we like them**—little courtesies that you extend to people will get you just as far as big favors."

We give the above incident for two reasons. First, it shows that the best in modern philosophy is found in the Bible—put there ages ago. The Bible says it better and more concise. In Proverbs 18:24 we read: **"A man that hath friends must show himself friendly."**

Second, we appeal for more love and friendliness among Christians. **We underestimate the value of friends and the power of friendliness.** Thousands of people have been won to Christ by the friendliness of some Christian; thousands have been driven from Christ by the overbearing haughtiness and hateful attitude of some professed Christians. **We need more of the love of Christ in our hearts!**—Christian Victory.

WHAT I OWE MY MINISTER

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of, but for his guidance.

I owe him trust, that he may be free to serve the church unhampered by criticism and fault-finding.

I owe my minister prayer, that God may make his services a blessing to everyone with whom he comes in contact.

I owe my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best.

I owe him enough of my time to help him in his work whenever he may need me.

I owe him encouragement when vexations and annoyances make his work difficult.

I owe my minister consideration, not to interrupt and hinder his work by financial worry.

I owe my minister my attention when I go to church, that he may not be annoyed by seeing by my careless, inattentive actions that I am not interested in what he is saying.

—Selected.

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A Monthly Magazine for the Home

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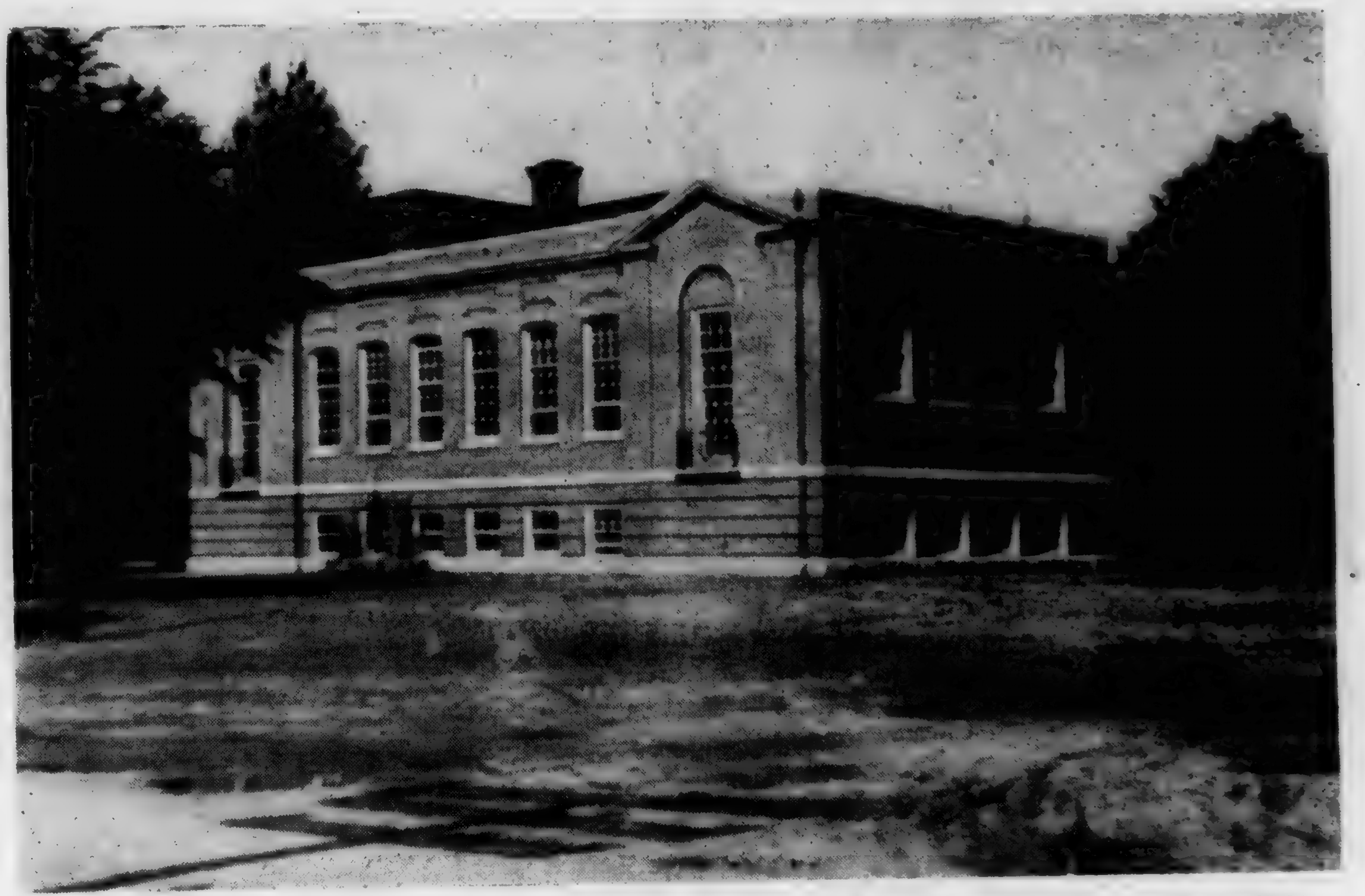

The New Library Building, Goshen College, Goshen, Indiana (See Article on Page 270)

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OUR BABY STARTS TO SCHOOL

By Ansley C. Moore

OUR six-year-old, Peggyan, has just climbed over the sides of her little bed and she lies sprawled out, exhausted, sound asleep. She has cleaned her teeth, bathed her face and has given particular attention to her finger nails as her teacher has said that each morning her hands, teeth, and face must be "smiling." Her soft blonde hair has fallen back from her forehead revealing her smooth olive skin, and on her upturned face there is the expression of contentment, for she started to school today. She has been talking about it for months on end, and at long last that great day of her dreams has come and she is at peace with the world.

As I lean upon the sides of her bed looking at her hands which will have many a task to do in school in the years to come, at her feet which will be called upon to walk and run many a long mile before her college graduation day, my own mind jumps back twenty-eight years to my first day in grammar school. Now it seems that I was such a small boy to be thrown out into that world of larger children. She seems small, too, but she is not afraid. She is amazingly confident and that is one of the glories of childhood and youth. She has not seen enough of the road ahead to be cautious and fearful, so today she pitched into her school life with a childish enthusiasm and a superabundance of confidence, while her mother and father—confessing to one another later—brushed a tear or two away from their own eyes frequently during the day.

Why these tears of ours? Not at all because we would have her remain as our baby. In our dreams we see her daily as a rollicking, carefree child of twelve, as a buoyant, laughing high-school girl, as a dignified college woman of poise and charm, and we want to see her grow into these experiences. Perhaps the tears are reflections of our own struggles for character and self-mastery, perhaps they are a recognition of the difficulties ahead for her. How many times she will come to a fork in the road! How many times she will come to an unbridged stream! How many times she will come to a mountain over which there is no clear-cut trail! What will she do? Will she escape life by retreating into an inner world of her own creation? Will she succumb and become a defeated personality? Will she seek refuge in the gratification of her own desires? Will she face life squarely and conquer? I don't know. There is no answer to these questions. But I do know that I can help her to select some furniture for her soul, and that I can help her to put in order the chamber in which she really lives—her mind—so that life and the universe in which she lives will not be confusing and puzzling to her.

One piece of furniture that I want to see in the chamber of her soul is a definite recognition of the fact of God in the universe and in human life. She, like all children, is naturally religious. She prays, at our suggestion, as readily as she eats or retires. She knows that God made her, her family, the world and "all things." But God is still perhaps an absentee ruler to her, and He hasn't very much to do with the everyday life of little girls. I want her, as the years come and go, to move deeper into the meaning of the Fatherhood of God, to search out the unsearchable riches of divine grace and love, to feel the thrill of the throb of God in the world in the springtime, to recognize the features of God's face in the faces of His children, and to know that the power of God flows through her own soul like a mighty torrent if she does not clog up the stream. I want her to look into the heavens and see in the course of Orion and Pleiades the might and the wisdom of God. And when the "dawn comes up like thunder," I want her to see that this same God of might and wisdom is also a lover of beauty. And as she looks upon the dawn, the sunset, a bed of roses, I want her to see also that this God who has fashioned so many things of beauty in nature is also a lover of beauty in character.

Another piece of furniture that I want to see her select as she furnishes the chamber where she really lives—this babe of ours who lies there a-sleeping—is a recognition of Christ's way of love as the only way for mankind. She knows about Christ, about His manger, about His love for little children, and so on. But I want her to go much farther than that. I want her to put that Christ on the throne of her heart, that Christ who died because He did nothing more criminal than to love men as they had never been loved before. But if He is on the throne in her life, what about the cross? The cross will have to be there, too. I can see that. There surely will be a cross somewhere along the way. I accept that reluctantly. She moves her hand so that the palm is upturned. Nails in those little palms? O God, not that. Let it be somebody else's babe, not mine. But that is the way of love, and I want her to walk that way for it is the way of Christ.

Another piece of furniture which I want this child of ours to put in the chamber of her soul is a firm belief in the absolute necessity for and the infinite value of the Church. When she was a wee, helpless babe, we dedicated her to Christ and prayed for the Father's everlasting blessing to be upon her. When she was scarcely out of the toddling stage, the Church reached out its arms and took her into the kindergarten and taught her the rudiments of corporate worship with her contemporaries. And all through the grades and the high school the Church will, while increasing her knowledge of Christian tradition and history, of the Bible, and of the value of Christian worship, help her in her judgment of moral and spiritual values and in the decisions which she must make. When she finds that experience of a great love for some man, the Church will meet her at the altar praying that God's great Spirit will unite her heart and the heart of her lover with a spiritual bond which the tensions of life cannot break. And when she builds her home, the Church will urge that Christ be made the chief cornerstone. And when she grows into a matured woman of affairs, the Church will challenge her to make her age Christian. It will stimulate her to think about the great current issues of her day and will offer her encouragement as she tries to build the Family of God around her. And when she comes to stand beside an open grave out yonder in the future, the Church will rush to her side and remind her that the sting has been taken out of death, that the grave is not the end, that death is only an incident, a transition period, an open door which leads to a larger life.—The Christian Herald.

PEACE

"The Peace of God."—"The God of Peace"

A forest dim and grand, with mile on mile
Of tangled undergrowth and arching trees,
Where sunlight rests upon the matted leaves
But never reaches earth to flowers beguile;
There footsteps never fell
To break the silent spell,
There always, all around
Is stillness deep, profound;
And there is peace.

An ocean's wide expanse, with leagues untold
Of untracked waters, 'neath a tropic sun,
Where every passing day, till day is done,
The sea lies glittering bright, like burnished gold;
There storm-winds never blow,
There storm-waves never flow,
There crystal waters lie
Beneath a cloudless sky;
And there is peace.

A lake half-hidden near a mountain's crest,
Surrounded by great trees with foliage bright,
O'er which the wild-duck wings his circling flight,
Near which the eagle builds his lofty nest;
There, 'neath the sun's bright beam.
Wavelets like jewels gleam,
There lilies white and rare
Perfume the still soft air;
And there is peace.

A heart all-sensitive, midst city din,
Pressed hard upon by selfish, jostling crowds,
Touched by dark lives which wickedness enshrouds,
Forced always, everywhere, to look on sin;
Yet kept by God's great power,
Rejoicing hour by hour,
Uplifting prayer and psalm,
Dwelling in heav'nly calm;
Ah, there is peace!

—Henry Weston Frost.

While looking at the things that are seen you have an eternal weight of afflictions, and no glory. While looking at the things that are not seen, you have light afflictions but for a moment and the eternal weight of glory.—Selected.

CHRISTIAN MONITOR

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STRENGTH OUT OF WEAKNESS

By Ada M. Zimmerman

FIELDS, villages, highways, wooded knolls—again fields, valleys, wooded knolls—swept by in a panorama of everchanging patterns. Occasionally there was an all too frank prospect of the backyard of an adolescent town. Now and then oil derricks emerging from the horizon, grew rapidly in stature and then suddenly slipped by and dropped again behind the curtain of the horizon. Myriads of blades of corn rustled in the breeze as the train glided on like a great silver needle through vast fabrics of green, and gold, and brown.

Christian Martin leaned heavily on the window of his car. His sun-tanned face wore an air of expectancy. He reveled at the sight of the sun-bathed fields. Every inch of them thrilled him. He was a son of the soil and his very person betrayed him. For this he offered no apologies. There were times, however, when he mingled among strangers that he found himself ill at ease. It was then that he wished that life might be a bit different.

Truly, he was a son of the soil, and more. On the farm there never was an end to the tasks that so insistently clamored to be done. As the teen years had added one to another, he had managed somehow to slip away long enough during winter days to slake his thirst for a bit of knowledge. To him now they looked like green pastures. It was the best his home had to offer just then. It was simply the problem of making the best of circumstances. Henry and Ben, his dearest chums, had, one by one, been privileged to train for Christian service. He had thanked God for their enriched spiritual lives. For an opportunity of special training he waited, but it never came.

On and on the train sped toward Chicago. For the first time in his life he was leaving his home state near the Atlantic sea-board. With a great deal of emotion he again touched the letter in his coat pocket. How strange that his cousin John should think of him at a time like this. He had apprehensions and feelings of inferiority when he thought of the months ahead. Would he be able to meet problems as he ought? He was convinced that his technique of approaching people was deficient. For days this thought haunted him. He thanked God for the many hours he had been privileged to spend in Bible study and prayer in the quietness of his own room. It was during these hours of communion with God that he had learned to be content with the work that had been his. Like Jacob, one night he had wrestled with God and had won a victory. Very definitely upon his heart had settled the conviction that his service for the time was to be in the form of intercession. And in intercession Christian Martin spent his spiritual efforts.

Where the youth spent his leisure hours very few in the community knew. But prayer has a secret power. So the time came when those of his congregation felt in his life an undercurrent of spiritual power. It had a quiet but potent influence in the lives of both old and young. He was frank and friendly, but never a great conversationalist, always fearing his words might be misunderstood. He could not remember ever having definitely led a soul to Christ. He had dealt with a few without response. This was a circumstance that greatly concerned him. He did not know that the quiet power in his life had done greater work than mere words.

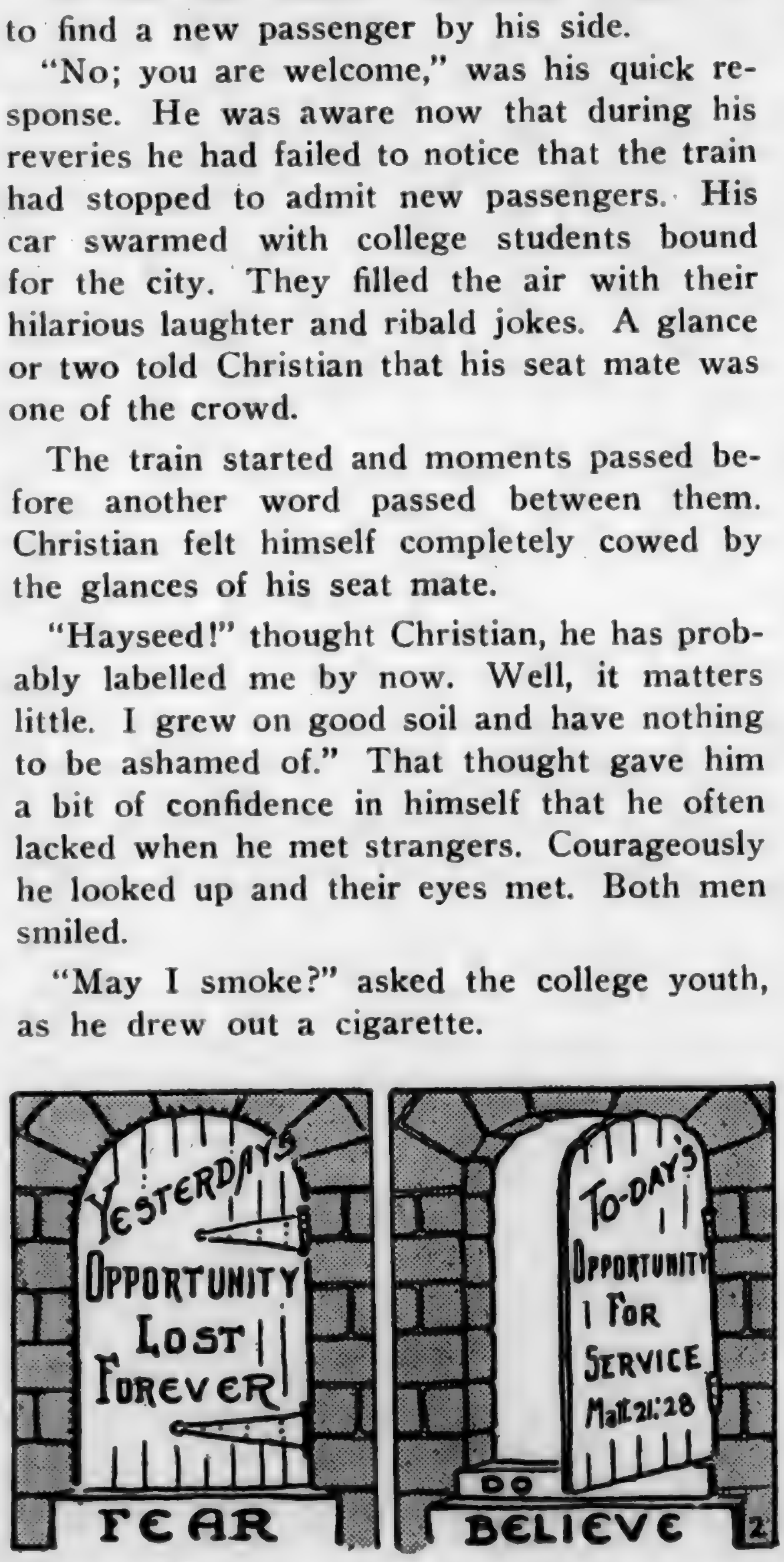
"Is this seat taken?" Christian looked up to find a new passenger by his side.

"No; you are welcome," was his quick response. He was aware now that during his reveries he had failed to notice that the train had stopped to admit new passengers. His car swarmed with college students bound for the city. They filled the air with their hilarious laughter and ribald jokes. A glance or two told Christian that his seat mate was one of the crowd.

The train started and moments passed before another word passed between them. Christian felt himself completely cowed by the glances of his seat mate.

"Hayseed!" thought Christian, he has probably labelled me by now. Well, it matters little. I grew on good soil and have nothing to be ashamed of." That thought gave him a bit of confidence in himself that he often lacked when he met strangers. Courageously he looked up and their eyes met. Both men smiled.

"May I smoke?" asked the college youth, as he drew out a cigarette.



"You paid for your chair," Christian replied evasively, and wondered whether he had been either rude or a coward. For a moment the cigarette was held lightly and then was suddenly put back in the case.

The train was beginning to skirt the shores of Lake Michigan in its approach to the city. Again the silence was broken by the youth.

"Fishing in the Lake is great sport. Do you come from these parts?"

"No, my home is east of the Appalachians," was the reply. "This is my first trip west of our hills. It is a pleasant experience." Christian noticed the stranger's bland and affable manner. There seemed to be something clean and good in the expression of his face and the frankness of his eyes. He thought of the unsmoked cigarette and a feeling of warmth crept over him. Were there still modern college youths who appreciated convictions and principles in the lives of others?

"You attend the University in the city?" inquired Christian.

"No, I'm the only one in this crowd that is matriculating in the University of Iowa. The others are scattered among various schools. We were all high-school buddies and had a "get-together" this morning. We had promised to see each other once in two years. You attend the University of Chicago?"

"No; I'm bound for the Ozarks."

"The Ozarks! I once read a book about Ozark mountain life, when I was a lad. I believe the title of it was "Little Shepherd of Kingdom Come." I liked it and thought then that I'd like to roam those hills myself some time. And what is your work?"

Christian thought of the Great Shepherd who was leading some of the sheep of the Ozarks and wondered about the sheep by his side, but he answered, smiling,

"My cousin and a lad from the Dakotas are 'little shepherds' there." The stranger looked puzzled.

"They are doing mission work there," he explained. "The Dakota boy is going back to school and I am to spend the winter with my cousin."

"That will be a lonesome and dull life."

There was no time to answer. Passengers were hurrying to and fro. The train had reached the station. Christian longed to tell him of the joy with which he looked forward to the work to which he had been called. More than that a strange new admiration almost akin to love for the youth had taken hold of his heart. Would he ever see him again? Suddenly he faced him in the baggage room.

"Do you lay off here a long time?" asked Christian.

"Four hours."

"I lay off three. There is a famous little mission in the city about which I have often read. I would like to visit it. Would you like to accompany me?"

An amused smile played across the youth's face. Rapidly it changed to a look of cold determination. He answered with a sharp negative, strode away, and was soon lost to sight. Christian bit his lips and his face turned red. What a blunder! Would he ever learn to be tactful? It was a rash question to ask a stranger. He had always made it a matter of policy to rely on no one, but officials when traveling in strange places. Could he expect others to be less careful?

He sauntered into the waiting room of the great station and pondered over the incidents of the last half hour. Would he ever see the youth again? Hardly! How utterly he had failed as a witness! He had left no testimony yet there had been an opportunity. For a moment he closed his eyes and breathed,

"O, God forgive me. Wilt Thou bless his life with conviction and yet cause him to be a means to glorify Thy name."

"Pardon me, sir," someone touched his sleeve. Christian looked up. Before him stood the college lad.

"Where did you say this little place is located?"

"On ——— Street."

"I think," said he, "looking at his watch I will have time to go with you." There was on his face a look of idle curiosity.

* * *

The sermon was over. Christian thanked God for it. It was one of the best evangelistic sermons he had ever heard.

"Those of you who know the peace of Christ in your hearts, will you bow your heads for prayer?"

Christian prayed. He had never wanted anything more in this life than the soul of the youth by his side. He heard the low words of the evangelist in the audience speaking to his companion, but did not stop to listen. It was God's hour.

* * *

Two young men stood near the entrance of a coach giving each other a reluctant good-by.

"Thank you, Mr. Martin," said the younger, "for what you have done for me today. It was a strange feeling that came upon me in that little place. I never felt like that before in my life."

"Thank God for your feeling. It was the conviction of His Spirit whom He sends into every life some time. I am glad for your sake and God's that you have yielded to it," and the two shook hands.

As the train sped through the night Christian thought, "How like the Lord to make successes of our failures! In the life of trust, man's weakness is God's strength. God does not misuse man's confidence.

Ephrata, Pa.

There is **one** case of deathbed repentance recorded (the penitent thief), that no one should **despair,** and **only one,** that no one should **presume.**—St. Augustine.

WHAT THE NAMES OF THE FLOWERS TELL US

By Elizabeth McSwain

Many flowers have descriptive names which transport us into a world of fancy. Moonflower, morning glory, and four o'clock have a magic sound as they describe the flowers' habits. The names cockscomb, prince's feather, larkspur, and snapdragon appeal to our imagination as they did to the imagination of the unknown persons who named them. At the mention of the wallflowers we see them growing upon a stone wall; and we can almost hear the Canterbury bells ringing beside the garden path.

Some of the names we understand perfectly when we translate them from the Latin, Greek, or other language from which they are derived. Thus **aster** is simply the Latin word for star; and the aster is indeed a starlike flower. Geranium is a Latin way of saying crane's bill, which is the name given to wild geranium because of its long pointed fruit, like a crane's bill. A nasturtium, its name tells us, is a "nose-turning" flower. Gladiolus, a "little sword," refers to the sword shaped leaves of the plant.

The rose has been named for so long that we do not know what meaning the word from which rose was derived may have had for the ancients before they gave it to the flower. But we know that rhododendron means "rose tree," from the Greek words for rose and tree. The kindred shrub, the azalea, gets its name from the Greek word meaning dry, because it grows well in dry ground.

Delphinium is another name for larkspur, made from the Greek word for dolphin. This classical sounding name compares the nectary of the flower to a fish instead of a bird's spur. The heliotrope, as its name tells us in Greek, is a flower that follows the sun; and the hydrangea is a water vessel. The peony reminds us of the part played by herbs in the making of medicine, for it is named after the Greek god of healing, Paion.

The yellow coreopsis has also the name calliopsis. Opsis in both names means form. Coreo means bug, referring to the form of the seeds; calli means beautiful, referring, of course, to the form of the flower.

Other names tell us something of the history of the flower. The name carnation indicates that at one time all the flowers of this kind were flesh colored, for that is the meaning of the Italian word from which the name comes. The English name for the same flower is the pink. It does not refer to the color of the flower; the color refers to the flower. It was named when pink meant only "to perforate or scallop." Since the petals of the flower seemed to be pinked, a pink it was called. Later the flower gave its name to the color. Indeed, most color and flower names which are identical belonged to the flower first. Like the carnation, the lilac has a name which seems to have been derived from the name of a color—an Arabian word for blue; and which, in turn, has been taken as a name for a color. Chrysanthemum literally means "gold flower," though we are very used to seeing them in other hues.

Spelling sometimes makes flower names seem stranger than they are. A daisy is simply the day's eye, a flower which reminds one of the sun. English speaking people long ago named the hollyhock as a holy mallow, or hoc, because of its unusual beauty. Pansy is an English way of saying the French word pensee, meaning thought. The name indicated the significance of the flower in "flower language," as does also the name forget-me-not. Another French name spelled in an English way is dandelion. The little flower is not a "dandy lion" at all, but the tooth of a lion, for, in French, dent de lion.

There is a group of flowers whose names remind us of ancient myths. The narcissus, one of these myths tells us, is the flower into which the beautiful youth Narcissus was turned when he pined away looking at his own reflection in the water. The hyacinth is a reminder of the story of Hyacinthus, whom Apollo loved and killed accidentally with his discus when the two were playing. Hyacinths, the story says, sprang up from the drops of his blood. The flowers which we call hyacinths are not the same as those the Romans called by the same name, though we do not know what kind of flower the classical hyacinth was.

Many flower names are memorials to the botanists or other men who studied the flowers. Thus the magnolia was named in honor of Pierre Magnol, who was a professor of botany at Montpelier, France, in the seventeenth century. The begonia was given the name of another French botanist, Michael Begon, who lived about the same time as Magnol. Flowers of the kind we now call dahlias were found in America by the explorer Humboldt and carried to Europe. The Swedish botanist Dahl was the first to cultivate them, and now they are called by his name. Gaillardias and zinnias also were carried to Europe from the New World, and named for Gaillard de Morentonneau, a French botanist, and J. G. Zinn, a German professor. An American statesman, J. R. Poinsett, saw a beautiful flower in Mexico and introduced it to horticulturists in other countries. The flower is the poinsettia. When William Forsyth brought a golden-flowered shrub from China, it was named forsythia. Caspar Wistar brought a popular flowering vine from China. Although it is often spelled "wisteria," the wistaria is named for Wistar.—Selected.

HIS LIFE WITHIN

On my table the gold-hearted roses stand,
And oh, what odors they cast!
They seem to be living and loving things—
But the sentence of death is passed;
And I know that as sure as time moves apace
My table will hold but an empty vase.

In the garden there stands a young green tree,
Less beautiful than a rose,
Yet through storm and sun there wells up within
The life by which it grows;
And it whispers a calm, sure word to me:
To live in my Lord like the growing tree.
—Opal Leonore Gibbs, in S. S. Times.

PUT ON YOUR THINKING CAP

By M. R. Drury

Many people, young and old, seek to excuse or to justify their mistakes and failures, or even their gross misdoings, by their lack of thought. One sees his mistake or wrong act, and in self-justification says, "I did not think." Another accounts for some flagrant breach of courtesy by the same apologetic confession, "I did not think." And yet every one is given a mind with which to think. This thinker is to be used. Just as eyes are given us that we may see, ears that we may hear, hands that we may use them, and feet that we may walk, so we have minds given us with which to think, to make wise choices, and to act discreetly.

Early childhood and youth is the time when the habit of right thinking should be formed. Parents and teachers should understand this. This is one of the major functions of the home. That is what our schools are for, through all the grades from the kindergarten to the university. When I was a boy of some ten or twelve years, a small book from a primitive Sunday-school library fell into my hands, entitled, "Learning to Think," which I read with deep interest. I did not understand its value at the time, but I have long looked back to that little book as having no small influence in determining my entire after life. Not long after that a wise and thoughtful minister, for whom I had a very high regard, met me one day on the highway and, knowing something of my interest in school, entered into conversation with me concerning my studies. Among other things he said to me that I distinctly remember was this: "Do you know that every effect has a cause?" Of course I did not. I had never heard of that principle in logic, but his question set me to thinking, and I have never forgotten the teacher or the lesson.

My father was largely self-educated, having had very meager school opportunities. But he was a thinker, a real philosopher. I remember well the lessons he taught me, both by precept and example, by diligent admonition and faithful discipline, which influenced my thought life. My parents were my first teachers, of whom I have distinct remembrance. When I was a little past sixteen I was sent away by them from home to college, not as a result of my own thinking and choice, but of theirs. But I was willing to go. My thinking was in harmony with their thinking and wishes. I was not consulted as to whether I wanted or needed to go to school. My parents understood their responsibility for my education as they did in providing wholesome food for my physical development. I shall ever hold them in grateful admiration for their thoughtfulness in helping me in my early thinking processes and habits.

The value of learning to think in early life is not appreciated by many parents as it should be. They seem to think that the thinking function is a matter for later attention and development. "Boys will be boys," they say in palliation of their thoughtlessness and manifest irresponsibility. But the time to begin right thinking is when the power of thought and reason first appear. That will be at a very early age, before thoughtlessness has become a habit, which can be corrected only with difficulty in later years.

As soon as there is a thinker it should be put to good use under wise and sympathetic training. This is the way to prevent the thoughts of mischief, disorder, and crime that are so often given the right of way in the mind of the child and, which later, are so hard to correct.

Right thinking is vital to a good life. As one thinks, so is he. This principle will apply to many things often regarded as trivial and as necessarily belonging to childhood, and which may easily be outgrown later. Even childish sports commonly indulged in may lead to very harmful results. These are often the fountainhead of thoughts and actions which form demoralizing and dangerous streams that run through the channel of human society.

Some years ago I had a very interesting talk with a boy who was closely approaching the teen age. He was an active, good-natured lad and dearly loved fun. In the course of our conversation he told me of a certain Halloween spent at the home of his grandfather. His recital of the experiences of that memorable evening were given with the heartiest expressions of delight. He had surely fallen into the spirit and activities in which the children of that community were accustomed to participate. He told me how they soaped the steps of the houses in the neighborhood so that people going in or out would slip and fall, of marking windows with soap, and of other pranks indulged in, and then gleefully added, "Oh, but we did have a good time!"

I took occasion to tell this impulsive, bubbling-over youngster of the harm that might result from the soaping of steps, causing people to fall and injure themselves, possibly very seriously, and how soap marks on windows would cause some housekeeper, or somebody's tired mother, a lot of hard work to remove the marks and make the windows bright and clean again, and that fun that injures or endangers human life, that injures or destroys property, or that hurts the feelings of others, is really not fun at all. To this the boy replied, frankly and with an expression of seriousness new born: "Well, I never thought of that."

So it is that thoughtlessness may result in the taking of someone's life, or in his personal injury, or in the destruction or injury of another's property, or, in what is worse, the wounding of someone's feelings. "I did not think" is not a valid excuse for such possible or actual results.

A father once, in sending his son away to college, said to him, "We want you to have a good time while you are in college. We want you to study hard, to be honest in your daily work and in your examinations, to participate heartily in the campus life, to share in wholesome college sports, to treat your teachers and the ladies with whom you associate especially with becoming courtesy, and to be a gentleman at all times, and then we are sure you will have a good time while in school. Then, when your college career is ended, your experiences, friendships, and well-disciplined mind will be one happy and grateful memory that will abide with you throughout life, ever abounding in real strength and sweetest satisfaction."

But this father added, "My son, in doing these things and in having this good time, there are at least three things you will certainly not overlook: You will not engage in anything that would imperil the life or safety of anyone, or that would destroy or injure the property of another, or in the least do violence to the inner, sensitive feelings of any fellow human being."

Of course, this advice to any young man on entering college, where he is to develop the power of right thinking and sound judgment, implies that he will use his mind in directing his activities and conduct during his school life. That is what his mind, his thinker, is for. If he uses it, and does not act from mere impulse, without thought, he will avoid the excesses and regrettable experiences common to many thoughtless "students," and really have "the time of his life" while mastering the college curriculum.

Thinking makes the man, makes character, makes life. Learning to think, think wisely, and to reach right conclusions is a great and worthy task, but it is a happy one. Therefore, young people, you know the conclusion —Use Your Thinker! Put on and keep on your thinking cap.—The Watchword.

BELIEVING PRAYER

A very worldly man was an object of special prayer with his wife. Her little daughter became a Christian, and very soon entered into sympathy with her mother and joined her in prayer that her father might be converted. Her faith was remarkably simple. She read the promises given in the Scriptures to the prayer of faith. "I believe," said she to her mother, "father will be converted." One evening he did not return home at his usual hour. An hour passed, two hours, her mother became anxious, then alarmed. The little girl said, "Why, mother, he is going to come home a Christian tonight. I have prayed that he might." The mother smiled at what she thought was her child's ignorant simplicity. The hour grew late.

Still he came not. The mother said, "I must sit up for him." The child replied, "Why, he is all safe, mother. We ought to trust God and go to bed." She went to bed. When the father came home at midnight he told his wife how he had found the Saviour, and later, when they stood in tearful joy looking upon the sleeping face of their little daughter, she awakened and, seeing them, before either could speak, with glad cry exclaimed, "There, mama, didn't he come home a Christian?"—Selected.

How often do we attempt work for God to the limit of our incompetency rather than to the limit of God's omnipotency.—Hudson Taylor.

INTERESTING FACTS AND FIGURES CONCERNING THE MENNONITE CHURCH

Compiled by the Census Bureau

This interesting sketch has just been released by the United States Bureau of Census. The booklet referred to is valuable for both reading and reference to any one interested in the progress of the Mennonite Church.

One out of each four followers of the Mennonite faith in the United States resided in Pennsylvania in 1936, it is revealed in a bulletin on the Mennonite Bodies in the United States recently released by the Bureau of the Census. The bulletin was prepared from statistics gathered during the fourth decennial Census of Religious Bodies and covers religious activities through the twelve months of 1936.

A table summarizing the membership of the seventeen Mennonite groups in the country in 1936, reports the combined total of these groups as 114,337. More than 30,000 of these were found in Pennsylvania. Other states in which the Mennonites marshalled strong cohorts were Ohio, with over 12,000 of all sects and Indiana, with about 10,000.

Largest of the Mennonite congregations was that of the Mennonite Church. It listed 46,301 members scattered through 28 states. Pennsylvania harbored 20,546 of this particular faith within its boundaries. This state also had 127 of the denomination's 342 churches.

Next most numerous congregation was reported by Ohio—6,114 frequenting 30 churches. Indiana was third highest with 2,289 members attending 19 churches, while Virginia, with the second highest number of churches —32—had a Mennonite Church congregation of 2,520. Iowa was the only other state to report more than 2,000 members. It has 2,201 supporting 8 churches.

This sect is heavily rural. Out of the total membership of 46,301 reported in 1936, all but 6,431 attended churches in rural areas. For the purpose of the Census of Religious Bodies, a rural area is any area with a density of population under 1,000 per square mile. The report lists 289 rural churches out of a total of 342 for the nation.

This particular Mennonite group, unlike that of many other denominations, has a high ratio of male members. The Census figures reveal that 89 men attended services per each 100 women. Few churches top this percentage. The Catholic Church, for instance, reported a ratio of 91.7 per cent males per 100 females.

"No debt" was reported by 238 churches of the group and the average value of church edifices was $6,604, based on the report of 274 churches. The table on expenditure indicates that the average amount of money spent by each Mennonite church during 1936 was $970. Ten years before the average amount spent was $1,147.

Between 1926 and 1936 the total church membership increased from 34,039 to 46,301, an increase of 36.0 per cent, or, in actual figures, of 12,262. This gain, too, is far above gains made by all but a handful of denominations. The church reported 52,070 Sunday-school students receiving religious instruction in schools operated by 285 churches. The attendance was overwhelmingly adult, for only 1,292 members under 13 years of age were reported for the nation in 1936.

The General Conference of the Mennonite Church of North America had the second largest number of followers—26,535—in 1936.

This represented a gain of 22.9 per cent in ten years; 21,582 being the number reported as members of this sect in the 1926 census.

The General Conference, an attempt in 1859 to unite all Mennonite bodies, is strongest in Kansas, where in 1936 it claimed 8,616 followers attending services in 36 churches. Pennsylvania with 3,428 members and 25 churches supplied the second strongest contingent. Ohio reported 2,571 members and 8 churches. The church is also powerful in Oklahoma, where it has 21 churches and 1,961 members.

Its churches spent on an average of $2,207, while its church edifices had an average value of $10,225. Sunday-school attendance for 1936 was reported as 25,778.

The third largest Mennonite group is the Old Order Amish Mennonite Church. This group had 9,887 members and 100 churches in 1936. Most of the members of this church are concentrated in North Central States and Pennsylvania. Largest Old Order Amish population was reported in 1936 by Indiana —2,988. Ohio listed 2,595 members, and Pennsylvania, 1,955.

Mennonite Brethren in Christ sect reported a national congregation of 7,814 and the Mennonite Brethren Church of North America, 7,595. The sixth largest group was the Central Conference of Mennonites, 3,434 members.

The Mennonites of all sects in the United States increased from 87,164 in 1926 to 114,337 in 1936, and their churches jumped from 826 to 913. Its national Sunday-school attendance nearly equalled its total membership, the report reveals. In 1936 the 685 churches conducting schools listed 113,136 pupils.

In addition to providing latest available figures on each of the seventeen Mennonite groups, the bulletin also includes a short history of each, a brief summary of the doctrines, and a description of the organization by a prominent member of each sect. Statistics used in preparing the bulletin were obtained through questionnaires sent directly to each individual Mennonite church.

Copies of the bulletin can be obtained for five cents each by writing to the Superintendent of Documents, Washington, D. C.

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PLOWSHARE AND SWORD

At Plowshare's gentle plea Earth's answering smile
Forth flashes, till abounding sheaves of gold
Make lowliest larders sing aloud, the while
The laughing hearth-fires fend the bitter cold;
But when appeals the crimsoned Sword, ah then,
What frowns the Earth's indignant face spread o'er—
How leaps the Wolf of Want from out his den
To gnaw his way through every cottage door!

O God of Love, did'st Thou ordain the Word,
By prophets whispered in dim ages old,
That a day should dawn when each insatiate sword
Must melted be that men might plowshares mold?
O look Thou down on Lands this dreadful hour
Incarnadine with War's accursed sway—
O help hurl back the Sword's grim night of power
And usher in the Plowshare's halcyon day!

How vain all help from weapons so uncouth
As turn Thy radiant fields to reeking sod!
Thou bid'st go forth with but the Sword of Truth
Unsheathed from Thy immortal Book, O God;
That sword with which no damask blade dare cope:
Routs Hate from hearts, lifts Love the crown to don
And thrills the earth with Plowshare's ancient hope—
O Man, not Steel but God's own Blade put on!

—Louis M. Waterman,
in Baptist Standard.

A LIVING EPISTLE

A great preacher closed his sermon with an earnest and eloquent Gospel appeal. Among the score or more who responded was a woman of wealth and social distinction. She asked permission to speak a few words to the audience.

"I want you to know," she said, "just why I came forward tonight. It was not because of any word spoken by the preacher. I stand here because of the influence of a little woman who sits before me. Her fingers are rough with toil; the hard work of many years has stooped her low; she is just a poor, obscure washerwoman, who has served in my home for many years. I have never known her to become impatient, speak an unkind word, or do a dishonorable deed. I know of countless little acts of unselfish love that adorn her life. Shamefacedly, let me say that I have openly sneered at her faith, and laughed at her fidelity to God. Yet, when my little girl was taken away, it was this woman who caused me to look beyond the grave and shed my first tear of hope. The sweet magnetism of her life has led me to Christ. I covet the thing that has made her life so beautiful."

At the request of the minister, the little woman was led forward, her eyes streaming with glad tears, and such a shining face as one seldom sees on this earth.

"Let me introduce you," said he, "to the real preacher of the evening," and the great audience arose in silent, though not tearless, respect.

Oh, ye obscure toilers of the world, ye patient "doers of the Word," think not that no one sees! I say unto you that a great cloud of witnesses will rise up on that great day, and call you blessed!—Publisher Unknown.

Every duty we omit obscures some truth we should have known.—John Ruskin.

Editorials

Back to School

This will be the slogan for many boys and girls and young people within the next few weeks. The great majority of the homes of our land will be affected in some way, as again the school doors swing open to receive pupils for the fall term. We want to discuss the school question as it affects the homes of our church from two angles—the public or state school and the church school.

Our nation has developed a great school system that is, in the main, both thorough and efficient. Through it illiteracy has been practically wiped out. Through it also our boys and girls usually get a well-rounded knowledge of the fundamentals that are necessary in order to acquire the education and to develop the skills that are needed for usefulness in life. Many nice things could be said of our public-school system, but at the same time we must recognize that it has some striking deficiencies that must be reckoned with. One of the most damaging is its lack of moral and religious teaching, especially the latter. God has almost been ruled out of our public-school system, because it is difficult to teach religion when so many different creeds are to be found among the pupils. In some sections the week-day Bible school has sprung up to help out materially in this matter. It is certainly a work to be commended. The lack of religious teaching in the public school also puts a challenge to the home and Sunday-school and church to supply sufficient Bible teaching to feed the spiritual nature of the children and young people as thoroughly and adequately as their intellectual needs are cared for in school.

These things are matters for serious thought by all who are interested in the spiritual nurture of the youths who are heeding the call of the school bell. And in thinking through the issues and problems involved some are going a step farther and wondering why we as a church cannot have elementary schools of our own, Mennonite parochial schools. Indeed, some brethren have gone quite a bit farther than the mere thinking stage, and have actually established such schools. This is their answer to the public-school problem, their way of giving religious instruction along with the teaching in secular subjects which the school provides.

When it comes to high school and college, the Mennonite Church already has her established church schools. Here parents and young people can make the actual choice as to whether they will patronize schools where God is honored and the Bible is taught, or institutions where religion is ignored or even scoffed at. The modern tendencies in most institutions of higher education are away from God and the Bible, away from the moral and ethical teachings that are based upon Bible principles. Parents will need to take into consideration all the issues involved in securing for their young people the education needed to train them for a useful life in our modern age. Young people themselves need to give these same matters serious and prayerful thought before deciding what school to attend. A number of articles in this issue present the claims of our church schools upon us for our patronage in a convincing manner. We feel sure you will be profited by reading them.

War-mindedness

This is a time in the history of the world when, as in the former World War, everybody is war conscious. This is not hard to understand when we remember that the newspapers and the radio are filled with descriptions of the present terrible conflict being waged over Great Britain and constant speculations of the probable outcome. Under these circumstances it is not surprising that the most peace-loving person should become quite war conscious.

This war-consciousness, however, affects people in different ways. In some it seems to breed a species of hysteria. This is quite noticeable in the press and elsewhere in the dissemination of cleverly designed war propaganda. One of the major outcroppings of this is the agitation for a law authorizing peacetime conscription and through this building up a large army. Various reasons for the necessity of such procedures are advanced, but one does not need to be much of a prophet to surmise that once the step toward peacetime conscription is taken America will soon be on the same road to militarism that Europe took long ago and which has always been contrary to the American ideals and way of life.

It is encouraging to note, however, that not all statesmen are carried away with the excitement and propaganda, and that strong minds are counseling calmness and sanity in the present hour. Whether the conscription bill will be passed by Congress or not, is impossible to tell at this writing, but we do know that there are strong forces and influences back of it. We are glad to know, however, that provision is made for conscientious objectors in the law as it is now drawn up.

We said that the stories and rumors of wars affect people differently. We shall now think upon the effect this war-consciousness has upon those who are conscientious objectors to war because they believe in the teaching of the New Testament on peace. To such the stories of war bring intense regret and pain. Probably no normal person can read of the horrible bombings and wholesale destruction of life and property without a feeling of strong revulsion, but to the lover of peace it brings the serious thought that so-called civilized nations have turned their backs upon the Prince of Peace and are bowing at the shrine of Mars.

Further than that, the follower of Christ must be endued with a sense of responsibility to keep alive His peace teachings in the present crisis. When others are fomenting hatred, let us spread the doctrine of love. When others are working to destroy, let us work to restore and heal. As we see the wounded ones, suffering both physically and spiritually, lying by the Jericho road, let us, like the Good Samaritan, go to them and minister to them in the name of Him who said, "Go, and do thou likewise."

In these dark hours let us remain true to our Lord and His teachings on peace. Let us not waver in our testimony for Him, no matter how severe the tests may be. Let us not be carried away by the war-mindedness of the times, but think peace, and talk peace, and pray for peace.

Consecration

In the usual Christian sense consecration means to dedicate or set apart for the service and worship of God. Frances R. Havergal expressed the idea in her great hymn,

> "Take my life, and let it be
> Consecrated, Lord, to Thee."

That is the desire and prayer of every true Christian. And yet as we look at ourselves we are often impressed with the fact that we have not given ourselves, our whole being, into the hands of God to be used as He will, as we should. Paul urges our complete dedication to Him in the famous words of Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Some one has well said, "This kind of consecration includes a total abandonment of body, soul, and mind to Jesus Christ and His cause. A part of one's being is never sufficient."

Some one else has stated it this way, "Christ is either Lord of all, or He is not Lord at all." Yes, we need to dedicate and consecrate our all to Him. That is the secret of happiness and success in the Christian life. Into such a life the Lord can come with His blessed presence, through the Holy Spirit, to comfort in every trial, to cheer in every discouragement, to bless in every persecution endured for His sake, to empower in every service undertaken in His name.

Christian Life

WHEN TROUBLE IS A DOOR OF HOPE

By Mrs. Ralph C. Norton

"I will give . . . the valley of Achor [trouble] for a door of hope: and she shall sing there." Thus Hosea tells us of God's promised comfort.

It does not make for personal popularity to be dwelling in "the valley of Achor." To be a witness of others' grief and trial is depressing, and depression is uncomfortable and to be avoided; so the one passing through this vale of trouble must find himself more or less alone. True Christian friends at this time do prove their worth, and their words of sympathy and consolation are unspeakably precious; but the trial is continuous, and the ministry of friends is limited and intermittent. No, the sufferer must be prepared to suffer alone, and alone with God, to discover his "door of hope." For, if he is a man of faith, he knows that all is well, and that he is in safe hands; and he waits while all the waves and billows go over him, seeking to learn his lesson and to be shown the way to the gateway of hope.

The habitant of the valley of Achor learns to avoid certain pitfalls in his attitude toward those that are without, if he would truly honor his Lord and Master in his time of testing. And if he truly loves the Lord, this should be manifested by his first response to the onslaught of sorrow: "Now, **now** is my time to honor God; oh, help me, Lord, for Thy glory just now not to fail Thee!" This should be his first thought, his **very first.** If he is truly devoted and surrendered to the will of God there will not be the accompanying moan: "Oh, why did this have to befall me?" Knowing his own nothingness and unprofitableness he will but be surprised that he should receive so much good at the hand of God and so little evil. He will therefore pray much that his attitude may be always glorifying to the Lord who has permitted this trial. For, as never before, eyes are upon him,—eyes not unsympathetic, but watchful and ready to become critical. And have others not a right thus to regard us in our time of trial? We have professed that the Lord is gracious, we have exalted His name and recommended consecration to Himself and His service; and when the blow falls, others are justified in watching to see whether our faith holds fast and whether, as with Daniel, our God is able to deliver us.

So the tested one will not complain, nor reiterate too endlessly the history of his troubles,—for rarely do they come singly; often a modified edition of Job's succession of trials is visited upon us. He will speak of them, yes, not affecting an indifference which he could not possibly feel; but he will manage, while speaking of his sorrows, to testify to the grace of God, which gives peace and even joy. He will be courageous, refusing to play the part of the coward before others, although before the Lord his heart may be like water poured forth on the ground. It is all right for the Lord to see our weakness, but we should never leave His presence until He has changed that weakness into strength, and fear into courage. That does not mean we shall not weep; tears are sacred things relieving the poor, surcharged heart, and so precious in the sight of the Lord that it would appear that He has a bottle for our tears and a book to record our wanderings. Psa. 56:8.

We shall not forget, also, that in our affliction He is afflicted, and that our blessed Lord Jesus wept over the sorrows of His dear friends. No, we need not be ashamed of our tears, nor regret that they rise so easily to eyes that are famished for the sight of the absent loved one. The dry-eyed can have no part in that blessed promise that the Lord God "will wipe away tears from off all faces" (Isa. 25:8), "all tears from their eyes" (Rev. 7:17). Could anything be more revealing of the heart of our Jehovah-Jesus than that? Our great God, the author of all created things, pledges Himself to wipe away the tears from our eyes!

The trusting soul accepts the fact that the "door of hope" is a door of exit from his encompassing misery, even before he sees its glowing portal opening up before him. He knows it is there, because God said it would be. And presently he begins to see and understand, and unbidden the song arises to his lips,—no, to "her" lips, for this is the Scripture, as though to indicate that the weakest and most helpless can be given this grace. The "door of hope," with its promise of a truer holiness, more complete sanctification from the claims and cares of life, a clearer separation to that which is heavenly and eternal, a realignment of values, an orientation heavenward, and the assurance that the very presence of tears may guarantee a more sure and abundant harvest. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5, 6).

Luther learned to sing in his "valley of Achor." His vale of trouble was composed of sharp and unceasing temptation, bitter controversy and persecution; and he used the Psalms of David to voice his own supplications and praise.

Spurgeon suffered for the last years of his all-too-short life from cancer, and by dieting and travel sought to stay its ravages. But his indomitable spirit could not be held down by long-continued and enervating physical suffering. If he did not have strength sufficient to stand when he preached, he would sit down; but his humor was as ever ready and his spirit as indomitable,—his "door of hope" stood wide open.

And throughout the long valley of persecution, ending in a martyr's death, countless numbers of the faithful have been enabled to look past present degradation and pain, through the door of hope, to the Glory just beyond, and have been able to sing in the midst of the flames.

One such was a young Spanish martyr, Francisco San Roman. Son of a magistrate at Bibriesco, this young man in following his mercantile pursuits visited Antwerp in the Low Countries, and later Bremen, and so was brought into touch with the Reformed doctrines. He was so thoroughly renewed in heart by the truth that he at once wrote home to Spain, announcing his change of opinions and deploring the blindness and bigotry of his Romish countrymen. He was not long in being introduced to his valley of Achor. He was apprehended, and for eight months kept in close confinement; yet so great was his heaven-born zeal that, when he was released through the agency of friends, he began at once his witnessing to the truth.

He even obtained access to the presence of the Emperor Charles, and implored him to amend the state of religion in Spain and to restrain the power of inquisitors and priests. A second time he obtained an interview with the Emperor with the same petition, but this time he left the royal presence loaded with chains. Again he entered his valley of trouble,—an imprisonment of long duration, accompanied by much severity and suffering; and at the end—the stake. As the flames encompassed him, a movement of his head was taken as indication that he wished to recant; but far otherwise, for it was but his recognition of the "door of hope" opened before his gaze; and, as the flames had silenced his song, he could but thus express his joy. He was taken from the stake and again begged to recant. Recovering his breath he said calmly, "Did you envy me my happiness?" He was then thrust back into the flames and soon passed through the door of hope into his Lord's presence.

What triumph is that of the Christian! The valley of Achor, yes, inevitable, inescapable, but thanks be to God, on the other side the door of hope, the eternal song!—Sunday School Times.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me
I lost them yesterday,
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.

—Louise Imogen Guiney.

STEWARDSHIP OF MEANS

By Grace Christophel

A steward is a manager, as of an estate, or a caretaker. In Psa. 24:1 we read: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." If the Lord has entrusted us with money or property we are to care for it so that if He should come to see His possessions we could gladly "show Him around."

I have a brother-in-law who rents a farm from the owner. He gives him a certain share of everything, but this is not **all** his responsibility. The owner frequently visits the place to see if he is taking care of the buildings, keeping the weeds down, and getting the best possible returns from land and stock. He has stock there for which he expects not only a share of the earnings, but good care and intelligent planning. If my brother-in-law were to say, "If I give him his share it's none of his business how I run things," and were to start neglecting fields and cattle and feeding injurious concoctions, even though Mr. Owner got his share of the increase, he would soon appear to question the poor care and results. So, when Christians say, "This part is the Lord's money, and this is mine to do with as I please," they are not being faithful stewards.

We read in I Cor. 4:2: "Moreover, it is required in stewards, that a man be found faithful." In this, Christians have a testimony to the church and the world to maintain. With the world spending tremendous sums for pleasures of all kinds, such as prize fights, ball games, theaters, movies; for indulgences such as drinks, tobacco in its various forms, and all kinds of magazines, we need to be on guard that we don't follow along in the backwash. The U. S. treasury reports that the United States is now spending $3,600,000,000 yearly, or $10,000,000 a day, for tobacco products. Figures on alcoholic drinks, cosmetics, and movies are astounding. Is this stewardship of means? No. But these are not Christians, you say. Perhaps they are not Christians, but many more than we realize are church members of some denomination. Many garbage cans tell tales of wasted food, closets could tell tales of useless and unused clothing, all this with God's money. No, not just a tenth or a twentieth or a fifth are His, but all. However, as we set aside one day of the week, which we call the Lord's Day, so we are to set aside a portion to use particularly in God's work. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2). Let us give cheerfully and bountifully. II Cor. 9:6-9.

Stewardship of means implies not only money, but crops, stock, and investments. Do we enjoy occasionally giving some of our **best** vegetables, fruits, or flowers to our neighbors, friends, or some one in need? Do we thank God for a harvest, poor or bountiful? Are we thankful for the possessions we have, few or many? Or do we have such a craving to outdo our neighbors that we mortgage the wages we are hoping God will provide for the next weeks, months, or even years, so that we may have the latest in modern improvements? Let us keep our eyes fixed on eternal values and count less the temporary enjoyments. Let us desire the prospering of God's kingdom and not always our own selfish ambitions. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21).

The New Testament is not a book of law, as the Old is; yet there are commands, ordinances, promises, and suggestions there which are as meaningful to the Christian as the law was to Israel. In I Cor. 6:19, 20 we read, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For **ye are bought with a price:** therefore glorify God in your body, and in your spirit, which are God's." In Paul's second letter to the Corinthians (8:6, 7) he speaks of sacrificial gifts of the Macedonians. Then he says, "Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here it is called a **grace,** yet at the same time he says in effect, "See that ye **do** this."

We all know the story of the widow in Mark 12 who threw in two mites—all that she had. Christ commended her rather than those who gave of their abundance. We know that a little given with love and cheerfulness wins Christ's blessing in the same way. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12).

There is much more in the New Testament about giving than I have stated. A great deal more is said about that than about feet washing, the devotional covering, or the holy kiss. As Mennonites, we scarcely question these practices; yet, we (figuratively) pat ourselves on the back when we give a fair amount to a cause, as though we were doing God and the church a real favor. So, in earning, saving, spending, investing, let us ask God what He would have us do. As grace has been freely extended to us let us freely, gladly and honestly give.

AND YET—

All things are God's! These lives of ours;
  All life by which we live.
How then be true to Him and not
  Our substance freely give?

Our substance? Nay, we have no thing
  That is not gift divine.
How small must be in His dear sight
  A tithe of yours and mine!

And yet, for giving this mere mite
  Of things we do not own,
The windows of heaven He opens wide;
  Pours blessings from the throne.

Such is the love that asks for tithes;
  For portions small returned
Of priceless gifts, seen and unseen,
  And every one unearned.

—Norman C. Schlichter, in S. S. Times.

In closing, let me quote II Cor. 8:9, which to me is the greatest reason of all for giving: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Elkhart, Ind.

PRAISE AND BLAME

Those who find fault with you help you to find yourself; while many times those who praise you may lead you astray, strange as this may seem. No one really owes you any praise, so when it is bestowed upon you it is in the nature of a gift; if you really have done good work, that is enough reward for you, but if the work has been below your ability, you are not entitled to any reward, not even your own satisfaction, are you? And again the worth of praise is measured by the worth of those who give it. Of what use are words of honor from one who does not really know whether we are deserving or not?

Then, after all, praise does not matter; we may enjoy it, but in some cases it is known to be weakening; those who have received it decided in their own minds that they had reached the pinnacle of success; they need not work any harder; because some one had said the work was perfect; did they know about that special kind of work—or were they only being kind and also indifferent as to the effect of their words? Now fault-finding or blame stimulates sometimes; if it comes from those who are really interested and who know whereof they speak.

So turn away from fulsome praise and listen carefully to fault-finding. It may be well worth while; you have then a greater desire to excel; you may be stung into action and take a new hold on the problem. Children, of course, need praise; but mature people should not expect it or seek it.

Anyone who teaches you a truth has done you a great service, even though at the time you are not pleased at all; the matter sinks into your mind and gradually takes shape into a desire for better and deeper understanding of your work, whatever it may be.

A great writer has said that he who has divine gifts does not complain of a lack of appreciation; he is lifted to a world where the multitude is powerless to praise or blame; he is not affected by opinions.

What takes place within our own minds and hearts forms our characters and our worth—so the applause of the world is unsatisfying.

Good will speak for itself regardless of praise or blame; so why waste time and tears? Praise may be sweet to your ears, but it may also be deadening to your best efforts; while on the other hand, fault-finding, although hard to bear, may awaken that sleeping giant within you to larger and richer desires.—Ambassador.

Our Home Circle

WHAT DO YOU SERVE FOR BREAKFAST?

By Ruth Stoltzfus Stauffer

This article is a bit different from what we have been publishing in this department, but we believe it will be read with interest even by the men folks. Sister Stauffer until recently has been engaged in teaching Home Economics at the Eastern Mennonite School and consequently is well qualified to speak on this subject. She will favor us with additional articles of a similar nature, the Lord willing.

For many people breakfast is the very first thing in the morning. I've heard people say, however, that they envied the young person who lived on the farm or otherwise, where morning chores came first and then with air-refreshed bodies and minds they sat up to a well prepared table with appetites that could hardly wait longer. I agree that there is no more healthful feeling. What a pity that sleepy eyes and unwashed faces ever have to appear at breakfast time! And must it be served boarding-house style—one person at this hour, another at that? I must always think of the family character developed where everyone in the household breakfasts together. Breakfast is an important meal; it **starts** the day, or it doesn't. Some find it very easy to omit this meal altogether; they say they do not need it or that they feel better without it. Such reasons always make me doubt a little and wonder. Science has proved by hundreds of cases that its results are digestive disturbances, headaches, constipation, and all other malnutrition ills. Better not omit it, especially since it is also the simplest meal of the day and the easiest to prepare. It should be most refreshing.

The most usual breakfast pattern, of course, includes one or more of five things:

Fruit
Cereal and Milk
Hot Dish
Bread and Butter
Beverage

Working people, rightfully, have several hot dishes, omitting others of the breakfast pattern, but in such a case the meal is more nearly a supper in the morning. No, do not misunderstand, it is never called that, the morning meal is always breakfast, and supper is never served except in the evening. Late risers who have breakfast and lunch together at ten or eleven o'clock call it "brunch" of late.

If we serve the usual breakfast, and most of us do, fruit should always be served first. If we wait for it until last it is apt to be neglected because the hot dishes are quite satisfying. Served first it is refreshing, it awakens the appetite, and it stimulates digestion; indeed, there is no other more correct beginning. Here is a hint; serve all fruits cool and in their most natural form and flavor. Cooked in syrup or submerged in sugar, they lose much of their characteristic zest. Fruits with tarty or acid taste are always best for breakfast. So we like oranges and grapefruit; these are appreciated for their health value too. On a cold frosty morning have you ever tried your tomato juice hot? Heat it with a slice of onion or a clove and it's just right. Try a half and half tomato and sauerkraut juice too. Sour cherry sauce always makes moist mouths, and rhubarb sauce is a sure sign of spring. Bananas will always be a perennial favorite, but for their texture, not their zest. Nothing is better than ripe, juicy peaches with flaky cereal. Prunes are in season the year round, too, and are most nutritious; don't neglect them. Some folk do not like blackberries because of their tiny seeds, but say, have you ever tried blackberry juice? Line it up with all the other juices—pineapple, orange, grape, etc.—and it will challenge any one of them. Then there are all the other berries, and the fresh fruits in season,—grapes, cantaloupes, apple sauce, strawberries—but I can't go on; it is simply yum, yum, yum. No, do not omit your fruit; it is not only a one hundred per cent start for breakfast but for health too.

Cereals, you know, are the grain foods. Universally they are cheaper than any ready-to-eat kind. Use them frequently. Cooked in milk they are particularly good. Most of them must be cooked in a slow heat unit below boiling point for a long time. Control, not speed, is the big word in cookery. Just to remind you, boiling and cooking never were synonyms. Don't forget fried cornmeal mush on a winter morning. Fry other cooked cereals too; this works excellently if they have been properly precooked. Try a few chopped raisins, dates, figs, or prunes with your hot cereal some morning and you'll never forget it. Serve it hot with butter and salt, too; cold milk and sugar will never seem quite as appropriate thereafter. Surprise the children by sprinkling crumbs of flaked cereals or graham crackers on theirs. If you should serve the ready-prepared cereals, well, some people think there are only two on the market, cornflakes and puffed wheat; I have found a different cereal for every week of the year. Variety is the very cornerstone of a healthful diet. Please use less sugar on your cereal too; much will dull the keenest appetite. Learn to delight in the splendid natural flavors of all foods unadulterated with so much refined sucrose. Honey, molasses, brown sugar are better; in chemistry we call them simple sugars.

Ida May Cummings

Did you notice that every item on the breakfast pattern could so easily be a cold food except the one in the center? Every perfect meal must have its hot dish. It helps to make it substantial. Do I need to remind you that there are dozens of ways to prepare eggs? But if you've fallen for the all-famous scrambled ones, why not add a bit of chopped parsley, or chipped beef, or bacon, or steamed shredded peppers, or (oh, so good!) a few tiny creamed mushrooms instead of the cream, tiny green peas, or bits of grated cheese, then go on and scramble. Toast is "French" when it is dipped in egg and milk then sauted; if you use two eggs with the cup of milk and lots of pepper it is "German." But how about putting that French toast into the waffle iron with a slice of ham or cheese between? It's rare. Waffles if beaten up on Saturday night will put those precious Sunday morning hours at ease.

Did you ever put diced pineapple into your pancake batter? It is good. Americans think there is no substitute for butter and syrup on theirs, but the English sprinkle some sugar then squeeze some lemon juice. If it is tenderness you want, use sour cream with soda in all griddle cakes. There is no substitute for crisp bacon with slices of sauted apples. That reminds me of apple fritters too. Baked bananas are just coming into their own; wrap them in a batter, crumbed or not, and bake. Then there are all the patties. Mashed sweet potatoes, mixed with plenty of creamy milk, a few fine bread crumbs, folded into the beaten white of an egg is a treat in the pattie world. Fold the egg white into some corned beef hash, and you'll have another patty treat. Beaten whites make them so light, you know. Use leftover rice to make others, fold in some diced cheese and you will have one of my favorites of their kind. Frankfurters are like an outdoor picnic, if you roast them over the furnace fire coals in winter time. And don't forget the sauce. Heat two cups of milk, add a piece of butter, a small can of condensed mushroom soup, flaked salmon, and serve hot on toasted rolls. It makes me think of creamed things; creamed chipped beef, liver, chicken, peas, corn, all on toast and it is breakfast a la mode. Why not try creamed asparagus with chips of crisp bacon? Omelets, too, have a thousand ways of being too good to be true.

Breakfast breads are delicious, plainly cold but especially hot. Few people take time to mix them and bake them in the morning, they think it takes too much time, but three minutes of a carefully budgeted breakfast hour will do it; baking time is not extra, you know. Use wholegrain flours for your muffins, and don't forget to add some blueberries occasionally, or raisins, dates, nuts, or cherries; there are all kinds of fruit muffins and they have it all over the plain ones. Grate a bit of orange peel into your bran muffins and you'll like them. Biscuits, cornbread, and spoonbread are for the south and any place north of it. Serve doughnuts with some sweet apple cider on a September morning or "dunk" them in hot chocolate in January.

Coffee contributes no food value to any meal except for the cream or sugar that may be added. It is popular, because it is a stimulant. So also is cocoa, but nutritionists justify it because it is more mild and because of the valuable milk used in making it. Many of us are happy that it is possible to purchase coffee with the caffein removed. Try instant postum with hot milk some morning. Flavor the milk which the children drink with grapejuice, egg and vanilla, or chocolate syrup. A crushed banana beaten with milk is so nutritious.

And Ann Bachelder (who is she?) says, "Serve pie, too, if you like." Yes, she is an authority,—to foods practices as Emily Post is to social usages. But don't get excited. It was only her way of saying that there are exceptions to all rules or "Adapt yourself to the situation." Always remember that in everything there should be "consistency." And remember, too, that no pie is stronger than its weakest rim.

And now I hope it is breakfast time at your house, and that the family is all there and that your breakfast is new and good and refreshing. Yesterday's breakfast menu, like yesterday's newspaper, is a day old and equally as stale. Again, I say, variety is the very cornerstone of good nutrition. Nevertheless, eat and be thankful.

Harrisonburg, Va.

MOTHERS AND EVANGELISM

By Mrs. Paul Kortemeier

The author calls our attention to some aspects of home life that should be taken very seriously by every parent.

The children! All the world loves them. We look at them so pure, loving, carefree, enthusiastic, and beautiful in the bloom of childhood and youth, as yet untainted by sin. Almost we do not wonder that Christ loved them enough to die to save them, though we often wonder how He could love us enough to make that sacrifice. When they grow up will they be saved from the havoc and ruin which sin brings to all outside of Christ? The flesh and the devil have a mighty grip and will surely drag them down unless they are pointed to Jesus while they are young. In all human nature there is degradation and depravity, as Solomon says: "A child left to himself will bring his mother to shame." God has not intended that a child should be left to himself. He has provided homes, mothers, Sunday-school teachers, day-school teachers, and others, all of whom are meant to help guide him in the way of truth, which leads ultimately and only to the finding of Jesus as personal Saviour. Sometimes parents and teachers feel satisfied if a child responds to teaching by simply being good, dutiful, and obedient. That is good, but the goal is not yet reached. There must come a time when each one sees himself as a lawbreaker before God and flies to the cleansing fountain which alone cleanses from all sin. "Believe in the Lord Jesus Christ, and thou shalt be saved."

A certain mother and father had a little son whom they were very conscientiously trying to bring up in the fear of God by precept and example. They taught him the laws of God, what displeases Him and to pray regularly upon retiring. One night on going to bed the mother stopped at her little son's room, who had gone to bed long before, and found him still awake. She said, "What, not asleep yet, Sonnie?" "No, Mother." "Why?" she answered. "I didn't pray tonight," came the answer. The mother wondered why, and he answered, "I am too bad to pray." Here was the Spirit of God dealing with a little child, making real to him what has been written of all of us many years ago: "All we like sheep have gone astray; we have turned every one to his own way." "All have sinned, and come short of the glory of God." This little boy fortunately had a wise and understanding mother. Perhaps some mothers would have tried to comfort him by telling him that he was not too wicked to pray and that he had always been a good little son. But not so this mother. She knew this was the hour of all hours in his life for which she had been looking. This was what all her patient training had been directed to, for after all, "the law is but a schoolmaster to bring us to Christ." She called the boy's father and together they showed their son the Lord Jesus in a new and different way than they ever could have done before. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The child in simple faith placed his burden of sins on Jesus, took Him for his personal Saviour and with a new light in his eyes and a new-found joy in his soul soon went peacefully to sleep in the arms of a loving Saviour.

Mother's Part in Training Children

I think no one will dispute the fact that of all to whom God has given a share in training children the mother has the greatest share. Christ has commanded to go into all the world and evangelize and for most wives and mothers their first place to do this is to work faithfully in witnessing for Him at home. Dr. Talmage once wrote, "One hundred and twenty clergymen were together, and they were telling their experience and their ancestry. Of these hundred and twenty clergymen, how many of them, do you suppose, assigned as a means of their conversion the influence of a Christian mother? One hundred out of the one hundred and twenty! Phillip Doddridge was brought to God by the Scripture lesson on the Dutch tiles of a chimney fireplace. The mother thinks she is only rocking a child, but at the same time she may be rocking the fate of nations—rocking the glories of heaven. The same maternal power which may lift the child up may press him down."

Spurgeon once said, "Good mothers are very dear to their children. There is no mother in the world like our own mother.... When good women lead their little ones to the Saviour, the Lord Jesus blesses not only the little ones but their mothers. Happy are they among women who see their sons and their daughters walking in the truth."

"Every child is a bundle of tremendous possibilities; and whether that child shall come forth to life, its heart attuned to the eternal harmonies, and after a life of usefulness on earth go to a life of joy in heaven or whether across it shall jar eternal discords, and after a life of wrongdoing on earth it shall go to a home of impenetrable darkness and an abyss of immeasurable plunge, is being decided by nursery song and Sabbath lesson, and evening prayer, and walk, and ride, and look, and frown, and smile. Oh, how many children in glory, crowding all the battlements and lifting a million-voiced hosannas, were brought to God by Christian parentage!"—Talmage.

Children, in order to grow up to be true Christians, must have training in obedience, reverence for God, His Word, His house, and His day. They need to be taught these things as conscientiously as they are taught reading, geography, history, or any other subject.

Someone has said, "More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of Sunday, if he chooses and not otherwise. A more dismal and irrational folly is not easy to conceive.... And so I plead with you parents to train your children in ways of reverent familiarity with God's Word, God's house, and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding and constrains you to imbue them with their spirit. And, that you may do this the more effectually, give them I entreat you, that mightiest teaching which consists in your own consistent and devout example."

Mother as a Teacher of the Word

One of the greatest things that a mother can do toward the evangelization of her family is to give them the Word of God. Let us never forget that the Word of God is powerful. It will do more to win your child to Christ than volumes of words from your own lips. It works miracles. Our own words have no such power. It convicts of sin where all of our own lectures will fail completely. It will bring peace where even the soothing words of a mother will fail. It is quick and powerful, a two-edged sword, the power of God. Children can memorize verses when very young. Let us take time to teach them to them. It takes much repetition when they are very small, but it is vastly worth while. Sometimes we hear of individuals coming to an hour of desperate need, perhaps to face death, and knowing not a word from the Bible by which they can know the way of life. This cannot happen if they have Scripture stored away in their hearts. Even though they do not understand the meaning of the verses they learn, yet we know that God's Word will not return unto Him void for He has promised that it will accomplish His purpose, and sometime those very words we have taught them will come to have a real meaning to them and perhaps be the means of leading them to Christ. I want to mention a Bible mother and grandmother who taught their children the Holy Scriptures, because Paul writes concerning Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." He also says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."

Indeed it is the Word of God that makes a child or anyone else wise unto salvation. It was not until we took the Bible, the promises of God, word for word, and appropriated them and put our whole trust in them, that we received the peace of God. It is true of anyone else. There is no salvation outside of the Word of God, which alone reveals the Son of God our Saviour. Mothers, take a little time to study the Sunday-school lesson with the children and especially the memory verses and the Golden Text. Do you remember with how much more joy you went to classes at school or Sunday school when you knew your lesson? The same joy shines out in the faces of children yet when they come to Sunday school and can tell their teachers, "I know my verse today," or "My mother told me that story." It makes the work of the Sunday school doubly effective. Not long ago I heard a busy mother say she could not tell her child a story interestingly like his Sunday-school teacher and that he didn't remember them when she told them. Shortly after that in children's meeting at the church the glorious story of the resurrection of Jesus was told and illustrated by pictures. This little fellow, whose mother thought she was an uninteresting story teller, said with enthusiasm, "My mamma told me that story." Dear mother, your efforts were not in vain. And certainly the children get enjoyment from studying their lesson and learning their verses at home. A little boy whom we had in our home always enjoyed to have us study the Sunday-school lesson with him and usually reminded us of it if we didn't. Teaching a class next to his with only a curtain between I could often hear him giving the answers to the questions he knew, and I know it made him happy to do it.

There are other ways in which we can give children the Word of God, and one of them is through the family worship period. There are different ways of making this period interesting for the children, such as allowing them to take part in the Scripture reading and singing their favorite songs. Using certain choice chapters over and over again will help rivet them on the children's minds. It is said that in the home where John Stam was brought up "three times every day when the table was set for meals Bibles were placed ready, one for each person. Before the food was served, prayer was offered, and then a chapter was read round, each one taking part. And this happened and still happens in the Stam household three times a day. It is a benediction to be present at these family meals, so real and reverent is the consciousness of the unseen Presence. In this way the Bible took first place in the daily intercourse of parents and children. It was the foundation, the common meeting ground, the test and arbiter of all their thinking. It held and satisfied their hearts."

Children Need to Become Familiar with the Bible

The Bible lightens life's pathway: "Thy Word is a lamp unto my feet." It keeps from sin: "Thy Word have I hid in mine heart, that I might not sin against thee." The Bible shows the way of salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Word of God gives assurance of salvation: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

Someone has said, "Time can take nothing from the Bible. Like the sun it is the same in its influence and its light to man this day that it was ages ago." Another: "Give the Bible the place in your families to which it is entitled: and then through the unsearchable riches of Christ many a household among you may hereafter realize that most blessed consummation and appear a whole family in heaven."

Another has said: "Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well, that is the book you want to study while you are living. There is but one such book in the world."

Moody once said, "I haven't found the first man who ever read the Bible from back to back carefully who remained an infidel. My friends, the Bible of our Mothers and Fathers is true."

If the Bible is such a precious book we will not want to deprive our children of the knowledge of it by neglecting to give them the Word of God.

Deuteronomy 6:6, 7, says, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Playing Bible games is an interesting way of increasing our knowledge of the Bible. Games with Bible questions may be purchased at some publishing houses. This method appeals to the children. The simple game of giving the first letter of a man and letting others guess his name is always interesting. This same game can be played with geographic names of the Bible.

A good Bible story and picture book is indispensable in every home. I can scarcely think of my own childhood apart from the old brown Foster's Story of the Bible, lying on the library table, with its much worn pages and its quaint picture of Aaron's breastplate with its twelve precious stones on the cover. Then I can remember the old call, "Please read to us from the book," and we children gathered around and listened open-eyed to such wonderful stories as Joseph, beloved of his father, sold into Egypt, lied about, and yet remaining true and faithful to his God; Daniel amidst the lions, whose mouths the angels had closed; Shadrach, Meshech, and Abednego put into the fiery furnace by King Nebuchadnezzar. Hard names became easy to remember when in such thrilling stories. The stories of Moses and the deliverance from Egyptian bondage were wonderful; Noah and the ark and the picture of the people climbing high hills to avoid the waters of judgment also. I suppose there was hardly a picture in the whole book which was not familiar to us with its story. In day school or in Sunday school no stories, however adventurous, can surpass the stories in the Bible for creating genuine interest in children. Let us not deny our children or any children which may come into our homes this blessing. The Bible lying on the table has no pictures and it is written in adult language and therefore has no charm for the children. A good story of the Bible brimming full of pictures can be had from any good publishing house for from two to three dollars. The same child mentioned before who stayed in our home for some time never tired of having these stories read to him. He begged for them almost every evening. His most common enthusiastic comment was, "Them are good stories."

Recently where a group of mothers and wives were together someone mentioned the fact that our young folks seem to be so ignorant of the simplest stories of the Bible, stories that every child should know such as those of David, Abraham, Joseph, etc. In teaching Sunday-school classes of children the same thing is revealed. This is not true primarily of children from non-Christian homes but children from Christian homes. Surely it is not the children's fault. In a group of children aged 8-10 years a raise of hands was asked of those who had a story of the Bible in their homes. One out of eight responded. It seems almost too bad. Soon the interest of these children in Bible stories and pictures will lag somewhat and their power to retain them will wane. I believe a Story of the Bible for the children is about as necessary as a Bible for adults.

Teaching Lord's Day Observance

We come now to the observance of the Lord's Day. Sunday morning should bring the cheerful prospect of the whole family setting out to the house of God. In some families going to the house of God presents a dreary prospect, because attending church and Sunday school are looked upon as an unpleasant duty which necessitates the giving up of some other pleasure. Some parents send their children to Sunday school while they stay at home. Others have a discussion each Sunday morning as to who is going and who is staying at home or whether anyone is going at all. Some never go. Others go for Sunday school only, others for church only. Some go, without question, by whole families for Sunday school and church. Which way makes the happiest prospect for the children? Search your own childhood for the answer. To put it in child's language, "It's more fun when we all go." This is the way most of us were brought up, and I'm sure it is a great blessing. Do you remember when Mother had to stay at home with a brother or sister who was sick? Somehow it sort of took the zest out of going when we couldn't all go.

Praise God for our Christian heritage. We will do all we can to pass it on to the next generation. Perhaps it takes much work and pains for mothers of large families to get ready for Sunday morning services, but it does pay great dividends. It is indeed sad that so many children are denied this bright spot in their lives. Recently my heart was saddened for the children in a home in our community. They had attended our summer Bible school and after that for a short time attended Sunday school. Before long they quit coming. Several efforts were made to bring them back to Sunday school. On being visited the mother said she had so much work to do she hardly had time to get them ready on Sunday mornings. The little girl standing by was asked whether she wouldn't like to come back to Sunday school and with wistful eyes she nodded her head. Her older brother used to look very manly as he came with beaming face, Sunday clothes, and his Bible and quarterly under his arm. Now they stay at home, no doubt spending the day at work. This mother, though she would be willing to work very hard to feed and clothe her children, is certainly starving their little souls and denying the sacred trust which God has given her.

If regular Sabbath day observance is taught the children, both by precept and example, it will in time become a matter of conscience with them. That is what we want to develop in the children after all, is it not? They will obey **us** only if and when we are with them to tell them what to do, but they will obey **conscience** at any time and any place.

Let us hail the Sabbath day with joy, make church attendance a matter of rest and refreshment and speak as kindly as possible of those whom we see there. Unkindly criticism of others in the church, especially the minister, I believe leaves a bad savor to the children. Constant criticism of the church and those on whom responsibility rests will eventually sour them on the church and very likely drive them entirely away. I once knew a father who seemed to have a personal dislike for the preacher and he wasn't slow about repeating gossip about him before his family and anywhere. One of his children, a Christian and once definitely on the side of God and right, later began to waver and grow cool in his Christian life. His father, of course, was grieved. We wonder, did the father's attitude have anything to do with his decline?

The Influence of a Praying Mother

In discussing this subject we do not want to omit the value of prayer. Someone has said, "The impression that a praying mother leaves upon her children is life-long." Perhaps even when you are dead and gone your prayer will be answered. Another has said, "Every one of our children will be brought into the ark, if we pray and work earnestly for them."

REJOICE ALWAY

"Yet will I rejoice in the Lord; I will joy in the Lord of my salvation."

Though the fig-tree shall not blossom,
Though the olive's labour fail,
Though a murrain, sore and grievous,
Smite the herd on hill and dale,
Yet my soul shall bless and praise Him,
And my faith shall still prevail!

Though the vision seem to tarry,
And the waiting time prolong,
Though my faith be strongly tested
In the conflict fierce and strong,
Yet HIS GRACE shall be sufficient,
And the burden of my song!

Though He slay me, I will trust Him,
Though my very heart He break,
For I know with loving wisdom
He hath planned the way I take,—
Thus my dying breath shall bless Him,
And I'll praise Him when I wake!

—G. W. Seibert.

Mary of Scotland once said, "I fear John Knox's prayers more than an army of 10,000 men."

The Bible says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Certainly it is God's will to save the children in our homes, and so we can pray with much assurance.

"Be not afraid to pray; to pray is right.
Pray, if thou canst with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness if there be no light.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see.
Pray to be perfect though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to take that wish away."

A Christian mother had a wayward son. He had left home and was a sailor, profane and rough. One night the mother was awakened by a startling sense that her son was in great need. She arose, wrapped her robe about her and knelt by her bedside and prayed very earnestly for some time. The feeling within her was very real and very urgent. She remained on her knees for some time until finally the assurance came to her that it was now well with her son and that her prayer was answered. She arose, lay down, and slept soundly the rest of the night. Some days or months after this a rap came on her door. On opening the door she looked into the face of her son. His first words were, "Mother, I'm saved." Then he told his story. It all happened on that night when the mother had prayed. That night while his ship was at sea a terrible storm came up. He with others was cursing and swearing. A huge wave washed him from the deck into the raging ocean. One terrible thought took possession of his horrified soul. "I am lost; I am lost." Suddenly an old song came into his mind, **"There's Life in a Look."** He cried to God in his fear and great agony and was saved in the raging ocean. Immediately he lost consciousness. Another huge wave washed him back on deck where he was found by the other men. His first words were, "I'm saved." Certainly there is power in prayer.

Personal Work with Children

The crowning task of a mother so far as evangelization of her child is concerned is to speak to him to give his heart to God when she thinks the time is ripe.

When Dr. Dixon, former pastor of the Moody Memorial Church, was eleven years old one day his father said to him, "Son, it's about time you are doing something for your soul. Come with me to services tonight." On the way to the evangelistic meeting he talked to his son about his sin, about his Saviour, about heaven, about hell. At last he said, "Son, I want you to be something in the world. I would like to see you successful in whatever business you undertake, but whatever you do, be an honest Christian. That is all I ask." That night he gave his heart to God.

May each mother likewise have only this one ambition for her children. It is after all the only thing that really counts.

Let us look again at one of our noble Bible mothers. Hannah's ambition for her son meant much self-denial and pain for herself. She longed for a son of her own but she went much deeper than to wish him for her own benefit and cheer. She gave him unto the Lord. Perhaps she saw the great need of someone in Israel to lead the people back to God for the priests were corrupt and wicked and God was not speaking to Israel by anyone. She wanted to give her son to God to work for Him. She could have coveted riches or popularity for him or she could have de-

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Educational

WE MOVE INTO THE NEW LIBRARY

By Stella Binkele

Goshen College has indeed been fortunate in securing a beautiful new library building on its campus. Here also are to be stored the archives of the Mennonite Church. See picture on front cover.

Two lines of busy people moved back and forth between the Administration Building of Goshen College and the new library on the morning of July 3, carrying the books from the old library stacks to their destined places in the new. The industrious swarm of workers resembled the activity of an ant hill, with each ant busy carrying its own load.

Classes had been dismissed for the day, and eager students, the faculty not so dignified in shirt sleeves, and many of our friends from the community, met in the College Assembly at eight o'clock that morning. The chief instructions were not to carry too many books, to keep exact order in line when carrying them, and of course, where to go.

The books had been vacuum cleaned the week before in order to give them a fairly clean beginning in their new home. Several faculty members gave directions to the carriers in the old library and helped more than one person in getting loaded. The books were divided at one point in the numerical system and those with the lower numbers went to the lowest floor in the new library, and the books in the upper numerical divisions went to the second floor immediately above. By dividing the books in this way we were able to keep two lines going simultaneously. In the new building the librarians indicated just where each load of books was to be placed and aided at times in boosting them onto the shelves.

Everything went well, and most of the books were in their places by 10:30. That was in spite of the fact that the laborers frequently took time out for lemonade on the way back to the Administration building. A microphone furnished a means of broadcasting instructions for other work to be done when the books from the stacks were in their places. The current periodicals were brought over and placed on the specially designed shelving in the reading room, and the bound volumes of periodicals as well. By noon the students who had worked so diligently still had enough energy to skip rope at the entrance while spectators watched from the stone benches given by the class '40.

For the remainder of the day and the next, July 4, the students deserted the library for their promised holiday. The staff worked to put a few things into better order and also enjoyed a day off, enjoying it more perhaps with the thought of having completed the task of moving, long anticipated with some misgivings.

On the morning after the Fourth, we were almost surprised to see so many of the students in the library. In spite of their new surroundings, they still seemed in pursuit of the books they had used before. Everything was quiet within the walls where only a short time before the noise of hammers and construction activity had been so great that it had even carried across the way to the old reading room. Occasionally some one forgot that the concrete floor was still bare of any covering and scraped back a chair, but for the most part folks were careful to be quiet and even tiptoed to keep from making a too noisy entrance or exit.

The Faculty Helping to Move Books to the New Library
(Professor Witmer, left; President Miller, center)

Since we have moved into the library, we have had occasion to welcome quite a number of friends who come to see us in our new surroundings. Quite often those who call have made some contribution to the building and we are more than glad to show them around. We begin in the entrance lobby, where they usually stop to see the exhibits in the two lighted cases by the entrance, and proceed up a few stairs to the main floor of the library. This lobby introduces one to the white woodwork and the cool bluish green color used also in the reading room, the librarian's office and two seminars.

From the lobby, the reading room doors open to a space directly in front of the loan desk where all library books and other reading materials are checked in and out. The larger part of this desk faces the length of the reading room at the center. Around the walls of the room are shelves for the much used reference books, bound and current periodicals. The walls of the room in the soft green will afford good space for hanging worthwhile pictures. Ray Yoder, of '31, is painting a large picture for the library as his part of the Ruth Heatwole Memorial. This memorial to a well-loved student, whose death grieved all who knew her, consists of the beautiful and convenient walnut loan desk and this picture.

A welcome and familiar face in the new reading room is that of Mr. William Shakespeare. "Bill," as he is called by the students, had his face washed before he was brought over and looks very satisfied in his place on top of a bookcase.

Doors near the loan desk open from the reading room into the well-lighted book stacks. Immediately inside these stacks, in an alcove provided for it, stands the card catalog, the index to the 18,000 volumes in the library. Two small stairways lead from this stack level down to the first level and up to the third.

On the main floor we also find a room adjoining the stacks that looks somewhat like a kitchen with all its cupboards, shelves, and working space, but which is in reality the workroom where books are prepared for use. Adjoining this is the librarian's office which also opens into the entrance lobby.

On the floor below we find the rooms occupied by the Mennonite Historical Library, its office and the Archives of the Mennonite Church. The bookcases in the Mennonite Historical Library were furnished by the Mennonite Historical Society and the steel filing equipment in the Archives was furnished by church collections. Most of the books in this part of the library have been donated by members of the Historical Society and by many others throughout the church who were glad to know their books would be valued and used here. This library also has fairly complete files of all the church papers, most of which are in bound volumes. These papers hold an invaluable amount of source material for Mennonite Church history, which is being made available by such projects as the indexing of obituaries that have appeared in these papers.

On the ground floor we also find the lower level of stacks, rest rooms, and the receiving room where shipments of books are unwrapped and where books and periodicals going to the bindery are prepared for shipment.

On the third floor are two seminars, which will be used by small discussion groups, and the space above the main floor book stacks which will also be used for stacks when the increase in book holdings demands it. At present this future stack space is divided into three small studies and a larger room, divided by tall shelving into a peace alcove and shelves for unbound periodicals.

One great source of pleasure throughout the building is the fluorescent lighting made possible by a friend. This is a new kind of lighting that is the coolest light ever developed and which has a refreshing daylight effect. The administration has consented to lengthen library hours for all students who need to study, because these lights will help to make reading conditions in the library much superior to those found elsewhere on the campus. There are other conveniences, of course, that make the library a desirable place to work and study. In the environment of the new library even some of our shabbiest books become attractive, and since they are more accessible they fairly beg to be read.

The occasional sound of a hammer and a saw still breaks the stillness of the library while our faithful Mr. Hughes, the only man steadily on the job since the excavating began last September, puts on the finishing touches about the building. A door is sticking here, a shelf should be placed in a closet, or a rail is still to be placed for our safety on a stair—Mr. Hughes goes about doing all these things that make the building finally complete.

Two things which the students especially appreciate are the Venetian blinds and the pleasant sound of the Westminster chime ringing the class hours. The Venetian blinds, which were given to us by a friend of the College, are not only cool appearing in their snowy whiteness, but they also keep out the heat of the sun during the day.

More than one student has expressed his pleasure at the thought of returning to the campus to use the new library, and students who cannot come back in the fall regret that they will not be able to use it. These sentiments are no doubt indicative of the need we have long felt for such a building, and now that our plans have materialized, we are glad to know that many others, students and friends alike, are happy with us.

Goshen, Ind.

EDUCATIONAL RISKS

By Edith Showalter

This article has been supplied as representing the concerns and ideals of the Eastern Mennonite School, Harrisonburg, Va.

The majority of Mennonite young people become Mennonites because they are born and reared in Mennonite homes, and the greater part that remain Mennonites will do so because they remain in Mennonite environment. To a considerable extent Catholics speak truth when they say, "Give me a child until he is seven, and I care not what you do with him afterward; he will always be a Catholic;" but as a Mennonite Church we have not been able to say that. Obviously, the main factor responsible for Catholic success in holding their children is their intensive, systematic, and persistent teaching. We may think seriously on the possibility that if we taught our children as diligently and purposefully as they, we might go a long way in enlarging our borders and strengthening our stakes. But with conditions as they are, when parochial schools are still not a part of our church program of education, we must look to our high schools and colleges to maintain what Christian home training has achieved.

When children enter the church in their early adolescence they accept the doctrines and practices of the church as a matter of course. But as they grow older in their Christian experience and leave the powerful influence of their homes, they encounter the differences between our church and other religious bodies. Then they are no longer content to accept standards merely upon parental authority and without personal conviction. And, to complicate the problem, it is in these years of adolescence that they naturally have doubts about the whole Christian set-up. So it is highly necessary that they be given ample opportunity to become settled in every phase of their Christian experience in their later adolescence.

If a youth is out in public educational institutions in this unsettled stage of his mental and spiritual development, he runs the risk, under the influence of his professors and classmates, of becoming liberal in his Mennonitism, of entirely leaving the distinctive Bible doctrines of the Mennonite Church, or of abandoning Christianity as a whole. Look into our Mennonite communities and pick out all the young people who have gone to secular colleges. You will find among them these three types.

First, among these former college students you will see a number of schoolteachers and other professional people who have come back to their home communities to work and live. They are the talented young people of the church and are naturally the leaders of the other young people. But, instead of leading toward conservatism and consecration, they are leaning toward liberalism. While they still cling to the faith of their fathers, they are, consciously or unconsciously, exerting their influence to pull it off the old foundations. And their influence is vital. Leaders of young people they are now, but in the future they will be the leaders of the church. Beyond question they absorbed their liberal spirit from their associations in high school and college life.

The second group that you will see among our college students are those who have gone a step farther, discarding the distinctive doctrines of the Mennonite Church and becoming members of other evangelical churches. It is easy to see why they did. Religious differences are minimized in modern education. While educational circles admit that the human being instinctively worships, they say it does not matter so much what or how one worships; it is all the same to them. They lead Mennonite youth to feel that restrictions in matters of dress, amusements, and the like are unnecessary and are evidences of narrow-mindedness. They impress them with the fact that by clinging to these oddities they are putting barriers in the way to their success in life. And it is true that it is hard for one to rise far in the professions without giving sanction to questionable things. Mennonite schoolteachers have learned that teaching in a state-supported high school puts them in embarrassing situations regarding movies, dances, class rings, etc. That means then that they can hardly expect to ascend the educational ladder and still hold to their Mennonitism. In view of future plans, professors and classmates will endeavor to show them that, after all, there is more good than bad in these things for, they say, they have cultural, educational, and social value.

It is not without a struggle, however, that these young people leave their church. Parental training has a strong influence. Consequently with reluctance they take the step they know will disappoint and wound their relatives and friends. Even when attempts to justify themselves fail, the break is made. Sometimes it is later regretted; perhaps sometimes it is not.

The last group you will see are fewest in number but most serious in consequence. It consists of those who have, in their studies, found the facts (?) of modern science incompatible with any religion. Biology students, taught evolution from start to finish, find it conflicting with the Genesis account of creation. We could expect them to make their objections, and they do. Whereupon their instructors will show them the reasonableness of the evolutionary scale. To the student the arrangement of animals in the evolutionary scale may look reasonable, but if he has been taught the Bible he will not be convinced with that alone. The instructors will show further that in every respect, biologically, the human body has bone and tissue very like an animal's and is therefore but the highest order among animals—not a being created in the image of God. Finally they will show that there is no physical basis in the human body for a soul. And if there is no soul in the body the Bible is not true. If the student persists in his objections and starts a research to satisfy himself he is referred to the library where, alas, the books are selected to tell the same story. Where else can he go for information? The available evidence is against him. Can you blame him for drawing the wrong conclusion and arriving at skepticism and atheism? It was forced upon him.

Far be it from us to say that our young people are weaklings who cannot hold their own. And yet we see honest-hearted ones who enter public schools with a firm resolution to come back to their homes unchanged, but it happens again and again that they lose out. Why do they fail?

The poet, Pope, knew the reason when he wrote,

> "Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

This gradual change from hatred to love of what is wrong, that Pope describes, is real, and it is doubly so with the immature adolescent. Naturally many things in secular college life will repel the Christian student at first, but sheer familiarity will harden him to the wrong that is in them. This familiarity would probably not affect him so seriously were he mature in his thinking.

Sometimes it is suggested that it is better for young people to attend schools where they must show their colors and oppose the wrong. Church schools are objected to on the ground that the characters of young men and women are weakened rather than strengthened by the "hothouse" training in religious schools. But actual experience has shown that a church school is not a mere hothouse which students leave with less ability to stand for the right. Without controversy, their training has enabled them to meet life situations more successfully because with capable guidance they were forewarned of the ways of error. In these years youth needs sympathetic guidance to make him strong. He does not yet have a strong enough foundation to face the storms of an unsympathetic environment.

Further, the tendency of secular education is to give the young Christian a negative view of life. In every phase of his course in a state school he encounters things which as a Christian he must not do. He is made to feel that he is being robbed of a large part of enjoyment in life because nothing is supplied to give positive content. Christian education alone can give him a positive outlook—the view of Christian freedom. To lead a victorious life he must see his privileges—not his limitations. For, indeed, they are not limitations. Christ has led us into higher planes of living. But if a youth is constantly confronted with things he should not do, his attention will be centered upon the negative side of the Christian life when he should be looking for the things that he can do. Christian activities are invaluable in the curricula of our church schools because they suggest the many ways in which youth can engage in useful service.

Many things help to determine where young people shall go to school. The amount of expense and the distance from home may seem to bar out attendance at a church school. These obstacles are large in the eyes of parents and young people, but many men and women can testify that they are glad they waited long and worked hard that they might get their education at one of our church schools. No Christian young man or woman can afford to risk his spiritual life by letting surmountable obstacles bar him from a safe education.

In all this we do not mean to minimize the power of God that is able to sustain a young Christian while he attends a secular institution. That is sometimes God's plan. But we are taking a grave responsibility if we deliberately place our young people in this danger when they could have a safe education. God has blessed us with Christian schools. Let us thank Him for them and help our young people to attend them.

Harrisonburg, Va.

THE CALL TO BOOKS

By Paul Erb

Bro. Erb's interesting article has been supplied under the auspices of Hesston College and Bible School, Hesston, Kansas.

It is not known exactly when printing with movable type began in Europe, but is generally agreed that Gutenberg and perhaps others were producing printed pages by 1440. Our present year, then, may be thought of as the five-hundredth anniversary of the introduction of this great invention into western civilization. The book as we know it today has half a millennium of history and development behind it.

Of course there were books before the invention of printing. But the books of the ancient and middle ages were laboriously written by hand on clay tablets, or parchments, or sheets of papyrus. Only a relatively few people could either read or write, and books were rare and very expensive. What we would call today a very small library was worth a fortune.

Then came the Renaissance of the fourteenth, fifteenth, and sixteenth centuries. The Renaissance was largely concerned with books. With avid interest the scholars of those days resurrected the books of the past, and were stimulated in turn to produce new books. Learning greatly increased, and books were wonderfully in demand. This was the necessity which mothered the invention of printing. With this new method it became possible to produce books much more rapidly, and also more cheaply. Books came within reach of the multitude. Eight million volumes came from the presses of Europe within the first fifty years of the printing press.

If already in the days of Ecclesiastes it could be said, "Of the making of books there is no end," what shall we say of the enormous production of books in our day? A typesetter can produce a page much more rapidly than it could be written by hand, and when once the type is set, our modern printing and book-making machinery tumble the books at us with a breath-taking speed. In 1939 over 10,000 titles were published in the United States alone, and at least one of them reached 300,000 copies. The total volume production for only one year, in only one country, reaches into the millions. Whatever it is that books have to give us has become tremendously available.

The process of education is very closely associated with books. We read what others have written, and so we learn. It is true that education is not all a taking in; there must be also expression and experience on the part of the learner. The modern recitation has broken away from a slavish hearing of lessons from the book. And yet, because we have so large an inheritance from the past, and because so large a foundation of knowledge has been laid for us by others, the learner can never get very far away from books. As you go back to school this September morning, it will be for you a return to books. Thoughtful reading is still the fundamental educational process, and the library is still the sanctum sanctorum of the school plant.

The Book calls you! And for many of us it is an irresistible call. There they stand on the shelves, in all their attractiveness. Modern bookmakers are artists. Beautiful, clean type on firm, white paper; liberal spacing and wide margins; the monotony of the page broken by an abundance of headings, diagrams, and pictures; attractive covers in varied reds and greens and blues and browns, with titles stamped in gold and set off with appropriate designs. The dull-looking book is pretty much a thing of the past.

But of course a book is chiefly interesting in the material it contains. "I know something that you don't know," is its intriguing invitation. And most of us have enough curiosity and itching for new knowledge that we must open the covers to see what it is. Some of them, naturally, will be disappointing, trivial, perhaps; but many others will open to us a new world, as Chapman's Homer did to Keats. The crowded shelves of a great library tease us to intellectual adventure. We feel like that bookworm we have seen in the picture, standing high on a ladder before inviting rows of books, with his nose in one book and others tucked under his arms and between his knees. One of the most interesting things about any good school is that it has a good library.

But a book does one no good unless he can read it. And reading is a very difficult process which must be learned. We feel sometimes that if we can just teach people what and how to read, we need do little more. To develop a knowledge of books and a technique in their use—this is pretty much what we go to school for. Certainly some time spent in school will teach you much about the proper use of books.

Books are like people in that they are not all alike. Some are very much worth knowing, and the better we know them, the richer we are for the acquaintance. This better sort of books is often quite little known. They do not intrude themselves upon us, and we will hardly learn about them at all except through the guidance of those who have discovered their worth. Through a well-directed school course the serious student will often make a list of such books, books he must read when he can get around to it. Then there are books which do us harm, or at least do us no good. We must learn how to detect such books. The best sellers are often among them. I recently heard William Allen White describe two very popular hits of the last few years as "two of the worst books ever written." Have you developed standards of literary judgment?

For our experience with books should develop in us attitudes toward them. It is hardly possible for us to make too much of a really good book; I am sure that is true of the Best of books. A good book, as the life blood of a master spirit, deserves our highest respect. One may well with a feeling akin to awe stand before the books which have nurtured his mental and spiritual life. But there is a bibliolatry from which we all need to find deliverance. There are people who can burn old letters and records which are of great interest and value to a historian. But they never were set in type; destroy them! A book, however, is a book! Even if it is some outmoded textbook, one cannot burn a book! It must be stored away in some attic, or sold at a sale, twelve books for a nickel. In H. S. Bender's recent booklet on the history of the Sunday School I was interested to read that one reason some of our people thought the German language ought to be taught in the Sunday school was this: Who will read our German books? Exactly.

And let us admit that one of the attractions of the book for us is the secret ambition to, write one ourselves some day. It is a good ambition. If one has something worth saying and says it orally, he speaks for the small audience which hears; and too often what was said is promptly forgotten. A most effective way of broadening and prolonging a ministry for good is to put oneself into type. Menno Simons became the great leader of our denomination partly because he wrote books which could extend his influence. Pilgram Marpeck, the "Menno Simons of the South," is known to us today because he was a writer, the only writer of the Swiss Brethren. As those men spoke in their day, so the Mennonite Church of our own day needs a Voice. To develop a message and an ability to express it, to learn to be a writer of books, is a very good reason for going to school.

Hesston College, as well as our other church schools, has a good library. We have been collecting books for years, and every year we buy many new ones. They are your books, waiting there for you. That you will hear their call and spend the year in study with us is our hope.

Hesston, Kans.

SPANISH TRAVELOGUE

IV. Central and Southern Spain

By Wilbert R. Nafziger

This concludes this series of articles descriptive of some of the interesting places in Spain. It will be recalled that Bro. Nafziger spent a term of service in Spain as a relief worker.

Geographically and politically, Madrid is the center of Spain. Railroads and highways go out in all directions from it like the spokes of a wheel from the hub. In it are located all the government buildings, as well as the embassies of foreign countries. To a Spaniard it is a thing worthy of note to say that he is from Madrid.

Many smaller cities are of more interest to the tourist, but there are several things not to be missed, chief among which is the Prado, a large building which houses many of the world's famous paintings, especially those by Spanish artists such as Goya, Valasquez, and El Greco. Perhaps one must have an appreciation and understanding of art to enjoy the paintings, but some are so grotesque and ill-proportioned that one wonders why they are great.

Some of the horrors of war could be seen by taking a street car to the university district of the town where much fighting was done. A new group of university buildings, which were in different stages of construction before the war, were completely shattered by bombs and shell fire. The whole landscape is cut up with trenches with sometimes only the width of a street separating the two sides. It is interesting to note that it was during the siege of Madrid that the term "fifth column" had its origin. A Nationalist general made the statement that he had four columns outside of Madrid and a fifth one in the city.

Another notable place is the main square of the city, "Puerto del Sol" (Gate or Door of the Sun). The plaza is on an East and West street, therefore gets the full benefit of the sun, which is very much enjoyed by the Spaniard, especially in the winter.

South of Madrid about twenty-five miles is Toledo, the Rome or Jerusalem of Spain, so called because it is built on a hill. There are many old historical buildings here which take a day's time to see if one has a guide. There are old partially destroyed buildings of the days of the Inquisition, each with its own peculiar gruesome story. The Alcazar, an old palace, has been partially destroyed and rebuilt often during Spain's many wars, but now it is nearly completely demolished. There is still standing an old Jewish synagogue, though the Jews were driven from Spain several centuries ago.

On a hill overlooking the city of Granada in Southern Spain is the old Moorish palace and gardens called "The Alhambra." This part of Spain was once very thickly populated by the Moors and was one of the last strongholds to fall to the Spaniards when the Moors were finally driven into Africa in the year 1492. King Ferdinand and Queen Isabella occupied the palace immediately after the conquest, and it was there that Columbus came to ask for money for his expedition which was going to reach the east by sailing west. How young America really is! The Duke of Wellington covered the hill surrounding the palace with trees, and Washington Irving made the Alhambra his home for a number of months while he gathered and wrote many of the legends and stories of this famous place, as well as of the surrounding country.

Cordova at one time had a population of a million Moors and was known as the Mecca of the Western world, its Mohammedan mosque being second in size only to the one at Mecca. It covers 23,118 square meters (meter = 39 inches) and was supported with over 1200 marble and alabaster pillars. Between each two pillars was an arch and in each arch hung a silver lamp weighing 200 kilos (about 440 pounds). The alabaster was brought from Constantinople. The ceiling is made of hand-carved African pine. Now, of course, it has been converted into a Catholic Cathedral and has been for several centuries the burying place for Catholic bishops and kings, some of whom have been moved elsewhere from time to time.

("Puerto del Sol" (Gate of the Sun) in Madrid

The streets of the city are very narrow and winding and many of the buildings still reflect the influence of Moorish architecture.

Seville is a river port and one of the most beautiful cities of Europe. During the days of Spanish colonization of the new world, the exports and imports to and from the colonies passed through Seville. The old warehouse is still standing where much of the riches of the new world were unloaded. The Archives, which are housed in quite a large building, tell many stories of those days. While in Seville we had the privilege of meeting Prof. Bloom of Albuquerque, New Mexico, who was making an extensive research in Spanish history.

Perhaps the largest bell tower in the world is in Seville. It was built by the Arabs in the eleventh century and contains twenty-five immense bells of various sizes and tones. The architect of this early day figured out that if the square tower were a meter larger at the top than at the bottom it would look the same all the way up instead of appearing smaller at the top as one looked up at it. The adjoining mosque was torn down and a cathedral built in its place adjacent to the bell tower, in the fifteenth and seventeenth centuries. It is the second largest Christian cathedral in the world, the largest being the Saint Peter's at Rome.

About fifteen miles out of Seville are the ruins of the old Roman city Italica. It was discovered 170 years ago by workmen who were digging stones for the road. Only a small amount has been excavated but the streets, cisterns and mosaic floors can be seen; also a large three gallery amphitheater with a seating capacity of about 34,000. The village itself had a population of about 70,000. Dates appearing on marble slabs are XXVIII and LX of the Empire. The city dates back twenty-two centuries, which is before the time of Christ.

One incident stands out very vividly in my mind whenever I think of Seville, and I believe I shall tell it as a conclusion to my series of travel sketches.

The latter part of October a cable arrived stating that I was to return on the earliest boat, since the work there must be concluded because of the second World War. Naturally I lost no time finding out when the next boat left some European port. The American Export line had one due to leave Seville about the fifteenth of November so arrangements were made for me and a Quaker worker to leave on it. The crossing would take seventeen days.

A special application to leave Spain must be made by those wishing to leave, and it took upwards to six weeks for the permission to get through, so to help us relief workers

(Continued on page 281)

BIBLE STUDY

CHRISTIAN DOCTRINE

XV. Jesus Christ, His Sacrificial Ministry

By the Bible Study Editor

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.—Jno. 10:15.

There is not much in the ceremony and service of the Tabernacle which could be said to be symbolical of the life and power of Jesus Christ, the Head of His Church and Saviour of His people. There was, indeed, the continuance of the Aaronic priesthood, and the constant presence of the priests at the gate of the Tabernacle, by which one may infer that the Lord ever liveth and is ever making intercession for those who come to God by Him. There was also the ever-present cloud by day and the pillar of fire by night, indicating the fact that the Lord ever lived as the protector and guide of His people. The fact that the high priest never ministered in the presence of God, but that the Lord honored his ministry and allowed His priest to go forth again from His presence to bless the waiting multitude indicated that the great High Priest would continue ever to minister for those to whom He was sent. But no priest of the Tabernacle continued ever. It was a human priesthood which could not continue from the fact that all such priests had infirmities, needing to offer for their own sins as well as for the sins of the people.

Nor could it be said that the great power of Christ was specifically indicated by the ministry of the Tabernacle. There is no evidence in the testimony of the Scriptures that great miracles were performed in the sanctuary. Today men call attention to shrines and altars and saints who have performed great miracles. Virtue is claimed for such shrines, and that virtue proceeds from close contact with sacred places and saintly men and women. It may not be said that the days of miracles are past, for the Lord continues to honor the prayers of saints who pray in faith, and the sick are raised up. James 5. But in the great Tabernacle of Jehovah there was no miracle which stood forth to manifest the great power of the Son of God who would become the High Priest of God's house. Many miracles were accomplished by the Lord whose presence accompanied the Tabernacle. The wilderness journey was filled with such manifestation of divine power. On one occasion, after Korah and his company had offered up strange fire unto the Lord Aaron filled his censer with fire and offered incense in the midst of the people that the Lord stayed the plague that had begun among the people. Yet this miracle did not occur in the sanctuary but went forth from it. The great miracle of the sanctuary was of a spiritual nature, the miracle of grace, in the forgiveness of sins through the offering of the sacrifices for sin.

An Offering for Sin

The question may well be asked, "What was the purpose of Jesus' coming into the world?" The length of His ministry was but little more than three years, all the previous time having been spent in comparative obscurity. The incidents connected with the time of His birth may well have passed from the recollection of most men, who had heard of the marvelous vision of angels and their song over the plains of Bethlehem. They may easily have forgotten the incident of the slaying of the infants by King Herod, for such incidents were common among those who desired to maintain their place of honor at the expense of the lives of possible rivals to the throne. Joseph quietly returned to his home country and located in the district of Galilee in the discreditable town of Nazareth.

All the history of those thirty years of the early life of Jesus that has been handed down with authenticity is that concerning the first visit of Jesus to Jerusalem and His return to be subject to His parents. One more incident is that which states that it was His custom to stand up and read in the synagogue of Nazareth on the Sabbath day. There were so many years of the life of the Son of God on the earth with no great manifestation of His power or of His purposeful mission. Like His forerunner, John, the Lord remained in obscurity until the day of His showing to Israel. The voice of one crying in the wilderness was the introduction of the ministry of Jesus to the world. God did not require the propaganda of men to prepare the world for the coming of One who would certainly disappoint their expectations. The great hopes of many of the followers of Jesus were dashed to the ground when the incident of the cross ended the prospects of a kingdom and a throne. There was an element in the teaching of Jesus which constantly stemmed the tide of hope in the hearts of His followers that the kingdom of David would again be established at that time; it was the element of His betrayal at the hands of His friends and His death at the hands of His enemies.

The first intimation of the suffering of Christ is the prophecy of Simeon when he blessed Mary, the mother of Jesus. "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed" (Luke 2: 34, 35). It would be difficult to conclude that Jesus desired to reveal all that He should accomplish in His ministry when He said, "Wist ye not that I must be about my Father's business?" But there was no mistaking the significance of the statement of John the Baptist when he announced to his disciples, "Behold the Lamb of God, which taketh away the sin of the world." For there had never been a lamb brought to the altar for the atonement for sin but that it had to suffer death. John the Baptist was the son of a priest, and understood the significance of the statement, "Lamb of God which taketh away the sin of the world." If that lamb was to be the sin-bearer of the world it must needs die for the sins of the world. The scapegoat did not die for the sins, but its companion was offered for sin, and without the death of the one the benefit of the other could be of no avail.

It is also significant that John mentioned only the one Lamb which would take away the sin of the world. No true and understanding Jew could mistake the meaning of that statement. Had John the Baptist had in mind a king who would reform and control the nations in righteousness, thus turning men from sin and saving them from further evil devices and sins, would he have called the Messiah a Lamb? Nathanael conceived the opinion that Jesus would be a king, and that He was also the Son of God. Jesus did not disillusion these persons who did not fully understand Him. After the cleansing of the temple (Jno. 2) Jesus was asked concerning His authority and replied, "Destroy this temple, and in three days I will raise it up." Beyond doubt, Jesus understood that His mission included His death as the Lamb of God.

In the early part of His ministry Jesus called attention to the fact that His death would be essential to the salvation of men. Jno. 3. To Nicodemus he explained the necessity of the new birth, the birth from above, but showed him also that there could be no everlasting life without the lifting up of the Son of God. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:14, 15). When Jesus had fed the multitude with the five barley loaves and two small fishes there arose a discussion regarding His authority, and there was a comparison made between Him and Moses. It was then that Jesus declared Himself to be the bread from heaven. But the important item in this discussion was His assertion that the bread that He would give to men by which they should have life, was "My flesh, which I will give for the life of the world" (Jno. 6:51). Jesus enlarged upon this thought, saying, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed" (Jno. 6:54, 55). There were few who understood the meaning of these assertions of Jesus; even some of His disciples did not comprehend His teaching, yet they remained with Him for, they said, "Thou hast the words of eternal life."

It is of interest to note how Jesus related Himself and faith in Himself with the forgiveness of sins. We must keep in mind the fact of the forgiveness of sins through the Lamb of God who taketh away the sin of the world. Jesus had discussed the question of the forgiveness of sin with the Pharisees and scribes when they brought to Him the woman who had been taken in adultery. The discussion involved His relation to God, the Father, to whom Jesus said He would go. Jesus asserted that they should have faith in Him as the Son of God, a matter which they were not ready to accept, and which Jesus said was essential; for, "If ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). When their understanding failed to grasp the significance of His ministry in the forgiveness of sins, Jesus continued His explanation further: "When ye have lifted up the Son of man, then ye shall know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (Jno. 8:28).

It was after the restoring of the man who was born blind that Jesus declared Himself to be the true shepherd of the sheep, and that, knowing the Father and being known by the Father, He, as the shepherd, would lay down His life for the sheep. Jno. 10:15.

Drinking the Cup

In the above Scriptures Jesus declared that His ministry was essential to the forgiveness of sins, and that the forgiveness of sins was dependent on death for sin. He intimated that faith in Him was essential to forgiveness and everlasting life. During these earlier days of His ministry He had not clearly stated that He would die, although that event in His life was intimated continually. But in the closing days of His fellowship with the disciples, who had heard Him and who had partly grasped the importance of faith in Him, He openly stated that He would die at the hands of His enemies.

At the feast made for Him, at which Lazarus also was present after his resurrection by Jesus, Mary brought the pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped them with her hair. This supposedly wasteful act of Mary was reprimanded by Judas, and perhaps also by others of the disciples who did not understand the act of devotion nor the significance which Jesus attached to it. "Against the day of my burying hath she kept this" (Jno. 12: 7). Had Mary stored away this pound of ointment so that it could be used when Jesus died and was buried? Would she have been one of the women who early in the morning of the first day of the week would have gone with ointment and spices to anoint the body of Jesus? But, she had used it on an occasion of honor to Jesus before the time of His death. Her honor to Him in life was of greater appreciation to Jesus than the honors after death could have been. But Jesus accepted the honor as equal to the honor of the time of His death. He knew that He would die, and intimated to His dearest friends that His death was not far removed—"But me ye have not always."

Another incident brought forth the witness of Jesus that He would die for the sins of the world. A few days after the feast with Lazarus Jesus appeared in Jerusalem at the feast, and the Greeks requested to see Him. The cost of fellowship with Him was declared—the saving of life would be at the cost of losing it. The same cost which was required of men was also required of Jesus, whom God would honor. The shadow of the cross passed before Jesus. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." The voice of God replied, "I have both glorified it, and will glorify it again." Jno. 12:27, 28. When the source of the voice was questioned by the people, Jesus told them that the voice came for their sakes, and that now the judgment of the world and of the prince of this world is come. But out of this judgment of the world and the prince of the world there would be a possible escape. "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). Thus He signified the manner of His death, and also declared the power of His death.

It is evident that the people understood the meaning of the statement of Jesus. They understood that the lifting up from the earth meant that He would be crucified, and they understood that He meant that He would die. They understood the claim of Jesus that He was the Messiah, and hence the argument on the part of the people. "We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man" (Jno. 12: 34)?

Here was brought into one incident, the great purpose of the Son of man. As the Son of man He was the Christ. As the Christ, He came into the world to be lifted up, to die, that through faith in Him and in His death there might be an atonement made for sin and everlasting life be given to those who believe in Him. Jesus had understood this at the beginning of His ministry and continued to impress His followers with this truth. It was not made a constant theme of His ministry, but was the end of it in all of His teachings and declarations concerning His mission to the world. He emphasized this object of His coming into the world sufficiently so that when His work was concluded it was understood by those to whom He revealed Himself.

At the last supper with His disciples the fact of His death was made clear to them. The Passover was eaten in the light of His coming suffering. When that was concluded, Jesus took the bread and brake it, giving to His disciples the memorial of His broken body. He blessed and gave to them the cup as the token of the New Testament in His blood, which was shed for them. There was one element in both feasts to which Jesus could call the thought of His followers. The Old Testament was established in the blood of the Passover lamb. "When I see the blood, I will pass over you." In the New Testament, established for the Church, Jesus would say, "When God sees the blood of the Son He will pass over you." Never before had Jesus so pointedly declared His death and the efficacy of it. Only in Egypt did they sprinkle the blood over which the angel of God passed without the death of the first born. On the occasion of every subsequent Passover the people of Israel were told to explain to the son who inquired, "What meaneth this?" that in Egypt the death angel had passed over the houses that had been sprinkled by the blood of the first Passover lamb. In the same manner has the cup and the broken bread become but a memorial of the first Passover in the body and blood of Jesus Christ. The blood of all the Passovers after that in Egypt had no force in effecting the salvation of Israel in Egypt. The symbols of the blood and body of Jesus have no force in effecting the salvation of those who hold sacred the service of memorial, for it is only the blood of the Lamb of God that is efficient in saving the souls of men from the judgment of God for sin.

In the Garden of Gethsemane, when alone with His God and Father, the ordeal of drinking the cup of death came again to our Lord. "Shall I not drink it?" One may not judge the spirit in which our Lord went to the cross of Calvary. One may not know with what feeling the Lord entered the Garden to pray. One may not say that Jesus passed through the ordeal of crucifixion as God and had no sense of the pain and dishonor of the cross. It was a cup which He fain would drink, because it was the will of the Father. It was a cup from which He shrank, because of the nature of the experience—it meant sin and the curse, it meant shame and death. It meant the expression of God's love to the sinful world, and the salvation of all of those who looked up to Him as the smitten Israelites looked up to the serpent in the wilderness. The cup was one of sorrow, dread, and hard to drink, but the glory was that to which He looked forward and for which He endured the cross and shame. Jesus knew that there was a death for Him to endure in order to take away the sins of the world.

A GOOD EXAMPLE

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for His mercies, we may walk therein with comforts, and come to the end of our journey in peace.—Dewey.

MISSIONS

BUILDING WORK IN AFRICA

I

By C. M. Ferster

This is the first of a series of articles on this subject by one of our African missionaries who gives much of his time to building work.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.—Psa. 127:1.

As we endeavor to write about building work in Africa let us not lose sight of the building of which Paul speaks in I Cor. 3. I think we do well to first consider the natives in their building work, just what type of houses they build, what materials they use, what locations they choose, and how they do the work.

A Stick-and-Mud House in Process of Construction

Location

We shall choose first from this list the matter of location, which, of course, is quite important in the minds of the missionaries, but not so in the minds of the natives. As it has been our privilege to move from station to station because of the building work, we have found friends in every tribe where our work is located, and we have learned that tribes differ in some respects in regards to building and locations. We find that many of the natives in the Majita district have chosen their locations near the lake because they are mostly tillers of the soil and fishermen; hence their locations are usually somewhat low, although not to the extent that they have trouble with water in their houses, but mosquitoes may be found in abundance in the regions of some of the homes.

The natives in the Bukiroba district do not seem to be so eager for lake-front locations. Some are located along the lake yet many are a bit inland, and some of them have chosen very undesirable locations (at least in the white man's mind). In the homeland we have seen what seemed to be undesirable locations, but such locations were sometimes chosen because there was a spring of water near by. But not so with the natives, because springs of water are scarce in some sections (in Bumangi and Nyabasi they are more numerous than in the other districts), and the drinking and cooking water is carried from the lake or from a near-by stream or water hole. (By the term "water hole" we mean a low place in the bed of a stream where stagnant water stands when the dry season comes on, and the water in the stream ceases to flow.) Yet I have seen some houses built among the hills and rocks so that they could not be reached by any other way than by foot.

In the Bumangi district they have no lake front to choose for building location, but this is the section for corn, wimbi, and peanut gardens. They also have many cattle, hence their houses may be found located among the hills and rocks, while others are closer to the highway.

In the Shirati district the native homes are more favorably located to be reached by bicycle or motorcycle, and even many of the homes can be reached by car. I think I dare say that the larger number of the native homes in this district are really nicely located.

Nyabasi district, especially the larger part, is high in altitude, and the weather gets quite cool and windy at times; so many of the native homes are located at places where they have a bit of shelter. Since the wind mostly comes from the east or northeast it is seldom that houses are built with doors on that side. In this section the soil seems to be rich and productive, and there are many beautiful locations for homes which the natives have failed to claim. The natives can get the location of their choice, providing it has not been claimed. They get their farms free of charge, and in case they desire to move to another location they may sell their crops but not the land.

Type of Houses

We shall now look at the type of houses which the natives in these parts build. However, we find that the types of houses among the natives in this Musoma district differ very little, with this exception that some have already begun to build sun-dried mud brick houses, while the larger percentage are still following the custom of their forefathers. The Majita district may possibly have more sun-dried mud brick native houses than any other of the districts in which our work is started.

In regards to type we find them round, square, large, and small. The round type seem to be the most popular among the natives, as they seem to be easier to build, but a round house is seldom larger than about twenty feet in diameter; in fact, I have not seen many that large. The average round native hut may be from ten to fifteen feet in diameter and usually not higher than about five or six feet to where the rafters are fastened, but then they often have long eaves, which usually bring the roof to within about four feet of the ground. These long eaves are quite a protection to the sides of the house in the rainy season.

Then again in many houses I have seen where this space under the eaves was utilized by closing the short space between the eaves and the ground with sticks and mud, then using it as a place to cook food or grind flour on the grinding stones. These round houses seldom have more than two rooms or parts, because the partition is often only a mat made of bulrushes. It is common for calves, goats, sheep, and chickens to sleep in the one part. The other day the old man who supplies us with milk asked our native carpenter to make him a bed, but he wanted it thirty inches high so as to allow for the sheep and goats to sleep underneath.

The square type house is usually built by the more progressive natives. This may be built of sticks and mud, as well as with sun-dried bricks, and may be of two- three- or four-room size. The stick and mud houses only last from about two to five years because of the white ants and the wood borers. In the town of Musoma I have seen a few well-built native houses having cement floors and corrugated metal roofs. The round type houses seldom have any openings for windows which may partly be due to the meager covering most of the people have to sleep under.

Materials

We shall now note the materials these folks use in their building and how they do the work. They take their long-bladed knife, called "upanga," and go out to the jungles or thickets or any place where they can find small trees from one and one half to three inches thick. They desire to have them reasonably straight, but nice straight trees and saplings are not so plentiful in these parts, although thorn trees are often fairly straight. But then the wood borers seem to be very fond of that kind of wood, in fact, so much so that they will destroy the woodwork of a native house in about one year if thorn poles are used.

The Same House Completed—The First Dwelling of the Fersters at Nyabasi

The poles are usually cut to the length of from five to seven feet, depending a bit on how tall the tree is until it has a crook. In case the crook is not too bad they take their long knife and cut the pole about half off at the crook; then they are able to bend it in place as they desire. After some days of pole cutting and carrying to the desired location in bundles to the weight of about one hundred pounds, they next gather smaller sticks or whips which may be from one half to one inch in thickness. These they use in binding the upright poles of the sidewalls, also as roofing lath. In some of the tribes bulrushes or corn stalks are used. Next they begin to gather ropes. Here we again notice a difference among the tribes. Some select the leaves of the sisal plant (from which rope and binder twine is made), while others prefer to split and twist green bulrushes, while still others use the bark from certain trees.

Next we see them gather material for the roof. Most tribes appreciate sisal poles for rafters, but in the Luo tribe it is often seen that the entire roof structure is made of bulrushes, even when sisal poles are available. But the Nyabasi tribe mostly depend on poles from the forest.

Next in order is grass for the roof. In this there is again a variety, but usually a long straight grass is selected. In the Bumangi district a very good roof grass is found. Where it is possible the grass is pulled up by the roots, laid nice and straight, and tied into bundles to the weight of from seventy-five to one hundred pounds.

One time when I was buying grass at the Bumangi station (for which I was paying at the rate of one dollar per ton) one woman came carrying an extra big load; so I took note of how many pounds she had strapped on her back, and, lo, I found she had one hundred seventy-five pounds loaded on her person.

At Work

Now we are ready to watch the natives begin their building work. First, the old man of the village decides upon the size of the house, then a stake is put into the ground and one end of a string tied to it; and among some of the tribes the custom is to tie the other end of the string to the great toe of the right foot, then proceed moving along in a circle making a mark on the ground with that foot. After this circle has been made, a narrow trench, three or four inches wide and eight to ten inches deep, is dug, then the sticks or thin poles are set upright into this trench. After this one man goes to the inside and another one on the outside and each takes three or four thin whips and with a strip of flexible green bark or a piece of split sisal leaf they begin to tie these two hoops (one inside and one outside) drawing their rope tight each time as they thread it through, thus they continue until they have completed four to six such double hoops, which tend to make the upright sticks or poles stand quite rigid.

Next comes building the roof structure. It is quite common among the Luo tribe to build the roof structure separately and entirely of bulrushes. Then when it is finished and ready for the roof they invite a number of friends to come and help to raise it and set it on the framework of the house. Among the other tribes the roof structure is usually built right on the framework. Sisal poles are often desired for rafters because they are straight and often twenty to twenty-five feet long. They are light in weight and yet quite durable.

Not a nail is being used; everything is tied together. Now they are ready for the roofing lath which were mentioned earlier as being thin whips, cornstalks, or bulrushes, and here at Nyabasi the palm leaf-ribs are very practical for this work.

Next in order is the putting on of the grass roof. The first course below is put on in small bunches, with the root ends down, and these bundles in the first course are all tied to the lath. Then the second course and all the following courses are put on with the tops down and not tied at all until the very peak is reached. There a stick is set in with the top pointed. Some natives have said that the purpose of this stick is to keep the owls from sitting on top of the house, while others say its purpose is to keep the grass on the peak from being blown off. Here the men's work stops.

The house is still unplastered, but the women are called upon to do that work, as it takes water to mix the mud and water carrying is not a man's job (though many boys and young men do carry water when they work here at the Mission even when they refuse to do it at their homes). The women also usually call in their friends to help in this work. The mud is mixed by tramping it with their feet and they plaster it against and between the sticks with their hands. Thus the house is completed except the door, which the man makes by gathering thin whips about the thickness of a lead pencil, and with them he weaves the door in the same way that baskets are woven, only his is a flat piece of work. Hinges are not needed for this door, but some good strong poles are gathered and used to bar it well at night to keep prowlers from entering.

Nyabasi Station, Musoma,
T. T., East Africa.

THE CHRISTIAN CONQUEST OF INDIA

IX. Secondary and Higher Christian Education

By Geo. J. Lapp

The general agreement among the Christian forces in India is that Christian education must be of best possible quality and embody the Christian standards and ideals in every part of school life, for the sake of the Christian boys and girls of the future and for the non-Christian pupils and Indian educationists who watch our work and to whom the Christian Church will be either condemned or commended thereby. The Lindsay Commission in their report (See Christian Higher Education pp. 256-62) found the education provided by Christian missions for boys inferior to that provided for girls. They urged what they called the residential school which would provide that type of education that would build up the community. Such a need is evident in the community of what is termed "Bhadra Lok," or intelligentsia, which in our day need a practical outlook on life. They represent a large number of unemployed young men who have been educated above the common pursuits of life and below the training needed to qualify them for office and professional service. Too many of them, if they remain unemployed, would become a menace to the country. There are fewer of these in the Christian communities in India, but the Christian forces need to be constantly aware of their existence and also constantly to seek ways and means of providing practical training for them.

There are two great centers in India where such practical training is emphasized with success. They are Moga in North India and a center known as Ushagram in Bengal. Both are Christian centers under the Presbyterian and Methodist churches respectively. They have also received the approval of their respective provincial governments. The Punjab Government under which Moga is operating has given its official stamp of approval to the curriculum provided by the Educational Department which contains Village Survey, Personal Hygiene, Village Hygiene, Disease and How to Deal with It, The Problem of Debt, Co-operation, Litigation, Consolidation, The Home, Animal Husbandry, The Villager's Enemies and How to Deal with Them, The Building up of the Whole Life of the Village People. The Practical Methods at Moga not only contain the above mentioned but the spiritual life of the students of their industrial school is carefully provided for. We would recommend the reading of "Developing a Project Curriculum for Village Schools in India" by Dr. Wm. J. McKee. The features of the vocational training at Ushagram, Bengal, are unique in that a fully equipped workshop, a system of cottages for dormitories, built by the students themselves, are provided and constructed on a model village plan. The students are taught to do by doing and are given a full academy education with the vocational training. In the Central Provinces, in which our own Mission is located, there are three centers where the secondary educational training is related to the life of the students. One center is at Mauhadi in the field of the General Conference of Mennonites, one at Bisrampur in the field of the Evangelical Reformed Mission, and one in our own field at Dhamtari, C. P., known as the Dhamtari Christian Academy. Now that the Central Provinces' Educational Department has recognized agriculture as one of the major subjects in the course of study for high schools, it has been easier for each of the above mentioned centers to develop a program of practical training along with the government-prescribed curriculum. Principal John Thiessen of Mauhadi found it difficult to convince the Educational Department that actual work, carefully prescribed, instead of a heavy recreational and sports program, with study, could be successfully done by the student. He was able successfully to demonstrate his contention and to convince them of the practicability of such a program. This gave the lead to the other missions in the province who immediately and as far as possible provided for courses of practical value in the institutions of secondary and higher educational training.

It could be said of our Christian Academy in India that it is a four-way institution. It provides for secondary educational training up to the completion of the high school. It provides for sufficient practical training in agriculture, gardening, and vocational training to establish in the student an appreciation of the value of such practical knowledge. Then it provides for Bible and Teacher Training departments, which enable those who finish the Normal Training Department to go into active Christian service as teachers and soul winners. They are equipped both educationally and spiritually. It is to be feared that we do not at present sufficiently appreciate this institution in India. It is building up the life of a class of Christian young people who will constitute a substantial element in our Christian community and church life in the future. Those from our own community are members of the India Mennonite Church and have an interest in giving permanency to its interests and activities.

The reader will be interested to know that there are 325 Christian high schools and academies in India. Of this number there are those who are strictly urban and bear no relation to the rural life of the country. Then there are schools of the smaller towns, such as our own Christian Academy in Dhamtari, a town of about 12,000 people. They have become partially accommodated to the life of the countryside. There are a few schools situated in rural areas that might be termed strictly rural schools. The management of these high schools have built up a curriculum which may or may not be recognized by the educational department of the government but which provides for a practical training which attaches the pupil to the soil.

There are also a few experimental schools which have struck out on a definite course of rural educational training, making that of primary importance, and also accommodating themselves to the government-prescribed curriculum. They have generally added one more year for study in order that those of their students who could qualify might prepare themselves for the final government examinations known as matriculation. Sir Daniel Hamilton, that great Scotch Christian philanthropist who used part of his fortune to establish a colony in eastern India for poor Christians and others on 24,000 acres of reclaimed swamp land, has also established an institute for training high-school students and high-school graduates in the art of intelligently tilling the soil. A number of them have taken holdings in the colony and are leading the way to applying better methods of horticulture and agriculture.

Our own educational program from the most remote rural primary school to the Academy primarily provides for the youth of the humble Christian home where the parents are tillers of the soil or engaged in plying small trades or who are in small business. We have not stood in the way of those who could qualify for still higher educational or professional training of a legitimate kind. Up to the present the field for Christian professional service in educational and medical work is open and there are opportunities for more such workers. There is also a field for those who are able to finish college and university training and become established in the field of higher education.

Therefore provision has been made in India by various Christian denominational agencies for the establishment of colleges and institutions for specialized training. We shall have occasion to refer to medical training in another discussion, but in the matter of higher educational training, except for those whom we can utilize in our own institutions, we are led into a field somewhat remote from actual provisions which can be made in our own community at the present time. Therefore to what extent shall we encourage our own young people to obtain college and university training with the hope of again becoming absorbed into our own church and community life and also be able to obtain an income equal to meet their needs for living on the level which they naturally demand? While we could not discourage higher educational training, yet this problem remains unsolved and is one with which we have to grapple with the years and the ever-increasing demands of the youth of our own Christian community.

There are nearly forty Christian colleges in India and Burma. All of them are affiliated with the government system of universities. Many of them in recent years have added research and extension to the teaching function with the particular purpose of supplying the Christian communities and churches with the knowledge they need for practical solutions of their many community problems. By implementing such plans results have already been far-reaching. It brought a stimulus to the faculty members to increase their own usefulness in the Christian community. But the colleges without exception are located in cities such as Calcutta, Allahabad, Lahore, Madras, Rangoon, Bombay, Nagpur, and others.

The Forman Christian College of Lahore in the northwestern part of India has a well defined department of Rural Life Research and Extension. Most of the work has been done in the field of Rural Behavior under the leadership of Dr. J. C. Heinrichs in a center known as the Martinpur-Younghusband Christian Rural Settlement. It has become a laboratory of Human Relations. It would be stimulating for anyone to read Dr. Heinrichs' book entitled "The Psychology of a Suppressed People." The Christian college located in Allahabad has closely related to it the Agricultural Institute which for so many years has been under the superintendency of Dr. Sam Higginbottom. This with other developments in relation to village interests has enabled the college to be of real service to rural Christian communities. The Hyslop Christian College of Nagpur, Central Provinces, India, has also established a department of Rural Research and Extension. Night schools are being conducted in villages by college students under the leadership of responsible college staff members. These night schools are attended by adults and children who are too poor to attend day schools. Special attempts have been made to teach village people small handicrafts such as rope-making, basket-weaving, cloth-weaving, and teaching the youth ways and means of village welfare, sanitation, cleanliness, and social uplift in accordance with Christian standards of life and relationships. The students of this college also are taught first aid and the administering of simple remedies and are given actual opportunity for such service in villages. The students also go out into villages and do actual cleaning of villages and homes to show the poor people how it may be done economically. They prepare storage places for manure and construct cheaply made outside toilets as a demonstration to the people of better methods of living.

The Christian colleges of Allahabad and Nagpur are the easiest of access for our young men who wish to obtain higher educational training. Isabella Thoburn College of Lucknow is the leading women's college of the northern part of India and is attended by a few of our Indian girls. So far they have taken only junior college work preparatory for medical training, either as nurses or doctors.

We have endeavored by the grace of God to carefully establish our young people in the Christian faith and in the distinctive witness of our church during their early years in educational training. It has borne fruit in their lives and Christian witness and is manifest in the active interest in the cause of Christ on the part of those who have returned to us from the institutions of learning elsewhere.

We must conclude our discussion of the educational program of the Christian forces in India. We have tried to show our own relation to it and the problems which we have tried to solve through the years as the educational work was developed in our own mission and church in India. In a later article we shall take the opportunity to try to show how our educational interests fit into the program of evangelism in our mission and church work in that country. We have not made any of the secular interests primary. They have been held secondary to the spiritual nurture of the body of Christ in India and of the community as a whole and also secondary to the evangelistic interests, which represent the outreaches of the church and community in their soul seeking and saving endeavors. In this proportionate relationship we feel that the Lord has blessed these interests. In the next article we shall discuss "Christian Medical Service in India."

Manheim, Pa.

I have made, and I will bear; even I will carry, and will deliver you.—Isaiah 46:4.

To be carried by Omnipotence is all I can possibly want, as a believer, during my whole course—as to my spiritual and temporal interests; as to wisdom, guidance, blessing, power, protection, and satisfaction. Thus carried, I can say with Paul, "I can do all things through Christ, which strengtheneth me."—Words of Grace.

Doing the will of God from the heart.—Eph. 6:6.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

INVITING OTHERS TO WORSHIP GOD.—Psalms 67, 96, 98

Lesson for September 8, 1940

Golden Text.—O magnify the Lord with me, and let us exalt his name together.—Psalm 34:3.

Psa. 67:1, 2. Unto Abraham the Lord had promised His blessing with the understanding that through him all the nations of the earth should be blessed. If we receive the blessings of God and they stop with us we become like the Dead Sea, void of all life; but if we are but the channel through which the blessings flow all the world shall receive the benefit. Israel of old was and the church of today has been too prone to be content with the receiving; but in every age there have been those in whose heart dwelt the love of mankind, and they were not content unless the uttermost parts of the earth heard the story. Would that this spirit were universal! God's way needs to be known on the earth, and His salvation needs to be proclaimed to the ends of the earth. And there is no way that this can be done more efficiently than by a group living so close to the Lord that the blessing of the Lord can rest upon them to such a degree that the rest of mankind can see it.

Verses 3-5. Thanksgiving and praise open the windows of heaven for the outpouring of God's blessings. Even after we receive the blessings we are chary in our expressions of thanksgiving. If we should begin to praise Him for the little we have now we should soon have occasion to shout for joy at the much He would pour out. In spite of the gloom that envelops the earth, the result of our backslidings, we have much for which we can be thankful, for it is of the Lord's mercies that we are not consumed.

Verses 6, 7. The blessings we enjoy today are not so much ours because we have been so deserving, but in spite of the fact that we have not been. But if we would unitedly honor the Lord His blessings would fall upon all mankind to overflowing fulness.

Psalm 96. From Psalm 90 to 100 we have a series of psalms devoted to the exaltation of Jehovah as the King of kings and Lord of lords whose judgments are impeccable, whose power is invincible, and who deserves the worship of all mankind. The printed text of our lesson is part of the psalm that David composed and sang at the time the ark was brought from the house of Obed-edom into the tent that he had prepared for it in Jerusalem.

Verse 1. New occasions bring new opportunities for thanksgiving. To sing only the old songs would indicate that you have no new experiences of His grace; but to sing the silly twaddle that is found in some new songs indicates neither reverence nor depth of devotion. The song that was new when the morning stars sang together is still new. True worship never gets old, and true songs of worship never get stale. True worship is ageless.

Verse 2. He who has no song in his heart as he meditates on the goodness of God cannot convincingly declare the Gospel to others; but he who is so full of gratitude at the goodness and mercies of God that he cannot keep still will always have an attentive audience. Worship should be a constant attitude towards God rather than a periodic rite. I Thes. 5:16, 17.

Verses 3, 4. While the ark was in unclean hands, and when it was dishonored by the Israelites not seeking Him after the due order, God showed His displeasure by severe judgments. Surely He is to be feared above all gods. But when Obed-edom honored God by properly receiving and keeping the ark, God honored and blessed him and his house; so much so that David coveted the blessings for himself.

Verse 5. Idols are things of nothing, utterly helpless, deserving neither fear, love, nor worship; but the Lord, the Creator and Preserver of all things, cannot be overpraised, though all heaven and earth devote all eternity to that blessed service.

Verses 6-9. My blessed Lord is the fairest of ten thousand to my soul, yea He is altogether lovely. The most beautiful thing of earth has its blemishes. We have not yet reached perfection. The goal of holy men is to become like Him, and they will not be satisfied short of that. And the most beautiful thing on earth is a life patterned after that of our Lord and devoted to His praise. That beauty is more than skin-deep.

Verses 10-13. "The Lord reigneth." That reign is not periodic, but timeless. He reigned before time was, He reigns while time is, and He shall reign when time shall be no more. And all the generations shall be judged according to His changeless truth. For this, all that are in harmony with Him can rejoice; but all that are in opposition shall be dismayed.

Psa. 98. To praise Him until by your very enthusiasm you constrain others to join you in the glad refrain is your privilege and duty.

THE EVER-PRESENT GOD.—Psalm 139

Lesson for September 15, 1940

Golden Text.—If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23.

Verses 1-6. The eyes of the Lord are in every place beholding the evil and the good. And that includes me. In these verses the psalmist speaks of the all-knowingness of God, especially as it related to Himself. We glibly speak of the omniscience of God and then act as though God did not see us. It is only when we are personally conscious of this theological concept that it is of any benefit to us. Mechanical eyes can see defects in steel, cosmic rays can penetrate through six feet of lead, X rays can see through my flesh, but only God can search and know my soul. Even to the most intimate of my acquaintances, I am not much more than a stranger. I do not even know myself. But God knows the way that I take. Let us hope that when He has tried me I shall come forth as gold.

In verse 5 the word "beset" has the sense of "besieging as of a city." It is a spiritual fact that man is so resistant to the call of God that God has to besiege and conquer him before he is willing to submit to Him. He first lays hands on me as of a conqueror, but when I yield to Him His hand becomes the tender hand of a nurse, tending me in my sicknesses; the loving hand of a father providing all my needs, the skillful hands of a mother directing all my ways; and the valiant hands of my defender protecting me from all my foes.

Verses 7-12. Man frequently wants to be alone. Often he wishes that he had some retreat in the mountains away from every prying eye whither he could fly as a bird for rest and peace. The maddening crowd drives him to distraction. But if I could do this I would still not be alone, for God would be there. This is a terrifying thought to the natural man. But to the spiritual man keeping tryst with God is the most enjoyable of all his experiences. In the beginning of this psalm the writer thereof acknowledges that God has searched him out. In amazement and fright he would flee from Him only to find that he cannot get away from God. Finally being reconciled to the presence and knowledge of God he asks God (v. 23) to come nearer and make a still more thorough examination of his inward life, and then (glorious thought) he craves not to be separated but to be forever led by the divine presence.

Verses 13-16. This mighty God whose eye scans all space, and whose hand made and upholds all things made me. I am not a blind object of atomic energy, superior though I may feel myself to all around me. I am more.

I was created in the image of God by God Himself. The child resembles the Father. I am created a child of God. In infinite wisdom He fashioned me. Blind chance could not create man, spirit, soul and body, three in one. I am fearfully and wonderfully made.

Verses 17, 18. God gave to man the power of choice. From the days of the first parents man has commonly made the wrong choices. But God still loves him, and His thoughts to man are for good and not for evil. He wants the divine image recreated in man and all His thoughts towards man are that this work may be begun and finished in every one of the sons of men. We shall reach the consummation when our vile bodies shall be fashioned like unto His own glorious body and we shall be like Him. How many are God's thoughts about me? More than the sand. How many are my thoughts about my Creator? With many God is not in all their thoughts. Others, like David, meditate on Him day and night. To which group do I belong?

Verses 19-22. Is the attitude of the psalmist as expressed in these verses contrary to the spirit of grace as revealed in the New Testament? No. We are to hate the evil. The trouble with so many people that call themselves Christian is that they love the world so much that they are found in the company of the ungodly, but seldom are seen in the house of God. If any man love the world, the love of the Father is not in him. The friendship of the world is enmity with God. Love the good, hate the evil. But how can I tell whether a man loves God? A man that is a friend of God never takes His name in vain. Only the enemies of God do that. Again, a friend of God does not talk against God. Any one who by his companionship with me would lessen my love and reverence for my Creator and Redeemer is not truly a friend of God. What attitude shall I take to such? As I value my own soul's eternal happiness I must turn from them as from a deadly serpent. They are not only God's enemies; they are mine too.

Verses 23, 24. A good man does not mind being examined, and he who would be better craves it. The right way is the only everlasting way. God's way is that way.

THE VOICE OF WISDOM.—Proverbs Chapter 4

Lesson for September 22, 1940

Golden Text.—Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

Verses 1, 2. The purpose of the Book of Proverbs is to make wise the simple. Its rules and precepts have to do with the everyday relationships of man with his fellows and with his God. While the precepts are practical they are never without the moral background that makes the backbone of all worthwhile lives. Man is a moral being and can no more violate moral laws without injury to himself than he could disregard the law of gravity without suffering from a fall.

A true father will prepare his children for the battles of life by giving them instruction by example and precept in all matters that pertain to successful living. That which your fathers gave you, you should, with the added wisdom that years have given you, pass on to your children. That which the ages have proved right, is far safer to follow than the philosophizings of "New Thinkers."

Verses 3-9. The heart is my innermost being. If the heart retains the words they are not quickly lost. The heart and mind are storehouses. We retain and keep that which we wish to have. The rest we discard and forget. It is not what I do store away that counts so much as what I should store away. What I do store reveals my heart; but when I store away wisdom and understanding, the things I should, that reveals strength of character.

Knowledge and wisdom are not the same. Knowledge has to do with the facts of existence; wisdom deals with their moral aspects and relationships. The man who honors right and condemns wrong, and who will not decline from right ways will be promoted to honor, and receive a crown of glory above his fellows.

Verse 10. Long life is in the left hand of wisdom, and in her right are riches and honor. He who appropriates her shall have both. Life with prosperity, and age with honor is the fruit of godly living.

Verses 11-13. Frequently the slur is cast at the right way as being too narrow. A sober man does not need as wide a road as a drunk; he can walk straight. I am safer on a narrow trail when I have keen eyes and a clear head than a blind epileptic is on the boulevard. But it is the man who starts to cut a wide swath as he starts out in life that finally finds life so straitened that at last he finds no way left for him, no not even a trail; but the man who directs his life in the paths of righteousness will find that life growing fuller and freer as the years roll on.

It is not enough to start right, you must keep right. And to do this you must take a bull-dog grip on truth. While you hold on you have life; when you let go, you die.

Verses 14-19. The way of wickedness is darkness; the way of righteousness is light. Enter not the ways of evil, and if you are on that road now, get off. Avoid it, do not even get near it. That road has attractions to the flesh, and the farther you stay away from it the better for you. The right and wrong ways do not run parallel. The right leads upward to glory; the wrong downward to shame and ruin. The entrance to the right way is like the dawning of a new day; first the faint streaks of light in the east, then the illumination of the hilltops, and then the sun appearing for the full-fledged day. And the path grows ever brighter unto the dawning of the eternal day in that land that knows no night.

Verses 20-22. To incline the ear is to listen intently lest you miss the smallest sound. Do you do that in church? If you did that you could go home and write on paper all that the preacher told you in his sermon. But can you even remember the text? Hear the Word, then hide it. Where? In the midst of thine heart.

Verses 23-27. After I have hidden the Word in my heart, what shall I do then? Then keep your heart, lest that which has been hidden therein be stolen. To lock your valuables in the safe will not help you if thieves will steal the safe. "Issues" are the things that come forth. Only that can come out that is within. And only those things that are within can come out that I permit to emerge.

A froward mouth and perverse lips are the instruments of harm as cruel as death. The froward mouth is that of the liar and slanderer, and the perverse lips delight in speech that should never come from any lips, and will not from those that are clean.

Fasten your eye on the goal, and let nothing distract you as you run the race.

THE USE AND ABUSE OF WEALTH. —Proverbs 11; Luke 16:1-13

Lesson for September 29, 1940

Golden Text.—Lay up for yourselves treasures in heaven.—Matthew 6:20.

Prov. 11:1. In this chapter there are many proverbs that have nothing to do directly with wealth, so since the theme of today's lesson is the "Use and Abuse of Wealth," we shall only touch those verses that refer to that subject. Space will not permit more. The use of false weights and measures is to cheat, to get pay for goods that were not delivered. In the same category would be the misrepresentation of goods sold through which the buyer would be defrauded. All such things are an abomination to the Lord. But God delights in the man who gives to others the same business deal that he would desire if he were the buyer rather than the seller.

Verse 4. Because great wealth is often the reward for unfair dealings the time comes when the "have-not's" turn against the "have's," and we have social revolutions. In the overthrow of the government of Russia wealth did not deliver in the day of wrath. When riches are corrupted we are just laying up trouble for ourselves against the time to come. But there is wealth honestly acquired and rightly used that brings blessings and safety in the time of danger.

Verse 15. To go surety for a friend may be right, but it is not always safe; but if you want to be sorry go surety for a stranger.

Verse 16. A woman well-endowed with the graces of womanhood will keep the respect and honor of all who know her. She is strong. Even so a strong man will be able to so manage his business as not to dissipate his wealth.

Verse 24. Keeping the grain in the bins at seeding time will not give me a crop next year; but if I sow it I shall reap later with increase. So the miser's hoard fails to be the blessing that all material means should be. When we help others we bring blessings upon our own heads.

Verse 25. Life is like a boomerang. What we throw at others always comes back. And we get larger measure than we gave. They who give food to the starving never run short of food for themselves; and he that giveth a cup of cold water to the thirsty shall receive the blessing of the Lord.

Verse 26. To gain wealth at the price of another's misery merits and receives a curse; but to share of your abundance with the starving around you proves you a brother and will bring a blessing upon your own. What

I do with my wealth is the acid test of the reality of the grace I profess.

Verse 28. Riches buy many things, but the things that are worth the most can not be purchased with money. Trusting in riches is like trusting in a false god. When you need help you will find that neither will help you.

Verse 31. We do not get all our rewards in the world to come; we get many of them here. Godliness with contentment is great gain. Godliness is profitable for all things, having promise of the life that now is and of that which is to come. But if godliness pays, so does wickedness. But who desires the wages!

Luke 16:1-14. The parable of the unjust steward covers the first eight verses. The remainder are the Lord's morals deduced therefrom. In the first place the Lord does not say that the unjust steward did right when he wasted his master's goods. It is required of a steward that he be found faithful. Neither did He commend him for what he did after he knew he would lose his position as steward. The lesson He would have us learn is that the children of this world use their wits much more to gain their selfish ends than do the saints in seeking the glory of God and the salvation of souls. But the noble deviseth noble things and in noble things will he continue. Isa. 32:8. And he will be just as studious to gain his ends as will the rascal.

As the unjust steward by the misuse of his master's wealth made friends for himself, so I by the proper use of my Master's wealth, of which He has made me a steward, may win His approval and win friends for the Master and myself. Works may not save, but they certainly condemn. A huckster (see dictionary, third definition) is an abomination in the eyes of the Lord, and a saintly scribe of the long ago declared that he cannot enter the kingdom of heaven; and I believe he was right.

Faithfulness in that which is little fits me for faithfulness under greater responsibility. True riches are spiritual values. If you are dishonest in the material you will be unworthy of trust in the spiritual.

You either love and serve God or you love and serve the world; you cannot serve both at the same time. While you are serving the god mammon you are bringing dishonor to the Lord who alone enables you to get wealth.

LUKE AND HIS GOSPEL.—Luke Chap. 1; Acts 1:1-5; 16:9-15; Col. 4:14; II Tim. 4:11

Lesson for October 6, 1940

Golden Text.—It seemed good to me also . . . to write . . . that thou mightest know the certainty of those things wherein thou wast instructed.—Luke 1:3, 4.

In Matthew's Gospel we have Christ depicted as the King; in Mark's gospel we have Him as the servant; in Luke's gospel we have Him as the Man. Luke was probably a Greek who wrote this Gospel to his friend Theophilus so that he might be persuaded of the truths concerning the Christ and the Gospel of salvation. His language does not contain the religious phraseology of the Jews as does the Gospel of Matthew, but is singularly lucid to those with Western habits of thought.

Chapter 1:1-4. There are many things that people believe. To some of these things we give scant credence; to others we give assent because of their apparent agreement with known facts; to still others we give unreserved assent as truth. The things that Luke wrote belonged to that class to which the early church gave assent without doubts. They were fully persuaded that these things were so. But how did Luke get the facts? He was a Christian of the second generation. From the very beginning many had essayed to put the life and deeds of our Lord into writing. From the word of mouth of those who had been eyewitnesses and the written word of the essayists he gathered together the material to write an accurate life of our Lord. Paul, no doubt, his companion who had received his knowledge by revelation from heaven, helped him in separating the truth from the wild imaginings such as we find in the apocryphal gospels. We, too, as Theophilus, can read this account as certain truth.

Verses 5-25. In these verses we have the story of the family of Zacharias and the annunciation of the birth of John who was to prepare the way of the Lord Messiah. That Zacharias and his wife Elizabeth were both blameless before God did not keep Zacharias from having doubts as to the possibility of the fulfillment of the angel's prediction. For a sign, he was smitten with dumbness until the day of the circumcision of the child.

Verses 26-38. Six months after the angel's visit to Zacharias he appeared in Nazareth to a woman by the name of Mary, who with her espoused husband were of the house and lineage of David. To her was given the blessing of being chosen above all other women to become the mother of the world's Redeemer, the Son of God. When she inquired as to how this could be the angel told her that this child was to have as Father God Himself, who would overshadow her in the Spirit. With utter submission of faith she surrendered herself to God and the impossible became a reality; the Word became flesh and dwelt among us.

Verse 39-56. In this section we have the visit of Mary to her cousin Elizabeth, and their expressions of thanksgiving at the marvelous manifestations of God's love and grace to them, and through them to the world.

Verses 57-80. In this section we have the record of the birth of John. Of his naming at the time of circumcision and the loosening again of the tongue of the father. At all these things the neighbors and friends marveled and the news was spread abroad through all the hill country of Judea. Here the neighbors for once had something worth talking about.

And then we have the remarkable song of Zacharias in which he speaks of the horn of salvation that should arise out of the house of David and redeem his people. His own son, newly born, was to be the preparer of the way.

Acts 1:1-5. The work of our blessed Lord was not finished with the Ascension. In the Gospels we have the record of His work while He was in the flesh; in the Acts we have the continuing record of what the Lord did by the Spirit working through His saints. On the day of the crucifixion there was no doubt on the part of all those at the cross that the Lord had died; but during the forty-three days following the Lord gave just as certain proof of His resurrection. The resurrection gives us a living Lord, an all-conquering Christ. And the same power that raised Him from the dead now works in and through the believers as they witness for Him throughout the world. The same Lord is working still.

Acts 16:9-15. Beginning with these verses we have the evidence of Luke's joining the evangelistic group of which Paul was the acknowledged leader. And Luke the beloved physician probably continued with Paul until the latter's decease.

Col. 4:14; II Tim. 4:11. Much of the work that great men have been able to do in the world was only possible because of faithful helpers that never failed them. As physician, as companion, as preacher, and as chronicler Luke did his work.

SPANISH TRAVELOGUE

(Continued from page 273)

in our business we were given an official permit whenever it was necessary to leave. The procedure was for an official in Madrid to telegraph the permit to the frontier and we could cross in a few hours' notice.

We were both very anxious to get going and our permits had never failed before, but we both had the premonition that our permits wouldn't arrive. We were right and neither our telephone calls nor telegrams to Madrid did any good. I remember breathing a prayer that if this was God's way of closing a door that He should give me grace to bear my disappointment, and if the permit did not come I would consider it divine providence and leading.

We were at the boat when it was ready to sail and the captain said that we could get on board as far as he was concerned without our permits; and I believe we would have had no difficulty leaving that way because we were free to get on and off the boat and our names were on the passenger list, but I think we both felt the same way about it, and as for me, money could not have hired me to go on that boat without the permit. I guess I remembered Jonah's experience too well. As far as I know, the boat never sank on its trip, but I am still glad we were not on it.

A few days later Lester Hershey had his accident, and I was able to write the particulars to his folks and report to the committee at home after leaving Spain. Perhaps this was the work God had for me, and I was happy to be of service. We caught a boat from Lisbon, Portugal, and arrived in New York only a few days later than we would have on the freighter and were on the water at least ten days' less time.

Nampa, Idaho.

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the battle, but conquering in it; not resting from duty, but finding rest in it.—Publisher Unknown.

Christ is not valued at all unless He be valued above all.—St. Augustine.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Hymns serve to bring out our worshipful thoughts and emotions as many other services do not. If we can sing and express by our singing the great thoughts about God and His goodness to men, and at the same time enter into the message of the hymns that we sing, we can strengthen our lives greatly against the discouragements and the oppositions of Satan. Let us seek by the use of topics on the messages of hymns to establish a rule for all of us to consider what we are singing and to seek to conform our lives to the sentiments expressed.

Jesus, the dear name every child of God loves, needs to be endeared to the boys and girls. The beloved Son of God is the beloved Son of man. He is our representative in glory who has fully met our need as a human family and taken our griefs and sorrows upon Himself that He might bear them in our stead. He was Deity veiled in the flesh that He might be a merciful and faithful High Priest in our behalf, sympathizing fully with all our infirmities because in the flesh He could feel and understand.

The Strength of the Temperate Life is not in the strong penalties of law which a nation or an individual fixes, but in the constraining power of the love of Christ in which a law of spiritual power within us gives victory over the tendencies of the flesh to indulge itself. Deplorable as the wickedness and guilt of our leaders and lawmakers is, in this that they make laws to tolerate strong drink, as Christians we are not responsible to make or unmake laws for the use of carnal force. We are rather responsible to set forth and live the Christ life in the midst of a crooked and perverse nation, among whom we should shine as lights in the world.

In a **reading age** we need to give earnest attention to **good reading.** This is not a topic that we may use in one meeting and then drop. But it is one we may keep up in our daily practice and seek to keep up in the rising generation. Too often parents figure expenses in a perverted way. The Gospel Herald and the Christian Monitor and other religious reading cost so much compared to the daily newspapers and the county papers that they just do not see how they can be afforded. But when we are allowing the family to become fully informed on secular matters to the neglect of their spiritual information, we ought to sacrifice more, and rather deprive them of the secular, to be sure that they have the spiritual information and progress of the Lord's work. Our schools (public) are making strong efforts along secular lines, but are not building along spiritual lines. Will we allow ourselves to drift with the tide or will we awake to the need of providing books that are helpful in making the all-round life possible for youth? Do we give ourselves enough time to make our lives strong in a knowledge of the Word? Is the strengthening of the Church and her activities of preaching and Bible instruction too great a task and too expensive in time and means? It is time that we open our eyes to real values in the light of eternity.

The worldly hearted shut their eyes to the future. They think little of the reaping time after the sowings of evil. But that will not stop the progress of consequences that follow sin. And it will not put off a **day of judgment** which God has appointed. Let us face the fact in all seriousness and meet the situation by getting ourselves and our fellow men ready for it to the full extent of our responsibility.

Jesus, how much Thy name unfolds
To every opened ear!
The pardoned sinner's memory holds
None other half so dear.

Thy name encircles every grace
That God and man can show.
There only could He fully trace
A perfect life below.—Sel.

MESSAGES FROM GREAT HYMNS.—Ps. 90

Topic for September 8

MOTTO

"The ransomed shall come to Zion with songs and everlasting joy upon their heads."

MEDITATIONS ON THE TOPIC

I. **Hymn Messages.**—Hymns that stand the test of the ages must necessarily have in them some message from God's Word that meets the needs of the human soul from generation to generation.

A number of very profitable hours could be spent in considering the messages of the great hymns of the people of God in all ages. Not all of the great hymns will be found listed in our outline. Not all the messages which great hymns have expressed are suggested. The topic gives much room for original thinking and research in the study of hymns. It is a topic that can be of interest to both old and young. We ought to endeavor to make our singing more fully appreciated for the message which the hymns contain. The music which is of greatest value is that which brings out the message. It is to be regretted that to some who select a hymn the music is the appeal of first importance, while the message is scarcely thought of. To play upon the musical emotions by voice or instrument without impressing the sentiment is to give the hearer a taste for most any kind of worldly song if the music appeals to the ear. Keeping the message in the foreground of our appreciation and seeking to impress that message so that it will grip the heart will not only be of great value to the soul, but will produce the kind of music which will be sweeter and richer in the ears of worshipers.

II. **The Text.—Ps. 90.**—This psalm is ascribed to the writings of Moses. Its message is one that brings us into the presence of God with a feeling of His greatness and power and glory, and our need and dependence upon Him. To enter into the message of this great psalm will surely increase reverence and devotion to God.

III. **Suggestions for Junior Programs.**—There are opportunities to impress the messages of the great hymns upon the boys and girls and to secure their earnest study of these messages and with that understanding to increase their spiritual development. The personal experience of the boys and girls from the help some great hymn has been to them will be edifying for the junior part in the program. Adjust the program to the conditions in your congregation. There may be a number who would choose the same hymn. If this can be ascertained beforehand, that particular hymn could be disposed of by securing the testimony on what has been received from it by different individuals and then sing it to the edification of all. This may be done by having each write their name with the hymn selected on a slip of paper and handed in to the leader beforehand. Thus the leader could plan the meeting and study the selections also.

OUTLINE STUDY

I. Messages of Great Hymns.

1. In Israel.
    - a. The message of trust in God.—Ps. 46; Ps. 91.
    - b. The message of God's greatness.—Ps. 48.
    - c. The message of God's goodness.—Ps. 136.
    - d. The message of the two ways.—Ps. 1.
    - e. The message of God's eternity and man's limit.—Ps. 90.
    - f. The message of God's tender care.—Ps. 23.
    - g. The message of how nature and revelation speak of God.—Ps. 19.
2. In the Church.
    - a. The message of the atonement.—"Arise, My Soul Arise;" "Rock of Ages."
    - b. The message of assurance.—"Blessed Assurance."
    - c. The message of consecration.—"Nearer My God to Thee."
    - d. The message of fellowship.—"What a Friend We Have in Jesus."
    - e. The message of a heavenly home.—"My Heavenly Home is Bright and Fair."
    - f. The message of guidance.—"Guide me, O Thou Great Jehovah."
    - g. The message of God's love.—"God is Love, His Mercy Brightens."
    - h. The message of the resurrection.—"We Shall Sleep but Not Forever."
    - i. Select songs with other messages, or messages similar.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memorize a Verse** from a Psalm or Great Hymn.
2. What Help I Receive from a Great Hymn.
    - a. Let selections be made and the message be told.

For Seniors.

1. From the Outline or by the Choice of the Individual Choose a Hymn and Speak of Its Message.
2. Sing Some of the Great Hymns after Discussion.

PERSONAL THOUGHT

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

SEED THOUGHTS

And when they had sung an hymn they went out into the mount of Olives.—Matt. 26:30.

The message of God is shaped into the thought of man as a hymn and is sung for his own and others' edification.

All glory and praise to the God of all grace,
Who has bought us and sought us, and guided
our ways.

Revive us again; fill each heart with Thy love;
May each soul be rekindled with fire from
above.

Hallelujah! Thine the glory!
Hallelujah! Amen;
Hallelujah! Thine the glory,
Revive us again.—Selected.

JESUS AS SON (Jr.).—Isa. 9:6; Heb. 1:1-14; Lk. 2:41-52

Topic for September 15

MOTTO

"A Son is given."

MEDITATIONS ON THE TOPIC

I. **Jesus as Son.**—He is God's Son who has been given to men by a God of love that the world might obtain salvation through Him. It was necessary that He become a son of man so that He would be fitted to make an atonement for the fallen condition of man. There was no man but what was tainted with inherent sin from a fallen ancestor. "The text says, 'By **one** offense of **one** man' and not by one offense of one woman. That Eve sinned there is no doubt; she was in the transgression. To the contrary, history shows that God connects salvation with the woman, and not damnation. He said, 'The seed of the woman shall bruise the serpent's head.' There we have the promise of grace. And He could not have said the seed of the man, for, if one be the seed of a man, he inherits the man's fallen nature.

"When the second Adam came, the first and virtually essential proof was that a woman was His mother, but that no man was His father—God was His father. If a man had been His father, He would Himself have been under condemnation through a depraved nature. The essential deity of our Lord and His incarnation constitute the bed-rock of salvation. It is the first, most vital, most fundamental truth.

"There is nothing in the case to call for a sinless mother. Depravity resides in the soul. The soul comes not from the one who conceives, but from the one who begets. This is the very essence of the teaching in the passage cited from Luke. The sinlessness of the nature of Jesus is expressly ascribed to the sire: 'The Holy One who is begotten.' The seed is in the sire. The first Adam's seed is unholy; the Second Adam's seed is holy. Hence, the necessity of the Spirit birth. So our Lord's teaching in Jno. 3:3-6; 8:44; and I Jno. 3:9, and the parable of the tares with its explanation, Matt. 13:24-30, 36-43, and especially I Pet. 1:23: 'Having been begotten again, not of corruptible seed, but of incorruptible'" (Carrol).

A holy, obedient Son paid the penalty for sinful man and made it possible for man to be born again and become a child of God. Through faith we obtain the blessings of the atonement and are heirs of the Holy Spirit.

II. **The Text.—Isa. 9:6.**—This is a prophecy foretelling the birth of the Son whom God has given. It reveals the wonderfulness of His character and being and what great things He will accomplish.

Heb. 1:1-14.—This reveals the original state of the Son and His mission in the world, and His present standing in glory, speaking to us in relation to our salvation and future glory with Him.

Lk. 2:41-52.—This shows forth the days of youth of the Son of God in the flesh and how He behaved Himself as the son of Mary and Joseph, His foster father.

III. **Suggestions for Junior Programs.**—Jesus in His wonder-working power should be presented as a person of more than usual character, One who can be easily recognized as God's Son. There are mysteries about the Son being begotten in the flesh by the power of God which may be difficult for the boys and girls to grasp fully in all their purposes and meanings. Yet the facts should be set before them as the Scriptures record, and in due time they can meditate more fully on their deeper meanings.

The fact of Jesus' holiness as a Son of God and His complete obedience in doing all the will of God and of surrendering His life as a sacrifice for sin should be duly taught. His life as a son in the home should also be set forth as an example to children today.

Our duty and opportunity toward Jesus in obedience to His teaching and acceptance of His salvation should have due emphasis in this meeting. We become brothers to Jesus by receiving Him and being made sons of God by being born again.

OUTLINE STUDY

I. Jesus as Son.
1. Son of a woman.—Lk. 2:7.
2. Son of God.—Lk. 2:9-11.
3. Son of David.—Rom. 1:3.
4. Seed of Abraham.—Gal. 3:16; Heb. 2:16.

II. The Son of God.
1. Came forth from the Father.—Jno. 16:28.
2. Was made flesh and dwelt among us.—Jno. 1:14.
3. Came to suffer death for us.—Heb. 2:9; 9:26-28.
4. Went to heaven to intercede for us.—Heb. 9:24.
5. Will come again to receive His own.—Heb. 9:28; Jno. 14:3; Acts 1:11.

III. Our Duty Toward Jesus as Son.
1. To honor Him.—Jno. 5:23.
2. To receive Him as Saviour.—Jno. 1:12; 3:16.
3. To obey Him.—Acts 5:32; Jno. 14:21-24.
4. To love and serve Him.—Jno. 12:26.
5. To prepare to meet Him.—I Thes. 1:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Son."**
2. Jesus as Son.
    a. His Sonship in the Flesh.
    b. His Sonship of God.
    c. His service to men.
    d. His glory in heaven.
    e. His coming again.
3. My Duty toward Jesus.
    a. As my Saviour.
    b. As my Lord and Master.
    c. As my King and Judge.
    d. As my Elder Brother.

For Seniors.
1. The Son of God in the Flesh.
2. The Work of God's Son.
3. Our Duty toward the Son of God.

PERSONAL THOUGHT

No work of our own can make us heirs of God and brothers of Jesus. But we may do so by receiving Him and accepting His salvation by faith, and then God will accomplish the great work within us.

SEED THOUGHTS

Wherever Jesus is, the glorious Godhead is; and to have fellowship with the Son is to have fellowship with the Father. To know the love of Christ is to be filled with all the fullness of God.—Jas. Hamilton.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire
While the beautiful sing,
For the manger of Bethlehem
Cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ay, the star rains its fire while the beautiful
sing,
For the manger of Bethlehem cradles a King!

In the light of that star
Lie the ages impearled;
And the song from afar
Has swept over the world.
Ev'ry hearth is aflame, and the beautiful sing,
In the homes of the nations, that Jesus is
King!

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay, we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and
King!—Holland.

THE STRENGTH OF THE TEMPERATE LIFE.—I Cor. 9:15-27; Eph. 4:13-21

Topic for September 22

MOTTO

"He that hath clean hands shall be stronger and stronger."

MEDITATIONS ON THE TOPIC

I. **Strength and Temperance.**—We think of the temperate life as one under complete control by the individual who lives it. There needs to be some power within that will enable the individual to control the whole being. The condition of human beings is such that the passions and desires of life are perverted. And even when judgment dictates that there should be temperance in all things there is a sad lack of power to do even as good as is known to be best.

But there is a strength placed within the reach of weak and wavering humanity that will enable them to fulfill the ways of righteousness and temperance. As we see men fulfill a life of self-mastery we say that they are strong. And we are apt to praise the virtues of the temperate man without considering that the excellency of the power is of God. To God belongs the glory for the victory which the temperate man possesses. And there is a way open for the weakest of men and women to receive that power and triumph over the appetites and passions and desires which would be inclined to be inordinate. The means of that strength is in the grace of our Lord Jesus Christ. We may come unto God by Him, and we may boldly ask for mercy and grace to help in time of need, and God will give without stint, if we come in faith and with a sincere singleness of aim to glorify Him.

There is an inherent strength which has come to some individuals who have hitherto refused the Lord Jesus. They may make it a ground of boasting, not considering that they may be stimulated by the very pride which will overthrow their life in a line different from their boast. And their strength may be due to the virtuous practices and teachings of parents who were particularly strong, or to the fact that they have lived in an environment which has made them strong in some particular lines of temperate conduct. But being without the guarding and sustaining power of a regenerated life and the fellowship of the Spirit, they will utterly be taken captive and will miserably fail in the end.

II. **The Text.—I Cor. 9:15-27.**—Paul recognized that in order to control himself in all things it is necessary to deny self of things he might lawfully call his right, that he might gain the higher and better things for which his life is serving in the cause of Christ. Christian temperance minds the higher ethics of life and keeps the lower in full subjection.

Eph. 3:13-21.—This passage speaks of the prayer of Paul for the strengthening of the Ephesians in the "inner man" so that Christ dwelling within them might give them a complete understanding and an all-round view of life so that their life may be completely under the control of the Lord to enable Him to work in them to do His whole will.

III. **Suggestions for Junior Programs.**—The juniors may well take up the study of the Scriptures for the Outline Studies of Division I, which concerns the things which we must be the master of, and for which we need strength. But in the study of this phase of the subject of temperance, it is well to lead to Division II, in which the sources of our power are found to be from the Lord to those who have yielded themselves to Him. There are suggestions in the Suggestive Assignments which will help to lead out in this latter phase.

OUTLINE STUDY

I. The Strength of Temperance.

1. In the mastery of the body.—I Cor. 9:27; I Thes. 4:1-8.
2. In the mastery of the tongue.—Jas. 3:2; I Pet. 3:10.
3. In the mastery of the thoughts.—Prov. 4:23; II Cor. 10:4-6.
4. In the mastery of the emotions.—Prov. 16:32; 25:28.
5. In the mastery of appetites.—Prov. 25:16; Prov. 23:31.

II. Sources of Strength for a Temperate Life.

1. Victory through the Lord Jesus Christ.—Rom. 7:22-25.
2. The means of grace.—Rom. 6:11-18; Rom. 8:1-3, 12-14.
3. The armour of God.—Eph. 6:10-18; II Cor. 10:4-6.
4. Through submission and faith.—Jas. 4:6-10; I Pet. 5:6-10.
5. By diligent application.—II Pet. 1:5-10; II Pet. 3:17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Memorize a Verse** from the Outline.
2. What we Master in a Temperate Life.
   a. (See Div. I of the Outline).
3. How to Be Strong for the Mastery.
   a. Accept Jesus.
   b. Walk in the Spirit with Jesus.
   c. Heed the Word of God.
   d. Watch and pray.
   e. Resist the devil.
   f. Keep on feeding.

For Seniors.

1. The Truly Temperate Life.
2. How to Have the Strength of the Temperate Life.

PERSONAL THOUGHT

"Be strong in the Lord and in the power of his might."

SEED THOUGHTS

Temperance is reason's girdle and passion's bridle, the strength of the soul, and the foundation of virtue.—Jeremy Taylor.

Man can have strength of character only as he is capable of controlling his faculties; of choosing a rational end; and in its pursuit, of holding fast to his integrity against all the might of external nature.—Mark Hopkins.

What the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of His resurrection.—Robertson.

Standing by a purpose true,
  Heeding God's command,
Honor them the faithful few!
  All hail to Daniel's band!

Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!—P. P. Bliss.

"Come near me, O my Saviour;
  Thy tenderness reveal;
O let me know the sympathy
  Which Thou for me dost feel,
I need Thee ev'ry moment;
  Thine absence brings dismay;
But when the tempter hurls his darts,
  'Twere death with Thee away."
—G. G. Lloyd.

READING GOOD LITERATURE.—Phil. 4:8; Ps. 1:1-6; I Tim. 4:13

Topic for September 29

MOTTO

"Let your soul delight itself in fatness."

MEDITATIONS ON THE TOPIC

I. **Reading** is a great opportunity. The printed page can bring to us the thoughts that we could not receive personally by word of mouth. And we may have these thoughts for reading even after the persons who have spoken or written are dead. The product of a life study may be recorded in writing and handed to the generations to come and thus advance the progress of learning. Because God in His wisdom knew the great power and advantage of the written page, He caused His words, revealed to holy men of God, to be written and preserved for the human family. It is this precious treasure, the Bible, that brings enlightenment to the soul of those who read or listen to the reading. The Bible is the great opportunity of man to learn of God and of the plan of God for His redemption and progress to glory.

Good reading must be tested by standards that bear the test of truth and righteousness. Scientific truth is often not true to name because limited human understanding has been unable to search to the full that of which they speak. So we dare not allow supposed science to undermine the sure foundations of divine revelation as found in the Book of God which stands on unfailing evidences as infallible truth. It is not that error can undermine the Book that stands through the ages. But error sometimes undermines weak human faith because of insufficient establishing in the divine truth.

Let us take counsel of faithful men and women of God who have proven the way of life and are adorning the doctrine of God our Saviour in all things. They can point us to the essential things for the sustenance of spiritual life. Educators who stand by the unfailing things are more reliable to guide our reading in the realm of science because they have proven themselves steadfast to the things of God. Men of science who are without the anchor of true faith may have many facts, but we dare not accept their blind conclusions when they contradict the Word of God.

II. **The Text.—Phil. 4:8.**—This presents the nature of thoughts we should be occupied with. It will be a good guide as to the character of what we read, for we should read nothing that could not abide the test of this passage.

Ps. 1:1-6.—Here the law of the Lord is magnified as the **constant meditation** of the person who makes true progress in life.

I Tim. 4:13.—This passage exhorts the servant of the Lord **to read** (presumably for edification of the public) and with that reading to exhort and teach.

III. **Suggestions for Junior Programs.**—In the Suggestive Assignments two kinds of reading are classified. We want to help the boys and girls classify reading to an extent that they will spend their formative years in safe books that will give them a taste for good reading. Those boys and girls who respect the judgment of their elders with reference to their reading matter will come out the safest and will be able to choose the best reading matter for themselves as they reach maturity.

In making the Suggestive Assignments practical the committee may enlarge the number of marks of good and bad reading so that the boys and girls can learn to make distinctions. It may be well to speak of the places where reading matter is obtained. On the popular book and magazine stands are found the types of books which appeal to people looking for thrills or for the satisfaction of some abnormal craving. If we go to the religious book stands where religious books and papers are found we will find more of the right kind of reading, but even here the taste for popular fictitious stories and thrilling entertainment that specializes in entertainment above edification is more or less in evidence. This inclines to feed the abnormal appetite for fiction and to lead away from a genuine appetite for the Word of God and sober, serious reading.

OUTLINE STUDY

I. Qualities of Good Literature.

1. Truth applied with godliness.—Tit. 1:1.
2. Thoughts virtuous and praiseworthy.—Phil. 4:8.
3. What is applied in Jesus' name.—Col. 3:17.
4. To the glory of God.—I Cor. 10:31.
5. Free from vain babblings.—I Tim. 6:20, 21.
6. Profitable and approved unto God.—II Tim. 2:14-17, 23-26; Tit. 3:9.
7. The Bible in all its qualities.—II Tim. 3:16, 17; Ps. 119:98-105.
8. Writings of spiritually illuminated men.—Heb. 6:12.
9. Whatever furthers an intelligent faithful service to God.—I Cor. 7:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Read."**
2. **Good Reading.**
   a. The Bible when read with reverence.
   b. Books by true and understanding believers.
   c. Select papers and magazines by trusted Christian friends.
   d. Reading that causes me to love the Lord and His Book.
3. Evil Reading.
   a. Exciting trashy stories.
   b. Criminal recitals in the newspapers.
   c. Writings contrary to the Bible.
   d. What Christian friends declare unsafe for me.

For Seniors.

1. Standards for Good Reading.
2. How Discover Evil Reading Matter.
3. The Value of Constant Bible Reading.

PERSONAL THOUGHT

What kind of appetite for reading do I cultivate? Do I love the life-giving words of God and the life-feeding truth found in the best of literature?

SEED THOUGHTS

One of the amusements of idleness is reading without the fatigue of close attention, and the world, therefore, swarms with writers whose wish is not to be studied but to be read.—Johnson.

The pleasure of reading without application is a dangerous pleasure. Useless books we should lay aside, and make all possible good use of those from which we may reap some good fruit.—Foster.

Always have a book on hand, in your parlor, on the table for the family; a book of condensed thought and striking anecdote, of sound maxims and truthful apothegems. It will impress on your own mind a thousand valuable suggestions, and teach your children a thousand lessons of truth and duty. Such a book is a casket of jewels for your household.—Tyron Edwards.

We should accustom the mind to keep the best company by introducing it only to the best books.—Sydney Smith.

It is right for you, young men, to enrich yourselves with the spoils of all pure literature; but he who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry which sparkles on his fingers.—Jos. Parker.

Be less concerned about the number of books you read, and more about the good use you make of them. The best of books is the Bible.—C. Scriver.

THE COMING JUDGMENT.—Acts 17:31; Rev. 20:11-15

Topic for October 6

MOTTO

"To every man according to his deeds."

MEDITATIONS ON THE TOPIC

I. **The Judgment to Come.**—Simply because men have not been speedily punished for their evildoing, many have thought that they will escape from the wrath of God. But there is not one single sin that will escape from the judgment to come. Men know that their deeds deserve to be punished and a declaration of the judgment makes them tremble, as did Felix, when Paul "reasoned of righteousness and temperance and judgment to come." What a wonderful mercy was extended to Felix to hear of the judgment to come and to be made to tremble while at the same hour there was set before him the way of salvation through justification by Christ's atoning sacrifice to all who believe!

Some men falsely try to reason away the fearfulness of the judgment. They try to make the awful fire of hell seem easy and the eternity of torment to mean something different. Nevertheless, we do well to take God at His Word and to make the preparation by which our sins are blotted out so that we may be able to stand in the judgment and escape from the punishment that would be our due if Christ had not redeemed us.

The very Saviour who redeemed us will be the one who will judge us. We may be glad of having Him for our judge if we have accepted His atonement. He will know us every one and how we have dealt with Him in loyalty or disloyalty. We may well tremble at the day of His wrath if we have rejected Him in the time of probation. But if we are justified through Christ, we need have no fear, for our sins shall all have been dealt with beforehand, and we shall not come into condemnation.

II. **The Text.—Acts 17:30.**—The day of judgment has been appointed and the terms of the judgment have to do with the man who died and rose again.

Rev. 20:11-15.—This passage describes the judge upon "the great white throne" and the books recording their deeds being opened for judgment. Only one condition will bring an escape from the doom of the lost—that their names are recorded in the book of life. All others are to be cast into the lake of fire.

III. **Suggestions for Junior Programs.**—The facts of sin and its righteous judgment should be faithfully taught. God has not always immediately sent judgment upon sin, but He cannot pass it by without dealing with it at some time. In order to give men the chance to be saved from the just wrath of God upon sin, God has appointed a day of judgment in the future. Meantime He waits for man to accept the escape from judgment by offering His Son as the Redeemer from sin. When the day of grace ends then the day of judgment will come, and there can be no longer any escape for those who neglected salvation until the day of grace was past. It will be well to emphasize the preparations needed so that we have no fear in the great day of judgment. The doom of the lost in the judgment should not be too lightly touched.

OUTLINE STUDY

I. A Time Appointed.—Acts 17:31.
  1. Eternal in its destiny.—Heb. 6:2; Matt. 25:46.
  2. Righteous in its decision.—Rom. 2:5; Ps. 98:9.
  3. For small and great.—Rev. 20:12.
  4. All nations.—Matt. 25:32.
  5. All men.—Heb. 9:27; 12:23.

II. With What It Deals.
  1. Acts.—Eccl. 12:14; Rev. 20:13.
  2. Words.—Matt. 12:36, 37; Jude 15.
  3. Thoughts.—I Cor. 4:5.

III. Christ's Position in the Judgment.
  1. God has ordained Him to judge.—Acts 10:42; Jno. 5:22; Acts 17:31.
  2. He occupies the judgment seat.—II Cor. 5:10; Rom. 14:10.
  3. He has power to clear the believer.—Matt. 10:32; Rev. 3:5.
  4. He has power to condemn the unbeliever.—Matt. 10:33.
  5. We may have sin dealt with beforehand.—Jno. 5:24; 3:18; I Jno. 1:9.

IV. The Final Sentence.
  1. Upon the wicked.—Matt. 25:41, 46; II Thes. 5:8, 9; Rev. 20:10, 15; Rev. 21:8.
  2. Upon the righteous.—Rev. 21:7; Matt. 25:34, 46; Rev. 21:27.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. Text Word, **"Judgment."**
  2. Preparing for Judgment.
     a. What God does with every sin.
     b. Judgment upon secret sins. Who can "get by?"
     c. When sin is judged beforehand.
     d. How Jesus delivers those who believe on Him.
     e. The reward of the righteous.
     f. The awful end of the lost.

For Seniors.
  1. The Character of the Final Judgment.
  2. Who Shall Be Able to Stand?
  3. Who Shall Not Stand?
  4. Christ in the Judgment.

PERSONAL THOUGHT

Am I truly counting on the righteousness of God to judge sin and sinners? Then may I just as truly believe in His righteousness to clear every sinner who accepts the atonement.

SEED THOUGHTS

We are all approaching that dread tribunal. However diversified our paths, they all converge toward the common center. The young, with their elastic tread, are striding toward the judgment; the old, with their tottering limbs, are creeping to the judgment; the rich, in their splendid equipages, are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment. The Christian making God's statutes his song, is a pilgrim to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

When God comes to us in judgment, if we are not in Christ, all will be alike. Learned or unlearned, high or low, priest or scribe—there will be no difference.—Sel.

Good news from heav'n, good news for thee,
There flows a pardon, full and free,
To guilty sinners, thro' the blood
Of the incarnate Son of God;
He paid the debt that thou didst owe,
He suffered death for thee below,
He bore the wrath divine for thee,
He groan'd and bled on Calvary.—J. C. Ryle.

MOTHERS AND EVANGELISM

(Continued from page 269)

sired to have him always near her but instead she gave him to the Lord and seldom saw him after she took him to Eli when he was only a small child.

John G. Paton's mother and father had the same self-denying ambition for their son. When J. G. Paton, after much prayer for guidance, had decided to go to the South Sea Islands as a missionary he wrote to his parents and informed them of his decision, whereupon he received the following: "Dear John, In our last letter we did not say very much about your going as a missionary because we did not wish to overinfluence you. But now we must tell you why we praise God for the decision to which you have been led. When I was young my heart was set on being a minister, but circumstances compelled me to give it up. When you were given to us your mother and I laid you, our firstborn, upon the altar to be consecrated, if God saw fit, to become a missionary of the Cross. And it has been our constant prayer that you may be prepared, qualified, and led to this very decision. We pray with all our heart that the Lord may accept your offering, long spare you, and give you many souls from the heathen world. Your father, James Paton."

In closing I wish to quote from Dr. Talmage:

"First, last, and all the time have Christ in your home. Julius Caesar calmed the fears of an affrighted boatman, who was rowing him in a stream, by saying, 'So long as Caesar is with you in the same boat, no harm can happen!' And whatever storm of adversity or bereavement or poverty may strike your home all is well as long as you have Christ, the King, on board. Make your home so far-reaching in its influence that down to the last moment of your children's life you may hold them with a heavenly charm.... May the parental influence we exert be not only potential but holy, and so the home on earth be the vestibule of our home in heaven, in which place may we all meet—father, mother, son, daughter, brother, sister, grandfather, grandmother, grandchild, and the entire group of precious ones, of whom we may say, in the words of transporting Charles Wesley:

"'One family we dwell in Him,
One church above, beneath;
Though now divided by the stream—
The narrow stream of death.
One army of the living God,
To His command we bow;
Part of the host have crossed the flood,
And part are crossing now.'"

Freeport, Ill.

We may measure our progress in holiness by the degree of our humility.—Joseph Angus.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE GALILEAN CONQUERS— MODERN CHINA TURNS TO THE OLD BOOK

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

The war of Japan upon China has been waking up the world to the fact that "John Chinaman" is not a joke, but a man of sterling traits. Missionaries have been telling us this for a long time, and now we are learning this from other sources. While China has been called the sleeping giant, the giant must have been sleeping with one eye open. At least some of our modern pyschologists, with their delusions about child training, might learn something from the following paragraph from the "United Presbyterian," with a pointed comment:

> There are about 3,000 Chinese boys and girls in the New York area. During the past eight years there have been among them only two cases of juvenile delinquency. A recent legislature and court investigation has discovered that Chinese percentage of delinquency is the lowest of any racial or sectional group, the ratio being almost negligible. Chinese teachers were questioned by the investigators concerning the reason for this remarkable showing. What they learned should be broadcast throughout America. It was a precept of Confucius. "The misconduct of the child is the fault of the parent."

But the most thrilling news is coming out of China. It is a brave tale which should touch our hearts with hope. Because the missionaries at large stayed at their posts, and ministered to the needs of the Chinese in their dark hour of suffering, furnished them the leadership which they so sorely needed and which the crisis of war demanded, they have won the undying confidence of the Chinese.

The Church is growing rapidly. Refugees have scattered the Gospel all over the hinterland of Western China. Many such groups are being formed into churches. Many young people are being trained in mission schools, colleges, and some of the universities are furnishing Christian leaders, for the building of a new and better China.

There has never been a better opportunity for the evangelization of China than today. The call to rise and build is clarion. Again, **the Galilean conquers.** What looked like the destruction of the work of the churches, is but the beginning of a larger work. It is a case like the early Church—persecuted at her base in Jerusalem, fleeing for her life, and finding a greater life in the distant parts. That church which was scattered abroad, went everywhere preaching the Gospel. This is being duplicated again in modern China. We sing, and I trust we believe, **"God is still on the throne."** Let us pray that Japan may not by "Shinto worship of the throne" hinder the present work of grace. Withal, if she does, that God may give grace to live, to be true, and, if needs be, to die for Christ. It was by the persecution during the days of the "Boxer Rebellion" that the death of Christians kindled a new fire in China, which, thanks unto God, has never gone out.

Carlton Lacy, Sec'y China Agency of the American Bible Society, gives the following gripping account:

> Travel in the western provinces of China gives one a thrilling realization of the suddenness with which everything modern is sweeping into a very old nation. . . . A few days ago we were traveling in a high-powered motor truck over the new Burma Highway, a modern marvel of engineering efficiency. Again and again we crossed the remnants of the centuries old cobble-stone road over which caravans have carried produce between these two neighboring nations, and saw the little trains of staggering donkeys and undersized ponies still stumbling along with their pitifully inadequate packs—in such contrast to the tons of freight, wood-oil, and gasoline and salt, that were so readily transported in these modern conveyances.
>
> As we rode along we could watch on the opposite side of the canyon the construction of the new railway which likewise is to connect Burma with the very heart of China. At places it is as picturesque and as marvellous in construction as the famous Indo-China Railway. Here again was demonstrated the old and the new: hundreds of men and women with primitive pick and hoe digging down the great earthen shoulders of the mountains, and alongside of them where human strength fails, the modern compressed air drills cutting through the solid rocks the tunnels through which the modern railway trains will soon be moving.
>
> An even more striking contrast, perhaps, was seen in the simple village of Hsichow on the shores of the lovely Er Hai, a lake not unlike in size and shape of the Dead Sea with an eastern shore that reminds one vividly of the Mountains of Moab. But behind the village on the west towers a range of mighty snow-capped peaks whose summits reach 14,000 feet above sea level. Here many miles north of the great highway, Hwa-chung University found refuge after it had been driven from Wuchang and then bombed out of Kweilin. They have set up this modern college in the old temples of the old village. **A curtain has been hung in front of the ancient idols, and in front of the curtain stands a simple cross, and daily a hundred students bow there to worship the true God.**
>
> In the temple courts they have fitted up modern laboratories. I saw a mountaineer come in with an old-fashioned pack on his back. He had been up the mountainside to fill his pack with snow that the students in the chemistry laboratory might have the necessary cold to complete some experiment. And on the other side was the physics laboratories in which the students had built some radio receiving sets. There each night, far away from home and the tragic events of Europe, the faculty members and their wives gathered to listen to the news broadcasts from London and Treasure Island that they might be kept informed of this horrible modern war.
>
> On the bulletin boards under the old trees of Hsichow I saw the little newspaper which the students wrote each week by hand, and conspicuous among other items was the message from the Old Book. There at the very edge of old China these very modern students were eager to study the Bible. The embarrassment from which I have not anywhere escaped in these weeks of travel was experienced again at the repeated requests for Bibles to which we were unable to respond. **"When can you get a supply of Bibles out here to us? When will the new edition of the Chinese-English New Testament be ready?"** At every city and town and school it has been the same; young people and officials and business men who are very much up-to-date—maybe I should say because they are very much up-to-date—are asking for the Bible.
>
> It was so all over Szechwan. You remember that last summer we drove two truckloads of Bibles to Chungking and they were all sold almost before the trucks could be unloaded. We sent in two more trucks in the autumn and repeated the same experience. This time I had to fly in to Chungking and the best I could do was to carry a few light pocket Testaments in my bag. At the first school I visited the same request came. My parcel of Bibles had been turned over to the secretary at the Chungking Bible House, but the two young teachers who were eager for Testaments came to my bedroom and I presented one of them the Testament I had kept for my own use. Rather ruefully the one remarked to the other, "I asked for that Bible and you got it;" but we sent him another when we got back to Chungking.
>
> In Chengtu the shelves at the Bible House were empty and nearly everyone I met inquired when a new supply would arrive. Fortunately a new route had just opened up to us and 1,100 parcels of Bibles and Testaments had just gotten through by mail. These were not nearly enough to fill the orders. But after months of effort our men have succeeded in getting forty-nine cases of Bibles sent up to Kunming by the Indo-China Railway and these too now are being delivered all over the west.
>
> Literally everyone seems eager for Bibles. By appointment I called on a former Minister of Foreign Affairs. He reminded me that four years ago, at a most critical time in national affairs, the secretary of the Bible Society had called on him in Nanking and through the generosity of an American friend presented him with a Bible. "From that day to this," he said, **"I have read from that Bible every day."**
>
> I met a missionary who has been released for two years to assist in a government office. He told me of his great surprise since entering this new and intimate relationship to learn how many of the high officials, who bear heavy responsibility, make it their regular habit to read their Bibles and pray, "and," he added, "they have no hesitation in saying openly that they depend much on these periods of quiet devotion for the strength and wisdom to discharge their tasks."
>
> At tea one afternoon we had together three benefactors of the Bible Society. One was Marshal Feng Yuhsiang. He gave his simple, rugged testimony. It is wonderful the way he can quote Scripture. He reminded us of my first meeting with him years ago in Peking when he had gone to arrange for the distribution of pocket Testaments to the soldiers in his barracks there. It was the beginning of the "Million Testaments for China Campaign."
>
> The second was a woman doctor who out of her daily earnings as a practising physician set aside one month's income to help the Bible Society. And the third was Mr. Li Jui, the wood-oil merchant who gave us the Bible van for Mongolia and supports several colporteurs in Hunan and Yunnan. He is one of these up-to date business men whose services have been requisitioned by the government in a useful manner, and who while doing much to help keep up his country's international credits still

finds time to read his Bible in Hebrew and English and Chinese, and to report to the Bible Society when he finds a misplaced comma in one of its editions.

After the tea he asked us to send a telegram to the Shanghai office to order ten thousand pocket Testaments for the wounded soldiers. A very successful campaign had just been put across by "The Friends of Wounded Soldiers." Magnificent work was being done in caring for their immediate physical needs. Mr. Li and some others felt that that was not enough. They recalled how some years ago Madame Chiang had arranged to have all the military hospitals opened for Christian work, and especially in Nanchang hundreds of pocket Testaments had been given to sick and wounded soldiers and scores of them had been won to new life of Jesus Christ. So they got together and agreed to buy these 10,000 Testaments for the wounded soldiers.

A day or two later through a downpour of rain a young Chinese woman came to call on me. She had recently arrived from Singapore. She was on her way for service in the extreme northwest. She had heard of this call for the wounded men. She went to the bank and used her letter of credit and brought to me sixty crisp new ten dollar bills to help to pay for the little Books. She had learned from her mother to read the Bible. She knew what it could mean to others. In this very modern age when women travel across a continent to serve their country in need, she realized that the most needed thing was the Old Book with its message for every age. Modern China is eager for this Old Book!

THE OPENING OF CHRISTIAN COLLEGES A CHANNEL TO SPIRITUAL REVELATION

Get wisdom, get understanding: forget it not. —Proverbs 4:5.

Thousands upon thousands of Christian young people will soon be wending their way to some college. Altogether, too many to a non-Christian College; mayhap, as a certain president of a large American university said, a "pagan university."

We grant that a "modern college" needs the following four factors in the conduct of an effective program of education: First, a **modern** plant, actually, meeting the demands of the day for study, research, and training. Second, sane **modern** teaching methods, the best procurable, together with the best teachers, the best system, the most thorough system, the best curriculum, and the best textbooks. Third, **modern** educational standards, thus to meet the needs of the students, so that their credits will be accepted by other schools. They must give work, which, even if not accepted by all other schools, will produce pupils that can make their way otherwise. Fourth, training **modern** enough to equip graduates to meet modern emergencies.

All this does not mean a compromise with so-called modernism in the realm of religion. An institution can be modern, up-to-date, and still stand for the **"oldtime religion,"** and the **"absolute authority of the Bible."** All this in the spheres of worship, faith, and living.

The need of the hour is for schools such as Dr. Gresham Machen described in an address in Chicago, 1933:

> ". . . the bearings of truth, the meaning of truth, the purpose of truth, even in the sphere of mathematics, seem entirely different to the Christian from that which they seem to the non-Christian; and THAT IS WHY A TRULY CHRISTIAN EDUCATION IS POSSIBLE ONLY WHEN CHRISTIAN CONVICTION UNDERLIES NOT A PART, BUT ALL, OF THE CURRICULUM OF THE SCHOOL. TRUE LEARNING and TRUE PIETY GO HAND IN HAND, and CHRISTIANITY EMBRACES THE WHOLE OF LIFE—THESE ARE GREAT CENTRAL CONVICTIONS THAT UNDERLIE THE CHRISTIAN SCHOOL. . . . **I can see little consistency in a type of Christian activity which preaches the Gospel on the street corners and at the ends of the earth, but neglects the children of the covenant by abandoning them to a cold and unbelieving secularism."**

In his Chicago address of 1934, Dr. Machen ponders the question, "What is there about Christianity which makes it necessary that there should be Christian schools?" His answer is, "Christianity is, indeed, a way of life; but it is a way of life FOUNDED UPON A SYSTEM OF TRUTH. That system of truth is of the most comprehensive kind; it clashes with opposing systems at a thousand points. **The Christian life cannot be lived on the basis of anti-Christian thought**. Hence the necessity of the Christian school."

Dr. Fred C. Weigman, President of Midland College, Fremont, Nebraska, in speaking at the Wittenberg College Commencement this spring, said to the graduating class:

> "The power of the Word of God is the most powerful weapon man can ever possess and wield. In that Word, in the Gospel of Jesus Christ, is the moral and spiritual basis for the conduct of national and international life. . . . Only righteousness exalteth a nation, not the unrighteousness of earthly ethics which men compound, but the righteousness which is from God."

The Roman Catholic Church has **supported** and does support her schools **well. In them** are more than 2,000,000 of her children. She spends $100,000,000 annually in the education of her youth. The result of this youth education program is clearly reflected in the rapid growth of that church. Exceeding the most prosperous Protestant bodies, this church, which spends 70 per cent of her income on youth, has been growing at a gigantic pace. Will we learn a lesson from what these facts teach?

We indeed are living in perilous times; **physically,** with slaughter and suffering on every hand; **mentally,** with overemphasized half-truths which blossom into whole heresies; **morally,** when wrong is called right so often and so insistently that the Christian is in danger of being swept before the tide of contemporary opinion; and **spiritually,** when the devil was never more active in beclouding issues, on the one hand, tempting the most earnest contender of the faith to fritter away his time in nonessential controversies and on the other hand subtly making good men compromise with the leaven of false doctrine. In such times we need schools that will arise and say with the Apostle Paul, "Christ . . . the hope of glory: whom we preach" (Col. 1: 27, 28).

The following challenging appeal on the "Inadequacy of Human Philosophy," from the commencement address of Prof. William Hazer Wrighton, at a Christian college this spring, should ring in the ears of the faculty, students, boards of administration, and the supporting constituency:

> Philosophy is greater in scope than any single science. Philosophy has preceded science in many of its discoveries by long periods of time. But there are essential elements of failure in all merely human philosophy.
>
> Philosophy deals in abstractions. Where the New Testament speaks of faith as "the substance of things hoped for, the evidence of things not seen," philosophy talks of postulates and assumptions; and where the Word of God reveals great verities, philosophy discusses mental concepts. Christ makes known great mysteries with such simplicity that the newly born Christian can grasp them and apply them, but philosophy leaves us crying in the dark over simple realities which it has made mysterious.
>
> An inherent cause for the failure of human philosophy is that it depends on reasoning. It seeks the solution of the basic problems of life, by man's own powers. Because reason can understand some mysteries of the universe, men have concluded that it should be an efficient instrument with which to probe into all mysteries and to obtain knowledge. But the history of human thought testifies that ". . . the world by wisdom knew not God."
>
> The highest ethical theories and principles are ineffective without the provision of a divine dynamic. Philosophy in its ethical branches brings to man many lofty ideals, and points him to many worthy goals, but it leaves him without the power necessary for achieving his ideals and reaching his goal. Even Christian ethics without Christ cannot give the moral victory which man so sorely needs. The higher the standard the greater the discouragement we sustain when there is no inward renewal of strength, no quickening power, no personal blessing. Christ brings not merely a new system of ethical principles, He comes to us saying, "I am the way, the truth, and the life."
>
> Philosophy is unsettling to many who study it because philosophers for over twenty-five hundred years have held contradictory views . . . . Compare this maze of difficulty with the certitude and assurance that come to the believer when he is introduced to the great verities of revealed truth.
>
> Philosophy is inadequate rather than untrue. It does not give out data, and therefore could not be called true or untrue; but it reflects on the data provided by other studies, and it leads the student to think his way along instead of attempting to prove his theories by laboratory experiments. It is the oldest of the branches of learning and the fairest of the mental interests of man, but it is not adequate to bring man into the haven of peace with God and power with men. Peace and power are found only in Him in whom dwelleth all the fulness of God as Deity and by whom all created things are held together.

THE FALL OF THE FRENCH EMPIRE

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. ALL THESE ARE THE BEGINNINGS OF SORROWS.—Matt. 24:7, 8.

The fall and defeat of modern France by Germany, with her powerful air fleet and mechanized units is just another of those passing events leading on the last clash of nations—**Armageddon.** The fall of nations is so rapid these days, that commentators on news need to be careful. No wonder someone has called such writers, "common taters," of whom none needs be afraid. There is such a rapidity of change that comments need to be made with extreme care, and that on general lines. However, it is well to understand that the "World News" department of the Christian Monitor is not to inform our readers of complete current happenings. It is a peg upon which we like to hang some general observations that we trust are timely.

Altogether too often, unless writers are alert, they make the mistake of the colored boy as illustrated in the following story:

> A small colored boy had learned some things about the face of a clock, but not all there is to know. As a test, he was asked one morning what time it was. The boy looked up and said, "It's jes' nine o'clock."
>
> "No, you're wrong," said the questioner; "it won't be nine for quite a while yet—not for fifteen minutes."
>
> "Well, bofe hands is pointin' to 9," the boy said stubbornly; "ef dey ain't tellin' de truf, I cain't help it."

The sudden collapse of France was one of the most surprising events of history—even the Germans were somewhat nonplussed. The following is a symposium of the explanations by correspondents as arranged by "Newsweek":

> Kenneth Downs, International News Service: The Germans won the war with their all-out attack on and over and within the French Ninth Army . . . . The French Intelligence Service knew this great [German] instrument was being constructed. But during the years

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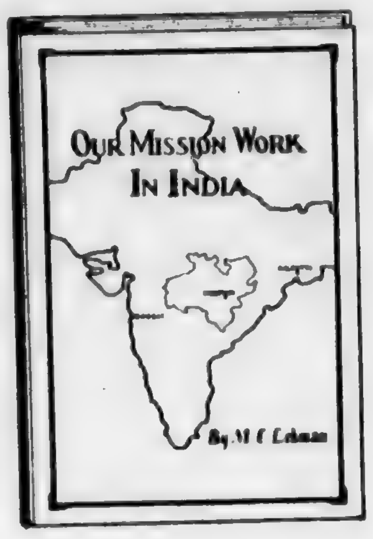

1. **The results of the work and the expenditure.**
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before the war and during the months before the fatal offensive, internal dissension, incredible factional hatreds rotted away the spine of France while Germany waited to strike.

Edmond Taylor, Columbia Broadcasting System, author of "The Strategy of Terror": One of the most effective methods of the war of nerves is to give the impression there's a Fifth Column hidden everywhere. The French soldiers were convinced of that. For the Germans go out of their way to create a traitor phobia. Even a traitor unmasked has still a great demoralizing value, and the Nazis welcome exposés of alleged Fifth Columns in other countries.

Edgar Ansel Mowrer, Chicago Daily News: Outprepared, outorganized, outgeneraled, and conceivably outfought, the French had no chance whatever . . . . French generals told me during the Flanders Battle that with 1,000 more planes, 1,000 more tanks, and 3,000 more guns, they could have won. All of these could have been purchased for the sum mentioned [$500,000,000]. If they were not purchased, it was the generals, and not the politicians, who were chiefly at fault.

Alex Small, Chicago Tribune: Summed up, the Allies had devised not one single tactical innovation of their own, and no effective counter or parry to the German innovations. Possibly their masterpiece in lack of foresight was seen in the problem of civilian refugees. The experience of 1914, if nothing else, should have taught them that the roads would be cluttered with mobs of fear-crazed people and that this condition would have a considerable effect on military operations, particularly in a time of mechanized armies.

Sonia Tomara, New York Herald Tribune: The majority attributed France's weakness to her form of party government and to the inefficiency of the men in power. Some more thoughtful Frenchmen expressed their fear that the reason for the French defeat lay deeper than the faults of the regime. They wondered, in the course of conversation, whether France had definitely lost her vitality and fighting spirit and was declining while the German people were rising to supremacy in Europe . . . . A friend of mine who worked as an engineer in an aviation factory . . . told me that they could have produced ten times more planes in their plant during the winter, if everybody had done his utmost.

Geoffrey Cox, London Daily Express: France capitulated because a majority of her political leaders preferred to take uncertain power in a Rump France under Hitler rather than make a fight for independence from overseas . . . . To forestall the real Quisling these capitulators determined to go half-Quisling.

F. G. H. Salusbury, London Daily Herald: I remember a general in command of a French Army telling me how difficult it was to explain the necessity of retreat to the troops, and how many of them had refused to obey the first order to withdraw . . . . France's magnificent elan was sapped by her leaders.

The Paris Correspondent of The London Times: The collapse came from the top. Lack of foresight, fear of responsibility, divided counsel, outmoded military thinking, and, in some cases, a total inability to understand what Nazi Germany stands for and intends—all played their part in bringing France to her knees.

To the writer there are deeper reasons for the collapse and the disaster that overtook France. It was not just the might of Germany. There was an internal rottenness in the moral structure of the nation. This is becoming increasingly evident. There is a striking similarity with ancient Rome in her decline and fall. It was the weakness within, rather than the enemies without which destroyed that former kingdom of iron men; so also France. From the rise and the fall of Rome we have a period of some 1,500 years. The nation of Rome rose by its staunch discipline, repudiation of ease and luxury, and its Spartan-like habits of life.

According to Marshal Petain, "ease, luxury and sloth, the desire for pleasure and riches, made the country unable to cope with the hordes of Hitler and his mechanized troops."

Today, the name of France is a memory, her national honor gone, and her people vassal slaves. What a wreck! It is largely the outcome of sin. The French living in exotic delights are known the world over. It is hoped by many friends of France, that from the ruins may rise, if the Lord tarry, a more disciplined nation. However, it hardly behooves us to throw stones, when we ourselves in North America are doing the same things, drifting slowly down the same road. For us it may not even take a powerful nation to subdue us, but the internal enemies within may make a greater ruin and wreck.

CHRISTIAN MONITOR

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RAIN

By M. Aline Sommerfeld

"IT'S there again, Mom! Look I knew it would be. It's in the same place it was last night, Mom."

"Where?"

"Over there on yonder hill. I'm not goin' ta stay in this here holler another night. I tell ya it's ha'nted!"

"Aw, Nancy, come on in here, and keep still. There's nothin' to be scared of. You're goin' ta git wet, standin' out there in the rain. Come on in here, an' set the table for supper."

Nancy came back into the shack and stood in the middle of the room which served Mom, Pete, Joe, and Nancy as kitchen, dining room, parlor, and bedroom. Out of fright she stood rigidly with her two bare feet well apart; she bit her finger nails nervously; and her eyes seemed to grow larger and blacker. Her damp hair was beginning to smell, and her dirty, damp dress clung to her slender undernourished body.

Mom stood beside a tiny, rusty stove, stirring a few potato peelings which were frying in a greasy skillet. The last piece of bread had been eaten that morning. The peelings had been saved from the potatoes eaten the evening before. Through the holes in the tin roof drops of rain fell occasionally into the skillet and made a sizzling sound.

Presently Nancy began to arrange things on the table for supper. One person would eat from the larger piece of a broken plate; another from a bent and battered pie tin; another from a tin lid, and the fourth would eat what was left from the skillet. Two had knives; one had a fork; and one had a spoon. Two battered, half rusted, handleless tincups served as tumblers for all four.

Nancy bit her lips in nervous fright as she set the table. She left her job at frequent intervals to look through the doorless doorway at the smoldering fire on top of the hill.

Up the hollow came a young lad, a handsome lad he was, of sixteen years. His trousers were much too short, besides being frayed at the bottom and out at the knees. His shirt was rags. His bare toes came through the canvass shoes. His hair was disheveled by the wind and rain. He walked slowly with bowed head; and without a glance anywhere or a word to anyone he entered the one-roomed, tin shack in the hollow.

Upon an empty grocery box—there were no chairs—he sat staring at the ground floor. He hadn't noticed the tenseness of Nancy nor the anxious look on Mom's face.

Little Nancy broke the silence; "Pete, what is that fire fer over there on the top of that hill? It's jes' where it was last night."

Pete shook his head and disinterestedly answered, "I dunno."

"Pete, what's the matter?" inquired Mom.

"Well, Mom, I—I seen Bill Hedge this evenin'; an'—he asked me if I—was hungry. I told him 'Yes.' So he said if I'd—go to Butch's junk yard tonight—an' steal a radiator for a car, he'd give me fifty cents."

"Don't do it, Pete. Don't never steal. I don't know if we'll have anything to eat tomorrow or not, but the Lord will take care of us someway. I'd rather have you beg as steal; I'd rather have you starve to death as steal. We'll make it someway, Pete; but never, never steal."

"All right, Mom; I'll stay at home tonight!" He straightened his body and clasped his hands behind his finely shaped head. He looked at the tin walls of the shack. On the wall straight ahead the tins read: "Sinclair Oils;" "Sinclair Oils." To the right he read: "Pure Leaf Lard;" "Morell's Pure Lard." On the left he saw: "Phillip's 66" cans straightened to form a wall. Without looking he knew that behind him could be read: "Hygene Floor Sweep." "I wonder what that fire's fer over there on that hill?" he asked.

Before anyone had time to answer a bareheaded, barefooted, ragged boy of twelve burst breathlessly in the open door. That he had been running was quite evident from his quick, heavy breathing. The words came excitedly between breaths: "Say; what's that fire doin' out there—on the top of that hill? It's in exac'ly—the same place—it was last night. I tell ya I'm not stayin' here. I won't stay here another night. This holler's ha'nted, an' I know it. Oh! I wish Uncle Jim would come over."

"Now, Joe, don't get so excited. I don't know what that fire's fer. What if it was there last night? It didn't hurt ya then; did it? It won't hurt ya now. Sit up to the table, children, an' eat your supper. It ain't much; but then—"

The three children found three boxes and sat down. Not a word was spoken. Through the window three pairs of excited, scared, and wondering eyes watched the fire on yonder hill smolder on, struggling for life under the constant falling of the rain.

Footsteps were heard approaching the shack. All three children shrank within themselves and stared at each other in fear.

"Howdy, folks," came a familiar, welcome voice, as Uncle Jim came in the door. He had been up the hollow to draw a pail of water from the neighborhood well.

OCTOBER

There is a beautiful spirit breathing now
Its mellowed richness on the clustered trees,
And from a beaker full of richest dyes,
Pouring new glory on the Autumn woods,
And dipping in warm light, the pillared clouds,
Morn on the mountains, like a summer bird,
Lifts up her purple wing, and in the vales
The gentle wind, a sweet and passionate
wooer,
Kisses the blushing leaf, and stirs up life
Within the solemn woods of Ash, deep crimsoned,
And silver Beech, and Maple, yellow leaved,
Where Autumn, like a faint old man, sits
down
By the wayside a-weary. —Longfellow.

"Hey, Uncle Jim, what's that fire fer up there on that hill? It was there last night!" Young Joe was the spokesman.

"Well, it's nothin' fer any of you to be excited about, Joe. I walked home this evening with Ole Pep Rose. He tole me that Mack Gibbs is everlastin' beatin' his wife. Some of the fellers in town got ta hearin' about it. They masked up last night and crept around Old Mack's house to see what they could find out. Afore long Ole Mack came home drunk, and, sure 'nuff, he begin to beat his wife. They didn't do nothin' else but walk right in an' take Ole Mack up there on that hill an' light that fire. They had a cross standin' behind the fire, an' they tole him that if they ever heard of him beatin' his wife agin, right there'd be the price he'd pay. Then they let him go back home. They lit the fire tonight just to warn him. They're settin' outside his house now, but he don't know it."

Relieved sighs escaped all the children as their ideas of "ha'nts" were dispelled, and peace began to fill their hearts.

"Well, I must be goin'. Aunt Maggie will have supper ready agin I git there. Don't let the fire bother ya no more." And Uncle Jim stepped out into the rain with his pail of water.

The dishes were not washed that evening, as fire wood was too scarce to heat dishwater. They were piled on the back of the table, and a discolored, dirty, stiff tea towel was spread over them. By this time it was fairly dark in the room, and the fire on yonder hill made flickering shadows upon the wall.

"You children better go on to bed, now," said Mom. "You've found out what you wanted to know. It's rainin' too bad to play outside, and there's no oil for the lamp."

At this announcement all three children stepped outside the door to see if they could see the cross Uncle Jim said was there.

Pete came in, and from a box in a corner he pulled what once was a quilt. Now, it was dirty cotton and rags. After removing only his canvass shoes, he wrapped himself in the bundle of rags and lay behind the stove as a possible place to keep out of the rain that dripped through the leaky roof.

From the same box in the corner Joe grabbed some feed sacks that had been sewed together for a cover. To escape the dripping rain he made his bed under the table.

From an old broken dresser drawer little Nancy tenderly lifted a corn-shuck doll with a blue and white rag wrapped around for a dress. Little Nancy hugged the doll tightly and looked wistfully through the open door into the night. Then she, too, drew a knotty, smelly blanket from a box, wrapped herself and her corn-shuck doll in it, and lay down in the center of the room to try to sleep. Drops of rain cooled her feverish face as she lay there.

Mom was the last to retire. She took the only bed there was in the house—a cot spread with gunny sacks. She drew an old black coat, ripped at the seams, over her as she lay there.

(Continued on page 299)

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EVA'S SUNDAY PROBLEM

By Anna W. Yoder

IT WAS almost five o'clock. Eva Harris noticed it as she glanced at her watch between calls. It had been an unusually busy afternoon, and Eva was tired. Being a telephone operator in the central office in a fair-sized city like Newton was not the easiest task a girl could find, but there was something fascinating about it after all, and Eva had loved her work, and was rated as a splendid operator in the estimation of her superiors.

Light after light flashed on the board. Eva kept after them all, and with the same sweetness of her precise tone of voice, she courteously served each subscriber, although within she wearied exceedingly of her continuous, "Number please," and "Thank you!" with but few variations.

"I'm relieving you," spoke a soft voice by Eva's side, and she arose to allow Miss Smith to take her position. It was five o'clock, the end of another day for her. She removed her headset, wrapped the cords carefully, and placed it in the rack. Just as she entered the rest room, she met Miss Elkins, the supervisor.

"Miss Carey wants to see you at her desk before you leave," she said to Eva.

"Me?" Eva wondered.

"Yes, stop on your way down."

"Thank you," Eva smiled, but inwardly trembled. "Now what?" she asked herself.

Several of the girls in the rest room heard this brief conversation. There was a general feeling of what might be the cause of Eva's being called to the chief operator's desk, but no one confided her guesses to Eva, although they tried to draw from her her guess. Eva was really quite popular with the girls—that is, most of them. Time was when she was the most popular girl in the office, but that was before she was a Christian, and when she did all the things and went to all the places the other girls did. It was a trifle different since she became a Christian. Perhaps if she hadn't joined the Mennonite Church it wouldn't have mattered as much as it did. There was the time, for instance, when she definitely yielded to the conviction that her devotional covering should be worn to work. At first most of the girls were disposed to sneer, but Eva had a way with them that soon overcame most of the sneers. Of course, there were still some who persecuted her on this score, but they were compelled to like her anyway.

Then there was this "Sunday proposition." From the moment that Eva yielded her heart to the Lord and received the marvelous gift of salvation, she knew she could not desecrate the Lord's day by using that time to earn her daily bread, much though she and her mother needed it.

She might have tried to get another job. But that wasn't so easy in a time when jobs were scarce and everyone who had one considered himself very fortunate. She had committed her problem to her Lord, and ever since He had marvelously led. Although every operator was scheduled and expected to work every other Sunday, Eva had never worked one since she accepted Christ several years before. And it wasn't because she had secured special favor of her supervisors, for they scheduled her for her Sunday turn every time. Little Mrs. Weedy was always glad to work Eva's Sundays because it fitted into her domestic routine better for some reason. And so she worked Eva's in addition to her own Sundays. But even although the Lord seemed to provide this means for Eva's Sundays off, Satan set about in many ways to tempt her to work. For instance, each operator is given two days off a week. If she works on a Sunday then, on special occasions she can have her schedule adjusted so that she will have the last two days of a week and the first two days of the following week, making four days in succession. Eva might have done that once.

Freddie Baker had asked her to go along to young people's institute. The group was really planning to leave on Wednesday, but Freddie would arrange to go Thursday evening if Eva could go then.

"But Freddie," she had said, "I can't get off before Friday evening, unless I work Sunday before."

"Sorry," he had replied, "then I guess we will go on without you, because Friday night would be just too late."

Eva had gone home and cried half the night that time. Ever since she was in the church she had longed to attend some conference or institute, and now all things were in her favor, it seemed, and all she needed to do was to work her Sunday. She didn't blame Freddie for refusing to wait and miss another day. He had told her it would not be worth while going if they had to be two days late.

But the Lord gave her special grace and peace that time; for she knew it would be better to miss even a young people's institute than to work on a Sunday.

This evening as she washed her hands and prepared to go home, these past "Sunday problems" surged through her mind. Somehow she felt that her summons to the Chief Operator's desk had something to do with this phase of her telephone operator's life. With a momentary clasping of her hands and an upward look, she sought strength at the Great Source of faith, and turned resolutely out to the traffic room and to the Chief Operator's desk.

"Miss Carey, do you wish to see me?" she smiled her question.

"Yes, Eva, take a seat."

"Thank you."

"You likely know that Mary Elkins, our supervisor, is leaving us."

"Yes, I heard her say."

"Well, we've been looking for the girl here in the office that can take that position, and we have concluded that you are the best fitted to do so. Your long experience and mastery of the work, plus your fine disposition are the qualities needed in a supervisor. I think there would be nothing in the way of your taking this position."

"But, Miss Carey, that would mean working on Sundays, of course."

"Certainly, Eva. But who wouldn't for such a fine position? Look at the increase in pay. You couldn't turn that down."

"May I think it over a little while? I need time to pray about this."

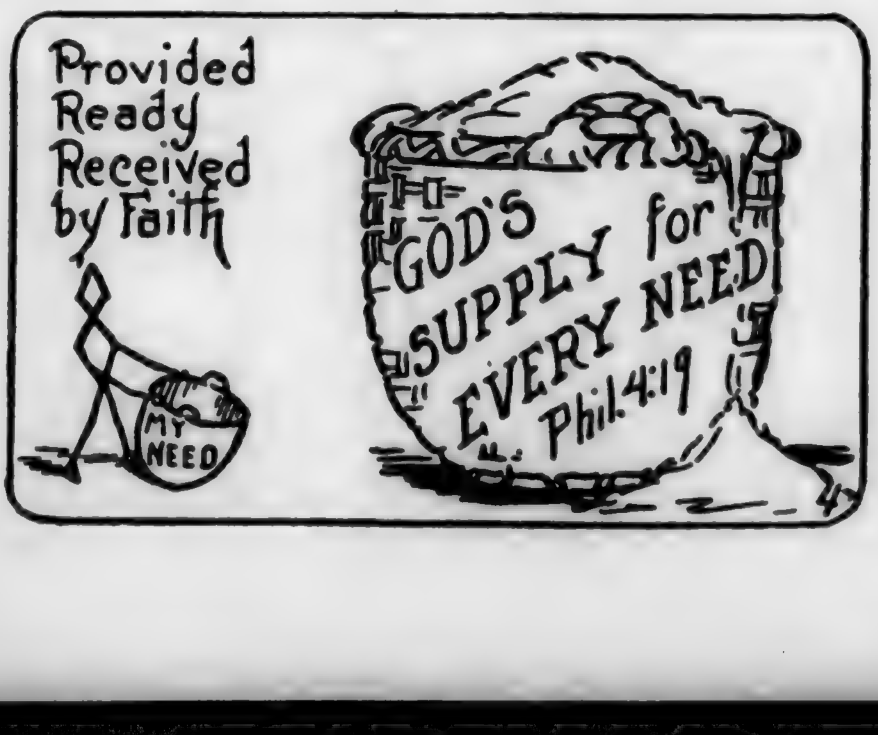
"Surely, if you think you must. But don't be a fool, Eva, and turn it down."

"Thank you for your consideration," Eva said, and left.

All the way home she felt a tremendous tempest raging within her. The path of duty to her Lord she knew, but there were other things thrown in for her consideration. There was her mother. She was not a Christian as Eva was. Eva had found the Lord at the Mission, and her mother, due somewhat to ill health, never attended. Eva's "foolish religious fads" were a constant bore to her, and her refusal to work Sundays was more foolishness, she thought.

Arriving at home, Eva's deep thoughts betrayed themselves on her countenance and in her manner.

Mrs. Harris watched her suspiciously for some time and then questioned her.



"Well, Mother," Eva explained, "I've just had an offer to a better place in the office. Miss Carey asked me this evening to accept Mary Elkins' job of supervisor."

"Why, what's there about that to be so moody?" Mrs. Harris wanted to know.

"Simply this: it would mean Sunday work, and no getting out of it."

"Eva Harris," Mrs. Harris almost screamed, "you can't mean you're even thinking about passing up such a chance for another of your crazy religious notions, can you?"

"It isn't a 'crazy religious notion,' Mother; it's a scriptural principle that cannot be lightly esteemed by any child of God."

"Oh, fiddlesticks!" ejaculated the excited woman. "How much more money would you get?"

"I would get three dollars a week more."

"Why, Eva! How can you pass that up when we need it so badly?"

"That's just it, Mother. I know we need it. I know it's hard for us to get along on my present salary, and if I'd take this job, we wouldn't need to skimp like we do now, but at the same time, how can I disobey my Lord for the sake of a few dollars? I'm going to pray about it several days before I give my answer."

Mrs. Harris continued raving and scolding all the while they washed the dishes, and when Eva prepared to go to the Mission for prayer meeting, Mrs. Harris turned her voice of protest and blame upon the Mission and its workers.

During the next several days Eva really looked for some evidence from the Lord that she should accept the position. Her mother's attitude was mostly to blame. She seemed more sour and dissatisfied with Eva's Christian life than ever before, and ever since Eva had been a Christian her greatest burden was that her mother might see her own need of accepting the way of truth and righteousness. She felt sure Mrs. Harris would be more turned against Christianity than ever, if she refused this new job.

The third day was her day off. After she had helped clean up the house, Eva planned to go to her room and settle the question with the Lord. As yet she had seen no answer. But before she had finished scrubbing the kitchen, the telephone rang and Miss Carey was on the line.

"Eva, we'll have to have your answer today," she said. "Will you accept the position as supervisor?"

"No, Miss Carey; I cannot. I'm very sorry, but my obedience to my Lord comes first."

"Very well. Your decision is made. Goodby."

Hot tears sprang to Eva's eyes as she hung up the receiver. Blindly she turned from the telephone to go to her room, only to be faced by her mother whose eyes expressed far more than her tongue, as she screamed after her daughter:

"YOU FOOL!"

Eva fled to her room and poured out her heart to the One for whom she had made another sacrifice, and He came into her heart anew with such a flood of peace and joy that she wondered how she could ever have thought of refusing Him any fragment of her obedience and submission.

Several months passed by with nothing happening at the office other than the usual routine and interest of the work. At home Mrs. Harris never could forget Eva's useless sacrifice. But the Lord was remembering.

Once again Eva was summoned to the chief operator's desk. This time she was offered the position of teaching new girls the business. With joy she accepted immediately. Now everything was cleared away. This new position demanded her time from Monday through Friday, and all her Saturdays and Sundays were her own. Besides, she received an increase in pay almost equal to that of the supervisor's. Her heart was almost bursting with joy, for her cup was running over.

Oyster Point, Va.

DISTINGUISHING DOCTRINES OF THE MENNONITE CHURCH

By Edward Yoder

An address given at a Harvest Home and Sunday School Meeting held at the Masonville, Pa., Mennonite Church, August 7. We feel sure that our readers will appreciate this message which from a somewhat different approach than usual gives an illuminating discussion of the fundamental distinguishing doctrines of the Mennonite Church.

This subject, as we understand it, refers to those doctrines or principles which distinguish the Mennonite Church from other bodies of Christian people. It calls for a discussion of those tenets of our faith and those phases of our practice which justify the separate existence of our body as a sect or denomination. Unless there are certain scriptural principles and practices upheld and taught by the Mennonite Church which are not generally held and practiced by other bodies, there is, we believe, no real reason for us to maintain a separate organization and to try duplicating the church and religious activities of the larger and stronger church bodies.

Therefore we shall try briefly to state what we think are the outstanding doctrines or principles which justify the existence of the Mennonite Church body as a separate organization today. We hope to give this discussion with due modesty and humility, and without judging or condemning any other bodies of Christian believers or casting any unfavorable reflection on the sincerity of other Christians. We hope to state in a simple and objective way the chief doctrines and practices which have distinguished the Mennonites in most places throughout their four hundred years of history. We have chosen to approach the subject from the side of our early history as a church, believing that this approach will help us the better to understand and appreciate the reasons for the doctrines taught and practiced in the churches of our faith today

The distinguishing doctrines to be discussed have been arranged under six main heads for convenience. This arrangement may not include all the points that should be mentioned. Some of them as here outlined are closely interrelated, and it is not in every case easy to draw sharp lines of distinction between the separate points under discussion. Thinking now of the early Anabaptist or Swiss Brethren churches and the reasons which helped bring them into existence we wish to call attention to these six principles:

1. The Anabaptists aimed to form a church as nearly as possible on New Testament lines. 2. They insisted on a voluntary church membership. 3. They emphasized the personal responsibility of every member of the church for living the Christian life. 4. They practiced a consistent church discipline. 5. They thought of the church as a closely knit, practical brotherhood. 6. They emphatically taught the doctrine of personal obedience to Christ.

We shall take up each one of these general principles separately and note what they mean, and also note some of their applications in life.

A Simple New Testament Church

First, the doctrine of a simple New Testament Church. It was a great and a serious step four hundred years ago to try to form such a church in actual practice. Perhaps we know in a general way some of the conditions which led to the great religious reformation in the sixteenth century, at the time the Mennonite Church had its beginnings. The Roman Catholic system had then dominated western Europe for over a thousand years. During this period that Church had taken to itself vast temporal and political power. It claimed the right to rule states as well as the souls of men. It exercised its power over kings and princes. The Catholic Pope had his seat at Rome, as he still has. He was there a long time the head of a Papal State which carried on wars and politics like any other worldly state.

The Catholic Church had also developed a system of priestcraft, in which the clergy of the church gained vast power and authority over the common people under their care. They claimed the power to forgive sins; they extorted large sums of money from the common folks under religious pretenses. Their personal life was not always exemplary, but this was held not to invalidate their priestly office and function. The higher officers of the clergy, the bishops, archbishops, cardinals, and the Pope himself lived in princely style, far removed from the lowly manner in which Christ and the apostles had lived. In the Catholic Church a great body of traditional doctrine and practice had accumulated in the course of the centuries. Little by little, rules, regulations, practices, customs were built up into a massive body of ecclesiastical tradition. Such traditions and doctrines, as the belief in purgatory, in priestly absolution, sale of indulgences, papal authority, and others, were taught and enforced, although contrary to the teaching of the Scriptures. In fact the Catholic Church maintained its power over the mass of the people as long as it did only through keeping the Bible away from the common people.

Through the work of men like Erasmus of Rotterdam and Martin Luther in the early sixteenth century the Scriptures, and especially the New Testament, were finally given to the people again. This more than any other one thing led to the widespread revolt against the authority of the Roman Catholic Church in Germany, Switzerland, France, and England. The earliest reformers were Luther and Zwingli, and they made great changes, in the countries where they labored, from the Catholic order of things in the church. But as time went on they proved themselves to be merely reformers. That is, they tried to correct some of the most flagrant abuses of the Catholic Church, while still retaining many of the established features of the ecclesiastical system as it had existed for centuries. They did not make a serious effort to reproduce the New Testament church through their reformation.

The early leaders among the Swiss Brethren were soon dissatisfied with the reforms made by Luther and Zwingli. They read the New Testament carefully. They studied it earnestly. They were led to believe that God would be pleased only with a church formed as nearly as possible according to the New Testament teachings. They therefore rejected outright all forms of ecclesiasticism. They cast away all religious practices and doctrines which did not have a firm basis in the New Testament teaching. They rejected all human and ecclesiastical tradition as doctrines of men, which Jesus had condemned. Mark 7:5-13.

With regard to the way of salvation and the doctrine of the church, the Anabaptists held to the New Testament alone as their rule and authority. They emphasized over and over the need for holding to the pure Gospel truth and the pure Gospel faith, and not building on human rules and doctrines. The favorite motto and text of Menno Simons was I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." And so we can regard it as one distinguishing doctrine of the Mennonite Church, that the Bible, especially the New Testament Scriptures, are the only rule and authority for Christian faith and practice; they are the only guide for forming the church, its life and organization, and the only revelation of the way of salvation. This doctrine needs to be emphasized in every generation, and today no less than in earlier times. As our own church body becomes more highly organized and takes up a wider range of activities, it is necessary to keep this principle clearly before the people, that the Scriptures are the sole authority for our faith and practice as a church, and that the church organization needs to be kept as simple as possible to be in accord with the New Testament teaching.

Voluntary Church Membership

A second principle that distinguished the early Mennonites from other Christian bodies was the doctrine of a voluntary church membership. Today, at least in America, we scarcely know of any other kind of church membership than the voluntary kind, but in Europe four centuries ago and later this principle was almost unknown. Every individual person born within a given territory was baptized as an infant and thus declared a member of the state and of the church. That individual throughout his lifetime was considered to belong to the state and to the church alike through that rite, and that too almost regardless of how he lived or what he did after he was grown up.

The Protestant reformers, Luther and Zwingli, were at first seemingly inclined to accept the principle of a voluntary church membership separated from the state. But they had not gone very far in their work of reformation until they dropped that idea, and for reasons of expediency they adopted the Catholic principle of a united state and church, together with the compulsory church membership which went with it. Conrad Grebel and a few other leaders of the Swiss Brethren had at first co-operated with Zwingli in Zurich in the reformation movement. When, however, Zwingli gave up the idea of forming a strictly New Testament church with a voluntary membership, Grebel and his friends deserted him and started on their own way of forming a new church. They became the first Anabaptists in Zurich. Since infant baptism was the most obvious sign and symbol of the state-church system which they were rejecting, they rejected infant baptism as unscriptural. They claimed it was not really a baptism at all, because it was administered without the choice or the faith of the individual himself. True baptism and real membership in the Christian Church depended, they claimed, on the person's own confession of faith in Christ. This all Mennonites still confess.

When in January, 1525, Grebel and a few others baptized each other upon the confession of their faith, they were taking a radical step in obedience to the Scriptures. This act was then considered by others as a revolt from the state, and the result was they were soon arrested, imprisoned, and in many cases martyred for the step they took. For a long time Mennonites suffered persecution from Catholic and Protestant rulers alike for their faith and practice on this point.

This action explains why they were called Anabaptists, or Re-baptizers. It also explains why we as a church baptize only persons who have made the personal decision to receive Christ and who confess their own faith in Him. It is true that in many countries today church and state are no longer united as they were then, and also that some other church bodies practice only adult baptism on confession of faith. The Mennonites were the pioneers in rejecting infant baptism, and for centuries they suffered severely for their faith and practice. Some of the principles for which they then died have since been more widely adopted. And yet we should cherish the doctrine that only persons of responsible age and understanding are eligible as subjects for baptism and membership in the church. We should not be members of the Mennonite Church just because our ancestors were, or because we knew of no other thing to do. Rather it is our privilege to belong to this body of believers because we personally believe in Christ and have made it our voluntary choice to follow Him in the church of our fathers.

Personal Responsibility of Every Church Member

Closely related to this point is the principle which I have listed third among the distinguishing doctrines of the Mennonite Church. It is the principle of the personal responsibility of every member of the church for living the Christian life and for growing spiritually in the grace of our Lord Jesus Christ. In the state-church system against which our forefathers revolted the individual did not need to assume serious responsibility for his life and his salvation in any real way. He was taken as an infant into the fold of the church without choice or faith on his part. The sacraments of the church, it was believed, made and kept him a Christian by some semi-magical means. The priest would forgive his sins if he failed to be careful enough in his way of living. After death his relatives, if they had the money, would pay the priest for enough prayers to get his soul out of purgatory, and so forth.

This was true in the Roman Catholic system. In the Protestant churches some of the most flagrant features of this system of religion and doctrine were discarded in course of time. Still the basic principle remained largely in force, the doctrine that the church and the clergy assumed responsibility for the salvation of the individual members. Far too much the idea still prevailed that the Church was a kind of ark which would carry its passengers safely through the flood waters of death and destruction into heaven. One of the early Church Fathers had once criticized this figure by remarking that whereas Noah took into his ark only two of the unclean animals as compared with seven of the clean, the Catholic Church had reversed the proportion, and there were many times more unsaved persons in its fold than of converted souls.

At the same time that the Anabaptist founders proclaimed the principle that the Church must be composed of only voluntary members, persons who had been thoroughly converted, they also insisted that every member was fully responsible for his own religious and moral conduct and life. He must not only make his own voluntary choice to enter the Church in the first place but he must further live a life of complete obedience to Christ. He is responsible to read the Scriptures for himself, to study the Word of God for his own edification, and to practice its teachings at any cost of sacrifice. Every member is personally responsible to pray and to worship God, and never to count on the ministers of the Church to do his praying and his good works for him. The Church for the Mennonites is not an ark in which to ride to heaven, but a brotherhood of souls seriously engaged in living out the law of Christ as given in the New Testament.

This doctrine of personal responsibility has several interesting applications in its Mennonite practice. Have you ever considered why our church body has had no professional clergy or ministry? The chief reason, I suspect, has been the application of this principle, that every member has the full responsibility for living the life of obedience to Christ. The ministry in the Mennonite Church is essentially a lay ministry, as is shown by the fact that the ministers and officers of the church are chosen directly from among the membership of the body as a whole and generally as ministers they largely support themselves like other members of the body do. This prevents any special clerical order from growing up in the Church, whose duty would become that of specializing in spiritual work and holy living, and to that degree making the laymembers feel they are personally relieved of some responsibility for looking after themselves, after they have paid the preacher for doing their praying, their visiting, their witnessing, and holy living for them.

In general too our churches have had no regular pastoral system, a system by which the members might lazily come to feel they must be cared for and personally tended by the minister. Some members no doubt need such care. But any system which makes periodical visitation and encouragement necessary for maintaining the members' interest in the Church and its services is not one that develops the sense of personal responsibility for the work of the Lord. There are those who think we need today more full-time pastors in our Mennonite congregations. Perhaps that is true. But we do well to consider what such a change in method may do to our historic doctrine, that every member of the Church must assume responsibility to stand on his own feet as a Christian, to obey Christ from the heart, and to do something toward carrying on the Church instead of the Church carrying him.

Consistent Church Discipline

A further doctrine along this same general line is what we have given as the fourth distinguishing principle of the Mennonite Church. It is the doctrine of exercising a consistent church discipline. In the state-church system before referred to, everyone was presumably a member of the Church by virtue of his baptism as an infant, and there was no attempt made to exercise church discipline. State laws and courts took care of such crimes and wickedness as were contrary to the civil laws. Otherwise the church member was free to lie, swear, live immorally, or follow any other inclination he had. The Anabaptist principle of every member being personally responsible to live a holy, obedient life was enforced through the application of church discipline. Members who refused or persistently neglected to live up to the responsibility which they had voluntarily assumed at their baptism were excluded from the body. The body of the Church was kept as pure as possible by taking into it only persons who gave evidence of genuine conversion, and through excommunicating those who became guilty of flagrant sins and disobedience. The Anabaptists did not claim to be a perfectly pure and spotless church, but they did use discipline to keep their group life pure and Christian, and to strengthen the Christian testimony of the body as a whole. Many are the testimonies which have been preserved from their enemies of the high character and pure lives of these people. And many a time too people were converted and won to their number through observing the cruel and unreasonable treatment given by their persecutors to these people of pure and harmless character.

As we know, there are today various bodies of Christian believers who teach some of the same things we do against war, worldly pleasures, secret societies, and so forth. Many of these, however, do no more than teach against such things, leaving it to the individual members to live out their teachings or not as they like, and they do not make the practice of these teachings by the members a test of membership in their body. The Mennonites have rather consistently made obedience to the Word of God a qualification for membership in the Church, and have dismissed from membership those who would not live up to their responsibility to live the Christian life.

A Closely Knit Brotherhood of Believers

The fifth principle which I have enumerated among the distinguishing doctrines of the Mennonite Church, is the doctrine that the Church is in a practical way a closely knit brotherhood of believers. This principle has been a marked feature throughout our history and still is today in many ways. One can readily see that out of the doctrines of voluntary membership, personal responsibility, and regular discipline, a body could be formed which would be united in close fellowship and unity. The description of the early church and its life in the Book of Acts has given the inspiration and largely also the pattern for the application of this principle. In the second and the fourth chapters of Acts is described the early Christian practice of brotherhood.

We read there how the early believers in Jerusalem were united in fellowship and in prayer. They shared material means freely and spontaneously with each other when in need. They were of one mind and of one soul, bound together through the indwelling Holy Spirit. Their testimony to those outside their group was implemented and made powerful through this intense unity and brotherhood. They even practiced community of goods for a time, which, however, did not work out so well on the practical side in the course of time. Later we read that in a time of famine the Christians at Antioch collected funds among themselves and sent relief to their brethren in Judea. On his missionary journeys later the apostle Paul collected from the Gentile churches relief funds for the Judean Christians. Then there are the scores or hundreds of passages in the Gospels and Epistles of the New Testament which teach the duty of Christian believers to love each other, to bear each other's burdens, to share and fellowship with each other, and to do good to each other and to all men.

IN TRUST WITH GOD

The busy spider deftly spins
Its silken thread, and confident
To fix it, floats it to the breezes.
It gains a site, then firmly pins
The quiv'ring silent filament,
And weaves itself such web as pleases.

Thus hopefully, embark should we,
Into life's toil in trust with God,
For Him who bids us pray, and working,
So we, by faith, shall stronger be,
With ready feet, all Gospel-shod,
And never e'en a thought of shirking.

Oh, falter not in lone distress
Dear son of toil, but cast anew
Your floating thread of hope's endeavor.
The breathings of His righteousness,
Will bear it to an anchor true,
And God acclaim you then the victor.

The soul that lies at anchor may
Have, oftentimes, disquietude,
But these disorders tend to deepen
The soul's reliance day to day,
And build the heart in rectitude;
Such striving doth the task but sweeten.

This world with treasures manifold,
And pleasures that allure, becomes
Distasteful, at one glimpse of Jesus.
He takes our sins and gives the gold
Of truth, His mansions as our homes,
And grants His peace to make us joyous.

—Donald Clark.

This great mass of teaching in the New Testament on practical Christian brotherhood the Mennonites have generally taken seriously. They have tried to practice it in their group life in varying degrees and extent. One branch of the Mennonites, the Hutterian Brethren, have for four hundred years practiced a complete communal life in their attempt to live in obedience to the brotherhood teaching of the New Testament. Most Mennonites have not gone that far, but have seriously applied the principle of brotherhood in other ways.

This principle has fostered among them a real group consciousness and a genuine group life and group solidarity. There has been among Mennonites a considerable degree of economic equality, that is, there have been no extremes of great wealth and of degrading poverty among them. Their standards of living have been kept approximately on the same level on the whole, at least until recent times. The spirit that prompted this measure of equality has kept away material barriers to the feeling that they were brethren in the Lord.

Some of the ways in which the doctrine of brotherhood has been practically applied have been the following: Provisions have always been made for mutual aid among brethren in case of losses through fire or otherwise; they have freely shared with the unfortunate ones, provided for the poor of the Church, for the widows, for the orphans, and for the aged. Certain other branches of Mennonites have done even more than our group has in the way of providing for the care of the sick and disabled through church-owned hospitals, more numerous children's homes and homes for the aged. Generous and frequent hospitality in their homes has been another common expression of this principle of Christian brotherhood.

The practice of brotherhood in these and other practical ways has been a distinguishing doctrine of the Mennonite Church from the first. In some places we have gotten somewhat away from its practical expressions. Some members of the Mennonite Church have been on relief rolls, on government pensions of various kinds, and so forth. Two centuries of pioneering in this land of rugged individualism and almost unlimited economic opportunity have perhaps had a greater effect on our Mennonite group life than we realize off hand. We need to remind ourselves of the large emphasis which the New Testament Scriptures give to Christian love and brotherhood, and realize once more the fact that the Christian faith is not just an inward religious experience, but that it is also a positive social and economic experience among brethren, as the Mennonite Church has taught from the beginning.

Full Obedience to Christ

The last distinguishing principle of the Mennonite Church which we would mention is that of giving full obedience to Jesus Christ as our Lord and Master. This naturally overlaps more or less with the principles already mentioned before. The emphasis upon personal obedience to Christ comes out prominently in the Mennonite literature of all periods. The teachings of Jesus, they believed, must be taken seriously and must be literally followed, not explained away or compromised in any way whatsoever. If such obedience led them into persecution and suffering for Christ, they took that for granted and were prepared to go through with it anyway.

So, for instance, when they read in the New Testament that Jesus taught His disciples they must not resist evil men, but must be ready to suffer insult and loss rather than fight back, Mennonites have been simple-minded enough to believe that the Lord meant what He said, and they have tried to obey His teachings and do as Peter wrote, follow in the steps of Him who, "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Likewise when Jesus taught that His followers should not swear any kinds of oaths, our church has assumed that He meant we should not swear oaths and not something else. And when He declared that He had Himself said nothing in secret, we take it for granted that oath-bound secret societies are contrary to His will and therefore unchristian. Again, when He taught that divorce and remarriage are the equivalent of adultery, we understand Him to mean exactly that, and that obedience to Christ allows no ground for divorce or looseness in regard to the marriage bond. When He taught that His followers should not worry over material matters but should trust the Father in heaven, we believe He wants us to live simply and trustfully. And so likewise of all the things that Jesus taught, they are to be obeyed and followed, regardless of what it may cost in sacrifice or inconvenience.

These are the chief doctrines which I think of as distinguishing the Mennonite Church from other denominations of Christians. There may be other ways of thinking of them and of stating them, but to many it is most illuminating to think of these doctrines and practices in their historical setting. It helps us to see the reason for many things about our Church which we could not otherwise understand and appreciate. May we treasure these principles and witness for them today in a world where many of the people who profess to follow Jesus Christ do not obey His teachings, but instead are bringing reproach upon His name and cause. Especially as hate and selfishness, war and disaster are abroad in the world today, is there special need for more Christians who will live the life of love and brotherhood, the life of serious Christian responsibility, the life of obedience and sacrifice before the world.

Scottdale, Pa.

THE SILVER LINING IN THE CLOUD

By A. W. Ballinger

That the world is full of dark clouds, to the many, is only too true. A smiling face often hides a sad heart. The world is learning more and more that the old saying is true, "If we laugh the world laughs with us, but if we weep we weep alone." Why should we pour out our troubles to others whose hearts are already breaking with troubles of their own? Better far, do as the Master, when, standing in the shadow of the cross, He said to His broken hearted disciples, "I have yet many things to say unto you, but ye cannot bear them now." So far as we know, those many things were never said. He bore them alone.

It is far better to remember that every cloud has a "silver lining," and that the dark cloud, accompanied by wind, lightning and heavy thunder, often carries also a refreshing shower. We are so short-sighted we cannot see things plainly, nor the end from the beginning, and often reach wrong conclusions, and cry out with Jacob, "All these things are against me," when the very things we thought were against us were really for us for our own personal good and happiness.

The writer has passed through more suffering than many others: trials that were severe, providences that seemed dark and mysterious, the loss of property, health and friends. It was a dark day when we signed the deed that said our little farm, a part of the old homestead, should be the property of another. But the "silver lining" of this dark cloud appeared when I found a new world, a new life, and a new joy in the work of the Christian ministry, far exceeding the old life on the farm.

It is almost universally true that those of other years who have excelled and become great leaders, came out of obscurity and became great through sorrow, tears and poverty. To many the dark cloud appeared and continued long before the "silver lining" appeared, but by and by the cloud lifted and there caught faint glimpses of the "silver lining." Jacob, Joseph, Moses, Job, David, the Hebrew children, John, Jesus, the disciples, Paul and others, and the many of recent years, all reached positions of honor and trust after years of hardship and suffering.

One almost unknown Bible character especially appeals to me, "Simon of Cyrene," who was compelled by the soldiers to bear the heavy cross of wood up the hill of Calvary for Jesus, the "Son of God." It is said that when Jesus fell exhausted beneath the heavy cross, upon which He was to be crucified, that the soldiers "laid hold upon Simon, a Cyrenian, and compelled him to bear Jesus' cross."

If Simon had not passed by on this eventful day, where he was compelled to bear the cross of Jesus, perhaps his name never would have appeared in history, and he and his family would have been unknown. The dark cloud that covered him that eventful day had a "silver lining," although he saw it not; but long afterward, the "silver lining" appeared and made his name great, as the lowly "Cyrenian" who carried the cross of Jesus up the hill to the place of crucifixion. Because of this lowly service he, his wife and two sons, Alexander and Rufus, receive true credit when the "silver lining" breaks through the cloud. Paul speaks of the wife of Simon as his "second mother." Rom. 16:13.

So we of today will find that we too must pass over the same road. The "Valley of Baca" lies directly along the king's highway on our journey to the heavenly Jerusalem. We will wade sandy deserts, climb high and rugged mountains, see the storm cloud rise dark before us, see the lightnings flash, and hear the thunders roll, but ere long the rifted cloud will be transformed into a thing of beauty, and like Peter, James and John on the exceeding high mountain with Jesus, the dark cloud will disappear or be transformed into heavenly glory, like the celestial world, and we shall be able to say, "Master, it is good to be here."

"Had earth no thorns among its flowers and life no fount of tears,
We might forget our better home, beyond this vale of tears.
How wisely God our cup hath filled with mingled joy and grief,
To teach our hearts that mortal things, though bright, are only brief."

—The Watchword.

* * *

FALLING LEAVES

When the autumn leaves are falling
  It begets a deep regret;
And the feeling it engenders
  I can never once forget.

All the summer long I watched them—
  Budding, growing, full mature;
And it seemed they must forever
  In that thriving state endure.

But as summer's sun receded
  Toward the southern skies, I found
They began to change their color
  And the frosts soon cut them down.

Much like human life, it tells me,
  Are the leaves that needs must go
At the approaching days of winter,
  With their chill and ice and snow.

We come forth with bud and promise;
  For a time we hold the stage;
But our sun is soon receding,
  Bringing us to face with age.

When the chilly frosts o'ertake us
  And we come to say farewell,
To have lived a life of service—
  Will it not be sweet to tell?

—J. L. Ernest.

Editorials

Sunday School Centennial in the Mennonite Church

Earlier in the year we called attention to the fact that this is the one hundredth anniversary of the beginning of Sunday-school work in the Mennonite Church. The honor goes to the Wanner and Hagey churches of Ontario for having organized the first Sunday school in any Mennonite church, in 1840. This anniversary has been observed by a number of district conferences, as well as congregations throughout the church. In commemoration of the event a special centennial booklet was published jointly by the Mennonite Commission for Christian Education and Young People's Work and the Historical Committee of General Conference. It is an appreciation of what our Sunday schools have done for the church during the century that is past and contains a message that should be read by our people in every section of the church. It was gotten out in booklet form so that it would be inexpensive and could be distributed by Sunday schools and churches in order to help in the observance of this centennial and to lead us of today to appreciate what a heritage we have received through the labors of those of other generations. Elsewhere in this issue an extract from this booklet appears in article form. It will give our readers an idea of the nature of the book and the kind of message it contains. A review is also published on another page.

In order to help those congregations which have not yet observed this centennial a suggestive date has been fixed for October 13. This is not arbitrary, and congregations and Sunday schools will naturally choose the date which fits best into their schedule of activities. At this time it will be fitting to give a history of the home Sunday school and thus to develop a sense of appreciation for what our fathers have done for us in our local congregations. Some one can then give a talk on the history and progress of Sunday-school work throughout the church. But the centennial should not be an end in itself. It should be planned to help us to appreciate the work of those who have labored in the past and to inspire us to do better and more faithful work as we continue in the work of the Lord.

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The Selective Training and Service Act of 1940

During the three months in which this act was discussed in Congress it was known as the Burke-Wadsworth Bill, since it was introduced in the Senate by Senator Burke of Nebraska, and in the House by Congressman Wadsworth of New York. On September 16 it became a law upon the President's signature, and it is now known by the above title.

The terms and implications of the bill are probably pretty well known, for it has been given wide publicity by the press and the radio. All male citizens who have passed their twenty-first birthday anniversary and have not reached their thirty-sixth, are required to register October 16, the date set by the President after signing the bill. Local boards will be set up in the various counties and districts to administer the law locally. When the names of the registrants have been properly listed and sent to Washington, a national drawing by lot will be held to determine the order in which registrants shall present themselves for training and service. Those whose names are drawn will then receive questionnaires which when filled out will give the details by which the local boards will determine the classification of the draftees.

In a statement by the President it is explained that those who are rendering what is considered essential service on the farms or in industries will be placed in Class II, and it is stated further that those who have people dependent upon them for support will be placed in Class III, but our main interest as a church is, of course, the disposition to be made of those who hold conscientious objections to war in any form. We are glad to know that the law provides for such in Section 5 (g) which we print in full below:

> "Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this Act, be assigned to noncombatant service as defined by the President, or if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction be assigned to work of national importance under civilian direction. Any such person claiming such exemption from combatant training and service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board provided for in section 10 (a) (2). Upon the filing of such appeal with the appeal board, the appeal board shall forthwith refer the matter to the Department of Justice for inquiry and hearing by the Department or the proper agency thereof. After appropriate inquiry by such agency, a hearing shall be held by the Department of Justice with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board (1) that if the objector is inducted into the land or naval forces under this Act, he shall be assigned to noncombatant service as defined by the President, or (2) that if the objector is found to be conscientiously opposed to participation in such noncombatant service, he shall in lieu of such induction be assigned to work of national importance under civilian direction. If after such hearing the Department finds that his objections are not sustained it shall recommend to the appeal board that such objections be not sustained. The appeal board shall give consideration to but shall not be bound to follow the recommendation of the Department of Justice together with the record on appeal from the local board in making its decision. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors."

The above is the law concerning conscientious objectors. It is plainly the duty of such to register their convictions. Not all of the procedures after that are clear from the wording, but those who administer the law will no doubt clarify these so that every one will know what to do and what to expect. The Peace Problems Committee of General Conference is in touch with the authorities at Washington and will make clarifying announcements in our church papers and through information which will be mailed to all bishops and ministers.

Let us all be law-abiding as far as we conscientiously can, keep calm and trustful, remember our rulers in prayer, and be true to the Word of God and loyal to the Prince of Peace.

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Our Special Offer

On the last page of this issue will be found some attractive offers to those of our readers who wish to co-operate with us in securing new subscribers. Over the period of the last ten years the subscription list of the Monitor has been growing, even though at times it has become necessary to drop quite a number of delinquent names from the list. But we feel that it should reach out into many more homes than those to which it is going at the present time. We believe that it has a vital Christian message for the home and the Christian worker. And so we solicit your cooperation in securing new subscribers. We are trying to make it worth your while to do so, as you will find as you look over the notice on the last page.

As you think over your list of friends who are not now getting the Monitor, will you please appoint yourself as committee of one to ask them to subscribe also? Notice the list of gifts which we will be glad to send you as a partial reward for your time and effort. Perhaps it is time for you to renew your paper. We will be glad to extend your subscription for another year if you send us two new subscriptions, together with the regular price of the paper. May we work together unitedly in the cause of Christian literature for the home.

Christian Life

LOVE NOT THE WORLD

By Fern Frey

An essay read at the Ohio Mennonite Sunday School Conference, held at Sebring, Ohio, August 12 to 14, 1940. We are glad to pass this timely message on to our readers.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

Of all the commands given in the Bible, there is none which needs more prayerful attention and consideration than this one, in this fast-moving and trying age in which we live, where two great voices, that of God and that of Satan, are calling. We all know which voice we should listen to, but the world is so full of attractions and allurements that it takes all our God-given courage to resist. The world represents what we term sin in such an interesting, attractive manner that it seems beautiful rather than repulsive.

Again we should consider this command very seriously since our adherence or disobedience to it is responsible for all our actions, either good or bad. Often when we are given commands or are asked to do something, questions immediately come into our minds. As I considered this command taken from John, some questions immediately came to my mind, too, and it is upon three of these questions that I wish to base this short discussion.

I. **What does "world" here mean, and what is there in it that we should not love?** When John speaks here of the world, he does not mean the people in the world, as we sometimes think of it, because God never told us not to love people. In John 13:35 we read, "By this shall all men know that ye are my disciples, if ye have love one to another." We are to love the people of the world to the extent that we want them to learn to know God, but we should not love their sinful ways. We must be extremely careful of our associations in the world, because when we live around sin there is a tendency for it just to become a matter of fact, and it will not seem very serious to us; it becomes a common thing. So often the next thing we do then is to begin to sympathize with some of the ideas of worldly people, then to pity, and then finally to accept. So we see that we must not even go one step toward worldly things because each one leads to another.

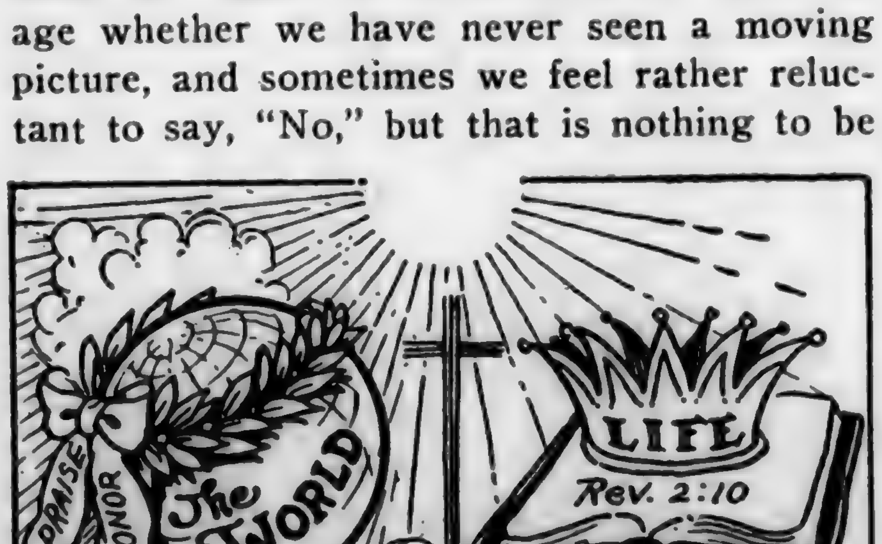
Let us just briefly consider, now, some of the worldly conditions which we should shun and constantly try to avoid:

1. **Its dazzling show,** which is one of the outstanding characteristics of the world, and, too, is one which is so strongly calling to all but which we want to avoid. Glaring colors always attract attention, and Satan knows that, and since the world has nothing valuable to offer us, it uses things that glitter and dazzle as a most effective means of alluring us as weak humans. Just look at the beautifully lighted and clever signs advertising for liquor companies, tobacco companies, and theaters in practically every city today. On a very hot day when you can't seem to cool off just how does a sign like this one, "Delightfully cool inside," appeal to you? It does have its appeal just as many other signs of the same type do, and we need God's constant presence with us to resist.

2. **Its light, trashy literature.** One may go to almost any newsstand he wishes to today, and the literature there, to be sold, is largely the type that is degrading rather than uplifting. I heard a judge recently give one of his experiences of going to a newsstand to get something to read and then of his disappointment at finding the books practically all scandal books and the magazines of the "True Story" or "Red Book" or "True Detective Story" type. This craze for cheap literature shows the lack of deep thought among many people, and it, too, means a lowering of morals. We as Christ's followers must be extremely careful of our choice of literature. The Bible, of course, is the ideal book, but there are many other good ones, too.

3. **Its selfishness.** We, as people in the world, are tempted to be selfish with our blessings, for everything we have may be classified as such. Everything we have has just been lent to us by God, and unless we have His love in our hearts we are liable to be selfish and consider these blessings our own just as the world does. This is one of the most abominable traits that one may acquire, and again, without God's constant help we are liable to have it ingrained in our life and character.

4. **Its ungodly amusements.** Today, unlike twenty years ago, there are comparatively few people who feel that attending theaters and dances is out of place, and also there are comparatively few who can honestly say they have never attended them. But I would say that the farther away from them we stay the better off we are. Often we as young folks are asked by other ones of our own age whether we have never seen a moving picture, and sometimes we feel rather reluctant to say, "No," but that is nothing to be ashamed of. I think we should be glad to let people know that we have a God who can help us enjoy ourselves where we can think of Him and have a good time without going with the ungodly crowd.



Another one is its ungodly speech, in the forms of slander, gossip, flattery, and swearing.

All these, its dazzling show, its trashy literature, its selfishness, its ungodly amusements, and its bad language, are things in the world which we should abhor rather than love. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

II. **The next question we want to consider, is: "Why should we not love the world?"** Whenever in our everyday lives, we are commanded to do something our first reaction is, "Well, why should I, or shouldn't I do that?" That is not out of place either because one appreciates doing a thing more if he has a reason for doing it. We are going to consider for a little now, then, just why we should not love the world.

1. **We have no legitimate reason for loving the world;** it has done nothing for us. Our love must be directed either toward God or the world. Let us take an everyday example, and then let us see which one we should love. Just take two people you come in contact with, for instance. The one notices all your troubles and helps you solve them as best he can and even sticks by you when others talk about you. In other words he is a confidential friend. On the other hand, the other person tries to be friendly, notices your problems and moods, but is ready to leave you at any time. Which one of these two persons would you naturally love? Of course, the one who is true and would do anything for you. That is the kind of friend God is, but the world has done nothing for us and can give us nothing, so why should we waste our love on it?

2. **It costs much to love the world.** Our efforts, when we love the world are all wasted as far as any thing future is concerned.

3. **Loving the world is responsible for life's greatest tragedies,** while loving God is responsible for its greatest joys and triumphs. Is not that enough reason now why we should not love the world? It has nothing to offer us but discouragement, disappointment, and, finally, despair and death.

III. **The final question is: "What can we do then, if we cannot love the world?"** This question has been partly answered already, but repetition is in order in this serious matter. If we can't love the world, we can love God, the one who deserves all the love we have. He deserves it because He first loved us. He sent His only Son into the world to die on the cross for all mankind that we might in turn love Him and live. Nothing we can do can ever repay God for His marvelous gift to us, but if we love the world we lose all chances of experiencing His greatest love. Just to make it more human let us consider for a moment the disappointment we experience when one of our fellow men whom we love does not manifest that same love for us or turns against us. If we have "chummed" with someone for a long time and have done all for him we thought we could, and then he turns a cold shoulder to us and speaks badly of us our hearts are saddened and broken. How much more grieved must God be when He loved us so much and we don't even appreciate it? Isn't that sad? Doesn't it seem tragic? He sees the doom of the people who love the world and knows they could evade it if only they would. It seems to me that we might say that if we do not love God we are dishonest. He has given us physical life with hearts to love Him, hands, feet, and mouths to work for Him, and if we don't use them for the furtherance of His cause, couldn't we rightly be classified as dishonest?

God wants our lives, He wants our love, and He wants our hearts. If we once give over our hearts to God, He also has our love, because the heart is the seat of affection. He knows all about the world's traps placed to catch us, but He says, "My son, give me thy heart; I'll help you to keep from loving the world." Those worldly problems, which seem so extremely serious to us sometimes, will fade into the background if we once give our hearts entirely to God and say to Him, "God, take my heart and make it only Thine." It is only after we have done this that we can know what real joy and happiness is.

And it is, too, only after this that the world's call for our attention can be rejected. The world is constantly putting forth more and more effort to get our hearts, but if we really consecrate our lives to God, He will constantly give us more and more power to resist.

Let us, as young folks, consecrate anew our full life and all our ability and love to God and so subdue the call of the world. We must face problems, but it is only as we give over our lives fully to the Almighty that we can have unfailing courage. We need to pray, and we need the prayers of our elders. We do so much want to be true. Archbold, Ohio.

IN THE SECRET PLACE

By Margery Coffman

This article supplements the Young People's Bible Meeting topic for October 27, "In the Secret Place."

As these words are being written, in troubled Europe our fellow human beings are scurrying like rabbits to their burrows, seeking the dubious safety of their "secret places," to escape, if they can, being overtaken by the noisome pestilence of a burning hail of bombs falling from a starlit sky! Happy little homes have become rubbish heaps; a peaceful land becomes a beleaguered fortress while the heart of trusting people turns in suspicion against all save their own kin! Well might one cry amidst the agony of this sin-cursed world, "O that I had wings like a dove! for then would I fly away and be at rest!" In this hour of world tragedy there is a universal cry for rest, for quietness of spirit, for power to rise above the turmoil and find a measure of that peace for which we pray.

In this sad hour, we instinctively turn to the benediction of the promises of the Book of books as imparted to us by the inspired writers of Divine truth. Here and nowhere else we may find balm for the uneasy mind, steadiness for nerves on edge, and assurance to dispel all doubt. The brave words of comfort found within the covers of our Bible are the only words we may with absolute confidence rely upon, for they are words that have weathered storms as wild and dark as the one through which we are now passing, and the promises contained therein have never failed nor diminished in their potency.

Consider the words of the first verse of the ninety-first Psalm, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." It is not a matter of suddenly in a panic of fear taking refuge in a secret hiding place, but a matter of "dwelling" in constant security beneath the rock of our defense. Several times during the past year of intense anxiety, at the king's command, the British Empire has observed a day of prayer. Just recently the president of the United States designated a day of prayer. We are glad for these recognitions of God by national authorities on special occasions. Yet how much better it would be for any nation to be continually in the attitude of prayer and thanksgiving toward the Lord of all nations, the King of kings Himself! As individuals we have the privilege of keeping our spirits in constant communion with the most High, ever conscious of the abiding presence of the Almighty. It is this experience of "dwelling in" that we need,—not the erratic frenzy of religious fervor that characterizes many people when in perilous or uncertain circumstances, a fervor that soon wanes when clouds disperse and skies are blue again. While we in the Americas are still permitted to dwell in comparative peace and security, let us examine our lives to see if we are living, dwelling, abiding in the secret place under the shadow of the most High Almighty God! If we are, we can say in triumph with the Psalmist, "He is my refuge and my fortress; my God; in him will I trust." The certain knowledge of the powerful love of God, whose height, breadth, length, and depth have never been fathomed, is a mightier source of safety than the mightiest barrage of man's invention, more secure than the most impregnable of man's protective apparatus, for they protect only the body, while the protection God offers saves the very soul of man and escorts him into a place of eternal safety, rest, and peace. "What time I am afraid, I will trust in thee," sang David, and afraid or unafraid, we will trust Him all the time!

The place wherein we are to dwell is a secret place, known only to God and to ourselves. In homes of devout Catholics we sometimes find a little inner shrine or chapel where members of the household are at liberty to go and present their oblations of worship and praise to the patron saint of the family. In ancient pagan homes there was almost invariably a niche or corner somewhere to enthrone the figure of the household god. Jesus tells us to enter secretly into our closets and privately seek communion with the Father rather than in public places. Worship seems to be a very personal matter, intimate and private, which suffers blight and distortion under the curious light of prying eyes. It seems necessary for the sincere worshiper to have a secret place of his very own where he may sometimes steal away to lay bare his inmost heart to God. In the modern tempo of life and in our modern utilitarian homes we find little time or place for secret shrines and altars, nor do we need them. Dwelling in the secret place of the most High, we carry our shrine with us, abiding in it. Like the nautilus within the chambers of her shell, like the humble snail who carries her home ever with her, we bear along with us the secret place of the most High, wherein we may turn at any time to worship the One whom we adore!

Certainly we ought to attend divine service and public worship just as often as we are able, for thereby we testify to the world of our abiding faith in the God of our fathers, and thereby, too, we strengthen our faith by fellowship with the saints. But while public worship means much to the Christian life, it is the precious moments of worship in the secret places of his heart that count most in the life of the average Christian. In innumerable ways God opens the door of our secret shrine, taking His place within our own holy of holies, filling our heart with the knowledge of the glory of His presence, until we feel the comfort of His sheltering wings about us. He spoke to Moses in a still, small voice, and even today He makes His presence felt most frequently by unspectacular means. From our kitchen window we have a vista of blue sky, green trees, velvety grass, and beds of flowers. Suddenly God sends a ruby humming bird out of the azure, into the sweet well of a rosy blossom, and a lump sticks in the throat as we pause to waft a thought upward to the Creator of all this beauty. A door has opened, and for a moment or two the secret place is filled with the fragrance of praise to God for the wonders He has wrought, and daily tasks are finished in an atmosphere of worship. No, not even dish water can dampen the ardor of a soul dwelling 'neath the shadow of the Almighty! Again, we read a noble thought, expressed in beautiful language, and the spirit is lifted up in wonder at the grace of God who fills the minds of men with such beauty and power. The tender tones and haunting strains of music oftentimes fill the heart so full of emotion that tears flow unbidden, and the impulse of the heart is toward God, in wonder that He condescends to dwell among us to cause such ethereal beauty! The gracious loveliness of a summer night when we step outside a moment to breathe the sweetness of honey-suckle-laden air, causes the heart involuntarily to surge upward in worship of the Creator of the rolling spheres, and we are lost in unexpressed awe and wonder. The deepest sentiments of the heart are seldom uttered. They remain as silent offerings on the altar of sacrifice in the secret places of the heart, unknown to those about us, but taken account of by the God who dwells therein.

In crowded thoroughfares, amidst a crowd of friendly yet nevertheless uncongenial people, it is a handy thing to be capable of withdrawing within oneself, away from the trivial shallowness surrounding you. It is an even finer habit to acquire the ability of retiring quietly into the secret place of your heart, and there unobserved offer up prayers for the salvation of the heedless souls about you. Although secrecy and mystery seem to go together, there is no mystery at all in connection with this ability to dwell within the shadow of the most High. It is the most natural thing in the world. As an example, you have known children who have invisible companions with whom they play and with whom they converse quite naturally, until their invisible playmates become almost real to them. Our God is an actual entity, so why need there be any mystery in this idea of inner communion with Him? He is an invisible reality and becoming one with Him through the redeeming blood of our Lord Jesus Christ, we are entitled to the closest fellowship possible between two spiritual entities—between our redeemed soul and our Redeemer. It is no more supernatural than the intuitive spark of natural affection that slowly but surely draws one erstwhile stranger toward a chance acquaintance until the spark lights a real fire that develops into the overwhelming flame of love itself! There is, of course, no scientific or natural explanation to this phenomenal reaction, for even Solomon classed it with the things that were too wonderful for him to understand! Neither is there a scientific or natural explanation of the fact that saints may and do commune with God to their own deep personal satisfaction! In the secret place of the most High such sweet fellowship is possible that results in weak flesh becoming mighty ambassadors of the faith of God, as for example, the missionary Mary Slessor, who, though physically weak, by her constant fellowship with God, tapped a source of strength that made her a miracle to those whom she served, and to every one who knew her!

There are those who spend long hours in fervent prayer to God, crying out to Him in an agony of travail, until strength and victory are vouchsafed to them. There are those who derive great comfort and nourishment from earnest study of the Word of God, while there are many whose moments of devotion must be snatched out of the scattered odd moments of a day that is overcrowded with the busyness of life. In some way during our twenty-four hours of time per day we must all manage to withdraw into our secret places for a special moment or of reassuring communion with God, in order to gain a renewed impetus to go on with the battle of life. If, as we have suggested, we are constantly aware that we are dwelling and abiding with Him, these moments for rest and refreshment will come effortlessly, like a sudden cool breeze in the hot, sultry days of August, unheralded, but so welcome!

It seems impossible to leave the beauties of this glorious song of David's, without once more referring to the timely messages of this ninety-first Psalm. No one writing a message of comfort for fearful humanity today could couch their message in more fitting words. The very foremost idea of a "secret place" is uncannily appropriate; "a refuge, a fortress" is what thousands of souls today are seeking throughout the world; the "noisome pestilence" of war is everywhere raising its ugly head, terrifyingly noisy, carrying pestilence and evil wherever it goes; David knew nothing of air raids, yet he knew of a "terror by night" from which his only refuge was the sheltering arms of the Almighty. Since these similes and metaphors apply so aptly to our own day, we may with equal assurance apply the promises to our own day, too! The same condition is to be fulfilled by us if we may lay hold of these promises of God's protecting care. But it is such a simple condition, that all who live in this broad earth might fill it if they would but lay aside the noisy clamour of their own importance! We have only to "set our love upon Him," and He will cover us with His feathers, protect us 'neath His wings!

Sheltered thus we need have no fear of the evil forces abroad in the land, for whatsoever evil thing man may work against man, at their very best, or rather, worst, they can but touch the outer crust of man's being, which is this perishable body, for the soul that trusts in the Lord remains secure within the secret place of the most High, and death simply releases him from captivity, to realize the glory of the reality, not the shadow, of the Almighty power of God! It must be indeed difficult in the face of danger such as hundreds of people are now facing, to retain a calm and untroubled spirit. Yet it is possible to do so, when that spirit relies on the protection of the Almighty. Therefore let us gird up the loins of our faith while yet a measure of peace and security is meted out to us, and let Christians throughout the world continue to rest, to dwell, to abide under the shelter of the wings of the almighty love of God. Though the forces of evil approach close enough to batter the bastions of our faith, and to upset the even tenor of our way of life, let us cry out and shout as an inhabitant of Zion, "**He is my refuge, and my fortress; my God; in him will I trust!**"

Vineland, Ont.

* * *

IN MY SECRET PLACE

By Margery Coffman

A little secret place, a cloistered nook,
Away from prying eyes, from curious look,
Where I alone may worship Thee, may Thee adore,
Before Thy throne my soul in ecstasy to pour,—
An altar, Lord, where candles of my love may burn,
And I in supplication may ardent footsteps turn,
Where I, unhampered, may my aching heart lay bare,
With only Thee, my Saviour, Lord, to hear my prayer!

A dream, indeed! For where in this small cot,
Where could be found a cloistered, sheltered spot,
Where children's voices ne'er could find my ears,
Calling, demanding, for Mamma to wipe the tears;
Where supplications ne'er need mingle with the rush
Of pattering feet and sweet, breathless, happy crush
Of clinging arms—no tyrant, clam'rous clock
Announcing hungry mealtime, all my vows to mock!

But, Lord, within my heart there is a secret place,
Which Thou mayst enter, and with healing finger trace
The yearning of a soul whose unassuming praise,
Whose fervent adoration, finds expression through the days
Of all the hurried turmoil of a daily busy life,
And all the varied household tasks of woman, mother, wife,—
There I, Lord, in the midst of earthly humdrum wear and tear,
Offer to Thee, in suppliance, my rosary of prayer!

And many treasures there I've offered up to Thee,
With sacrificial ardor, for these things to me—
My children's heads in tousled slumber softly lain—
Are frankincense and myrrh, while summer rain
Bespangling flowers and shrubs, and birds that fly,
And sunlit clouds that send so merrily across the sky,
These, these, within the confines of this lowly bower,
Reveal the secrets of Thy love, the presence of Thy power!

Vineland, Ont.

RAIN

(Continued from page 290)

The boys were soon asleep, but little Nancy lay hugging her doll, wondering if Ole Mack would meet his doom tonight, wondering what Uncle Jim and Aunt Maggie were doing, wondering if she would ever have a real doll, and wishing she could live in a house whose roof didn't leak and lie in a real bed. The tears came and ran down onto the knotty blanket.

Mom couldn't sleep either. She was wondering what she'd feed her little brood tomorrow, where the money would come from to buy Pete a pair of shoes. And little Nancy had to have a dress. As Mom lay there anxiously thinking, and staring into the night, something began to appear slowly at the door. It soon assumed the proportions of a basket which was set inside the door. Mom, not wanting to awaken the children, quietly arose and went to the door, but no one was to be seen. She crept back to bed remembering that she had told Pete never to steal—that the Lord would care for them someway, and here was a large basket of groceries. Thank God!

Little Nancy lay still, hugging her cornshuck doll, and letting her tears dry as best they could. Drops of water occasionally fell into her face. She soon fell asleep while the rain continued to hammer and beat on the roof of the little tin shack in the hollow.

Canton, Kans.

Our Home Circle

TYPES OF LUNCHEONS

By Ruth Stoltzfus Stauffer

This article continues the subject of planning and preparing meals, as begun in last month's issue. The author, until recently teacher of Home Economics at Eastern Mennonite School, will favor us with another of these helpful articles next month.

Luncheon is a heavier meal than breakfast and a lighter meal than dinner. It may be called supper, too, but only when it is served in the evening. For its plan or pattern there is a greater variety of foods from which to choose than for any other meal and so it is not so simple to plan as breakfast or even dinner. It should be the one meal of the day to balance food values. If any one food class is lacking in the other two meals you must plan to make it up at luncheon time.

Of luncheon menus, there are two common classifications: one, according to calorie value, the other as to the prominent main dish. Light, medium, and heavy are the three which are determined by food value, the heavy luncheon pattern being:

Soup or Fruit Cup
Hot Dish or Two
Salad
Bread and Relish
Dessert
Beverage

Very active people, of course, will need a heavy luncheon, but inactive people, children, and aged ones will keep luncheons light or medium by serving any three or four of the above six food classes. According to Gillum in "Modern Food Studies" there are six luncheon types of the second classification: the "cream soup" luncheon, the "sandwich" luncheon, the "salad" luncheon, the "vegetable" luncheon, the "light meat" luncheon, and the "egg or cheese" luncheon. Since these, I think, make luncheons easy to plan we will consider them in more detail.

The "cream soup" luncheon has as its foundation a very nourishing soup made of either vegetables or meats combined with milk, seasonings and a thickening agent. This when accompanied by saltines, bits of toast, or wafers, is almost a meal in itself and needs very little to complete it. Some crisp fresh vegetable, a bit of cake and fruit salad would be all that is necessary. Supply generous portions of soup and be sure that in the soup or out of it are all these, protein, starch, fruit, vegetable, and your meal is complete. For example, try cream of pea soup with cheese wafers, angel food cake, and fruit salad. And must I say it? Serve it hot (I mean the soup, of course) and the salad cold. Soups have such tempting hot flavors and odors, a keen way of reminding us of them again. How many soups have you ever tried?

Tomato soup is an old stand-by, but do not let the tomatoes curdle the milk. There's a way to do it. Every cool foggy evening somehow makes me think of potato soup. It is then the best old-fashioned flavor I know. Don't forget the bit of onion, or chopped parsley, and the chopped egg. Take your meals outdoors too; luncheons just love to go on picnics if it is only to your own backyard. Let them savor a bit of the smoke of burning pine or apple, and they will tingle all the woodsman's appetite you have. Oyster soup, keep it creamy, real cream I mean. Serve it with pineapple-carrot salad. Serve vegetable soup with cherry pie. Did you know that recently they are making cheese soups? Better look them up. How about bean soup with apple salad? Celery soup provides a way to use every bit down to the outside stems and less tender leaves. Chop the celery very fine, don't boil away the flavor, simply steam until tender. Let this meal end with an up-side-down cake of peach, pineapple, prune, or apricot. Sprinkle every white soup with a bit of paprika or other color garnish. You would not believe the difference! And remember poor man's rice soup, rivvels, you know. Rich men like it too. And then there is onion, carrot, asparagus, mushroom, corn—all creamed—and their combinations, onion and potato, celery and tomato, etc., and by threes, for example, rice-tomato-onion soup. Have you tried two dozen different ones? Cookbooks take recipes everywhere. Accompaniments to soups are crisp things like crackers, bread sticks (try toasted nut bread, the difference is more than imagination), cheese wafers, celery, popcorn, corn sticks, toasted sandwiches, and others. Garnishes stimulate the appetite and do not take time—grated cheese, minced parsley, paprika, celery leaves, riced egg yolk, egg threads (stir egg and drop it into the hot soup through a sieve) melted butter, pimento whipped cream. How they add! Just one last reminder, don't ever let your soup get mushy—with crackers; let it be its simplest and best, a creamy liquid delight.

For the "sandwich" luncheon, perhaps the usual double sandwich would not seem tempting as a main dish; then let it be an open face one if you please, such as a hot roast beef sandwich, creamed tuna on toast, broiled tomato on toast topped with cheese sauce. It's something to think about! Or make it broiled ham with a slice of pineapple. French toast made sandwich style takes it almost out of its own class, spread before or after frying with minced ham, some vegetable pureé or cheese spread. The fillings of sandwiches will vary as to type—they may be protein, as meat, cheese, or egg; starch, as beans; vegetable, as tomato; or fruit, as pineapple; but whatever the type the rest of the meal must include the other three essentials. This is one of the easiest luncheons to prepare; it requires little time and affords a good opportunity for using leftovers. Remember, if the sandwich is not hot there must be one other hot dish, if only a beverage. Do you remember hot desserts—baked apples, prune whip, etc.?

1. Cold chopped egg and olive sandwich, stuffed tomato salad, hot prune whip.
2. Creamed meat on toast, green peas in timbales (in a pastry shell), orange sherbet, and macaroons.
3. Broiled tomato sandwich, buttered asparagus, custard pie.

"Salad" luncheons are especially good for hot summer days. Serve them in the breezes of the porch or the veranda. These salads usually have a meat basis, and as such need a starch, a green vegetable, and a fruit to complete the meal (I'll not mention that again). Have you lately tried a vegetable or meat salad jelled in a large mold? Serve them in a big bowl or on a large platter, and they are immediately the most important dish on the table. They leave fond memories.

1. Chicken salad, hot cheese biscuit, spiced pear, iced tea.
2. Jellied sea food salad, cheese balls with sliced tomato, potato chips, hot coffee.
3. Fruit salad, cottage cheese, cress sandwiches, tea.
4. Salmon salad, brown potatoes, celery curls, lemon custard.

These menus look simple, and they are meant to be. Summer meals should be light, you know. If you have hard-working people in your family add another hot dish and serve generously of each.

Vegetable cookery has promoted itself to much favor in the past few years. We have learned to prepare them wisely so as to preserve the fine flavors and splendid nutrients. And so we look with favor on a service plate graced with three or four hot vegetables and no meat. Some leftover vegetables may be made into croquettes, a vegetable loaf, au gratin dishes, or escalloped. Baked tomatoes, how they make me linger in the kitchen! And vegetables are so colorful,—red, yellow, green and orange ones with the white ones, how pleasing they look! Whatever would happen to our appetites if all our foods were white? Don't forget the chowders and the stews, they are a meal in one. Serve dumplings with your stew and it is better than ever.

1. Vegetable plate (baked potato, baked onion, and buttered carrot), graham muffins, peaches, and cream.
2. Irish stew, cornbread, apple pie.
3. Creamed cauliflower, buttered beets, green peas, fried squash, chocolate cake, and mint ice cream.

The "light meat" luncheon resembles the dinner menu somewhat because it is planned around a meat. However, foods are kept lighter and in smaller quantities. Luncheon meats include cold sliced meat, sliced meat from the market, boiled ham, fried fish, meat croquettes, sweetbreads, liver, tongue, heart, etc. This luncheon type is sometimes considered the "company" luncheon but not necessarily so.

1. Liver loaf, tomato sauce, potato patties, pineapple-nut salad.
2. Cold sliced meat, creamed peas, Brussels sprouts, cole slaw, apricot whip, and white cake.
3. Scrambled brains and eggs, popovers stuffed with hot creamed celery, strawberry shortcake.
4. Creamed chicken, waffles, fruit salad, celery, crackers.

5. Chipped beef on fried noodles, buttered cabbage, whole wheat sandwich, cantaloupe.
6. Baked shad, dandelion greens, potatoes au gratin, lemonade.

Many of us feel that meat once a day, at dinner, is sufficient; breakfast and luncheon must secure their protein from another source, therefore the "egg and cheese" luncheon. There are so many ways for preparing these, you've no idea—if I could just turn you loose among all the cook books! Have you ever hidden a layer of eggs in a baked vegetable dish? It is the surprise that counts. We have mentioned omelets before. Bake them, too, in a slow oven and then dress them up with finely chopped onion, pepper, or parsley, grated cheese, brown bread crumbs, and then make them savory with cream sauce. If it is cheese, how delightful just in itself,—tiny cubes, wedges, slices, and balls! Or make it a cheese fondue, a cheese souffle, or combine cheese sauce with egg in timbales and bake. Rice patties flavored with cheese are rare; bake them with rice too and serve with tomato sauce.

1. Cheese souffle, steamed spinach, cream puffs with a cream fruit filling.
2. Baked eggs, fried eggplant, slice of tomato, orange biscuit, pear-nut salad.
3. Macaroni and cheese, green beans with onion, tea muffins with mixed fruit.

I hope that these classifications will help you as they have helped me more easily and systematically to plan this different meal of the day. Keep it a simple meal, do not often have more than four foods, let not more than one of those be difficult to prepare, use the dinner leftovers in new and different ways, and this meal will have new charm. And before I close may I simply suggest, especially for those Sunday evenings that are different, a buffet supper. If this is new to you it is worth looking into. Buffet means, literally, "standing up," but we only stand to serve ourselves from the buffet or the kitchen table where everything has been orderly arranged. Then if it is a cool winter evening we can enjoy our plate or tray around the fireplace, or in summer on the front porch step, a shady cool spot on the lawn, even in the garden among the flowers and growing things. What possibilities for wonderful thoughts and happy visits!

Harrisonburg, Va.

ESTABLISHING FAMILY ALTARS

By Quinter Hollenberg

What is a family altar? I would say a family altar is a Christian home where the family as a whole commune and worship God. In this home the father is the priest. I believe he acts in this capacity in most instances, whether a priest of God or of the world. The mother is the guide, and the children are the life of the home, as well as the responsibility of the parents. All together, this family are the priest and his congregation. They work together, play together, should they not also pray together?

We believe Abraham was the first to establish a family altar, as we read in Gen. 12:5-8. All through the Bible we find reference to prayer in the home. The early Christians are reported in history to have had, not only daily worship in the home, but several worship periods each day.

In urging the establishing of family altars, we do not minimize the need of and blessing received from secret prayer. This was commanded by Jesus. But praying aloud gives force and confidence, and creates a spirit of devotion to God and His work. Perhaps there are times when we seem to be too busy to take time for communion with God. But after all, it is a measure of efficiency, as our work goes much easier, much more smoothly, if we but take time to give God His proper place in our lives. In how many homes where family altars are maintained do you find a majority of erring children? I venture to say there are very few. For where this is practiced, the children have a daily reminder of their connection with God, and assurance of the life beyond.

What are reasons for not having a family altar? Too busy? Self-consciousness? Fear of the world's sneers and jests? After all, these are merely excuses, and no true follower of Christ should make excuses.

A certain lecturer once said, "As the confessional has always been the stronghold of the Roman Catholic, so the family altar is ever the strength and hope of Protestants." We enter into the holy place of God through family worship. Family worship is not only a privilege and blessing, but it is also a duty that the parents owe to their children, yes, to the world.

Christ said we should let our light shine in this world. How may we do that? Draw nigh unto God, and He will draw nigh unto you. Unless we give God a large and rightful place in our lives and our thoughts, we are depriving ourselves of the fellowship with Him which is our natural heritage. Are we taking advantage of this fellowship with God?

One thought I have, my ample creed,
  So deep it is, and broad,
And equal to my every need—
  It is the thought of God.

Each morn unfolds some fresh surprise,
  I feed at life's full board;
And rising, in my inner skies
  Shines forth the thought of God.

At night my gladness is my prayer,
  I drop my daily load;
And every care is pillowed there
  Upon the thought of God.

I ask not far before to see,
  But take in trust my road;
Life, Death, and Immortality
  Are in my thought of God.
—The Gospel Messenger.

PRICELESS THINGS

The dearest treasures each can know
Are those no gold can buy—
The glory of the sunset's glow
Against the autumn sky,
The purpose clean and undefiled,
The goal of honor won,
The laughter of a little child,
The sense of duty done.

The rarest things that earth can claim
Are those no wealth can bring—
The treasure of an honored name,
The will to work and sing,
Loved faces shining in the light
After the days' long test,
Then through the quiet hours of night
The hush of dreamless rest.
—Selected.

THE SIZE OF A MAN

By S. B. Wenger

Stature and avoirdupois have little to do with the size of a man so far as real manhood is concerned. I was forcibly reminded of this fact sometime ago when a man was speaking of an over average-sized person whose weight was perhaps considerably above two hundred pounds. In speaking of him the man remarked, "He is the smallest man I ever saw," because of his actions.

For many years I have observed that it is not stature, nor wealth, nor high worldly position, but true nobility that determines the size of a man.

In 1887 I hired a sixteen-year-old boy to help me do my farm work. This boy was raised in town and had never worked on the farm. I told his father when hiring him that I did not want a boy that used profane language. He said his boy was not in the habit of using profanity, and he would be glad to have him work for a man opposed to its use.

This boy, although small of stature, proved to be a manly boy. I saw in him the bright prospect of a real man. Unlike many other boys he was never idle. If he had a few minutes' time you would see him with a pencil and a little notebook which he carried in his pocket.

In later years this boy was principal in several of the famous colleges and universities, and held high positions in educational work, even to the writing of textbooks for higher educational institutions, as well as being active in Christian service. Many who studied books of which he was the author would remember him as Professor Walter S. Athern of Boston, Mass.

South English, Ia.

DUO-TRUTH

1. You have been trying to use God; let God use you.
2. I am satisfied with Jesus; is Jesus satisfied with me?
3. God takes us out of the world and the world out of us.
4. Joy first enters into us; then, afterward, we enter into joy.
5. Men may give without loving, but they cannot love without giving.
6. He who would be angry and sin not must be angry at nothing but sin.
7. The Book of God will keep you from sin, or sin will keep you from the Book.
8. You may get great possessions (Mark 10:22); do not let your possessions get you.
9. Good works do not make a Christian (Titus 3:5); but he who is without good works is no Christian.—W. S. Bowden.

Educational

MASTERING THE GOSPEL OF LUKE

A Sidelight on the Lessons in Luke

By Robert C. McQuilkin

Beginning with October, our Sunday-school lessons will provide a six months' course of study in the Book of Luke. This article, reprinted from the Sunday School Times, gives us a helpful preview of this wonderful and beautiful book of the Bible.

One of the most precious and beautiful of all God's gifts to the Church of Christ is the Gospel according to Luke. The teacher or pupil who sets himself steadfastly to master this book will not only be established anew in the certainty of the Gospel, but will enter into the joy and gladness of the Gospel, the power and the passion of the Gospel; for in learning Luke, he will learn to love Luke's wonderful Saviour.

The Writer.—Luke, the beloved physician, the cultured master of the beautiful Greek language, the loving friend of Theophilus and of many others, the fellow-laborer and loyal lover of Paul, had a distinction beyond any of these: he was the greatest historian that ever lived. His two works, the Gospel and the Acts of the Apostles, cover the two generations in which the most world-transforming events took place.

Yet this was not Luke's greatest distinction. Why did the Holy Spirit select for this third Gospel a man who was not an apostle, who did not know the Lord in the days of His flesh, who gives all of his material from the reports of others? He was a passionate lover of his Lord, and his whole being was occupied with the glories of this Gospel that he wrote. The result is that the man who did not know the Lord has been used to give us what is probably the most intimate and human view of the altogether lovely One.

Three times Luke is mentioned by Paul, and each time he is linked with another man, named Demas. In Colossians (4:14) Luke and Demas salute the brethren. In Philemon (24) Luke and Demas are mentioned together as Paul's "fellow-workers." In II Timothy (4:10, 11) Demas has forsaken Paul, having loved this present world. Others left him for various reasons, and the significant word is added: "Only Luke is with me." How striking is the contrast with Demas! Luke is one who did not love this present age, but rested on the certainty of those things that he tells us in the Gospel and the Acts.

Luke is considered by most scholars to be a Greek, because of his name, and because Paul seems to distinguish him from the Jewish believers. Col. 4:11-14. If this is so (there are those who dispute it), Luke has the distinction of being the only Gentile among all the Scripture writers.

Luke and the Other Gospels.—Matthew, in keeping with the Jewish viewpoint, presents Christ as King: "Behold thy King" (Zech. 9:9). Mark, from the Roman viewpoint, presents Christ as the mighty worker, the Servant of Jehovah: "Behold my servant" (Isa. 42:1). Luke, from the Greek viewpoint, presents Christ as the Son of man: "Behold the man" (Zech. 6:12), the perfection of humanity, the Saviour of the world, the Lord of glory. John, from the Christian and universal viewpoint, presents Christ as God: "Behold your God." Yet each Gospel presents Christ in all of these characters.

All four Gospels present the same wonderful Person, and so their essential unity is marked indeed. But it is easy to exaggerate the similarities of Matthew, Mark, and Luke, and draw hasty conclusions about one having copied from the other. The more closely the narratives are studied, the more is it borne in on the student that each one is independent. There is this striking fact about Luke, that while about one-third of the verses in Matthew are peculiar to Matthew, and about one-twelfth in Mark, more than half of Luke is found only in this Gospel.

The Contents of Luke.—Like Matthew and Mark, Luke records the Galilean ministry, passing over the Judaean ministry that followed Christ's baptism, recorded only in John. We may follow the usual view that our Lord's ministry occupied three and a half years, beginning with His baptism in the fall of A. D. 26. He returned from Galilee to Judaea probably toward the end of A. D. 27, coming first to Cana (John 4:43-54), then to Nazareth, as recorded in Luke. The Galilean ministry may be reckoned as lasting about a year and a half, coming to a climax in the miracle of the feeding of the five thousand, in the spring of A. D. 29, followed probably a few weeks later by the transfiguration; then comes the journey to Jerusalem, recorded in Matthew 19 and 20, in Mark 12, and in Luke from 9:51 to 19:28. This section in Luke has been called "The Great Insertion," or "the Journal of Travel," or "the Perean Section," since many of the events took place in Perea. The Gospel may, therefore, be outlined as follows:

1. The Saviour's Advent and Preparation for Life and Ministry ...... 1:1 to 4:13
2. The Saviour's Ministry in Galilee .... 4:14 to 9:50
3. The Saviour's Ministry on the Journey to Jerusalem .... 9:51 to 19:28
4. The Saviour's Passion Week: Triumph in Death, Resurrection, Ascension .... 19:29 to 24:53

Luke's Gospel is the tracing of "the course of all things accurately from the first," and "in order" (1:3). This does not mean necessarily chronological order, but a deeper, glorious, logical order, from the beginning to the climax in the ascension and the promise of the Holy Spirit, where the story is left to be taken up by Luke's next treatise, the Acts of the Apostles. While Matthew puts the "beginning" at the birth of the Saviour, and Mark at the ministry of John the Baptist, Luke begins with Gabriel's announcement of John's birth, the announcement to Mary, the exaltation of Elisabeth and Mary, the advent of John, the advent of the Saviour; there follows the presentation in the Temple, His growth into boyhood and manhood (touching on the three spiritual crises—at 8 days, at 40 days, at 12 years). There follows John's ministry, the Lord's baptism, then His ancestry and the temptation.

In the second section, we have the same logical order, carrying out the promise of Isaiah's great prophecy, and the emphasis on carrying the Gospel to the Gentiles. There is a progress in the revelation of the Saviour, in the increasing opposition of the Pharisees, and in the training of His disciples, beginning with the calling of the first disciples in chapter 5, the choosing of the Twelve in chapter 6, the sending out of the Twelve in chapter 9. Then quickly follow the feeding of the five thousand, the confession of Peter, the transfiguration, and the close of the Galilean ministry.

While five chapters are given to the ministry in Galilee, about ten chapters are given to the ministry on the journey to Jerusalem (9:51; 13:22; 17:11; 18:31; 19:11, 28). In this section is prominent the revelation of the Lord's suffering and death, of His love for the poor and outcast, of His reaching out for the Gentiles, of His second coming, with all of these messages centering upon the instructions to His disciples. With all of His clear revelation, as they draw near to Jerusalem they think that the Kingdom of God is immediately to appear (19:11). Here also Luke presents the message "in order." A parable makes clear that the Lord is to go into a far country to receive the kingdom. There follows the message of the suffering, the death, and the resurrection, carrying out Luke's clear statement, "First must he suffer many things and be rejected of this generation" (17:25), before He comes in glory, like lightning, in the day that Luke so clearly describes (17:26-37).

Of the 35 miracles of our Lord that are specially described, Luke includes 20. Six of these are found only in Luke: miraculous draught of fishes (5:1-11); raising the widow's son at Nain (7:11-16); healing woman with infirmity (13:10-17); healing the man with dropsy (14:1-6); cleansing ten lepers (17:11-19); healing the ear of Malchus (22:49-51).

Of 35 parables, Luke includes 22; and 16 of these are found in Luke only: Two Debtors, Good Samaritan, Friend at Midnight, Rich Fool, Servants Awaiting Absent Master, Barren Fig Tree, Lowest Seats at Feast, Great Supper, Lost Coin, Prodigal Son, Worldly-Wise Steward, Rich Man and Lazarus, Unprofitable Servant, Judge and Importunate Widow, Pharisee and Publican, Pounds. In addition to these, Luke contains 29 parable-similes, as they may be called, or shorter parables, such as the lamp under a bushel, the new cloth on old garment, building a tower, the king going to war. There are, in addition, 11 parabolic sayings, such as, "They that are whole need not a physician."

In addition to these miracles and parables, there are many notable events and sayings found only in Luke, including all the first two chapters, most of the events and discourses from 9:50 to 19:28, a number of the circumstances attending the trial and crucifixion, and, after His resurrection, the blessed walk to Emmaus and the particulars concerning the ascension.

Theme and Characteristics of Luke.—The very marked characteristics of Luke, already suggested by the large amount of material that he alone includes, all emphasize the central thought of presenting the Lord Jesus as the Son of man, the Mediator between God and man, the loving Saviour. It is the record of a great historian dealing with facts. His mention, in four verses, of eleven historical characters and their official positions and actions, invited the critics to challenge his accuracy (2:1, 2; 3:1, 2). The triumphant confirmation of every detail reminds us that every statement not recorded in secular history is also "certain." The key to Christ's ministry as presented in Luke is set forth in the blessed message from Isaiah concerning the acceptable year of the Lord, in which He preaches good tidings to the poor, and deliverance to those who are bound in the chains of sin. This, then, is the theme of Luke: "the year of the Lord's favor," and leads to these notable characteristics:

It is the Gospel of joy and gladness, of praise and thanksgiving.—The advent is presented in an outburst of glorious praise, with no less than six songs, including Gabriel's "Ave Maria," Elisabeth's "Beatitude," Mary's "Magnificat," Zacharias' "Benedictus," the angels' "Gloria in Excelsis," Simeon's "Nunc Dimittis." There is the one tragic note of Simeon's prophecy that a sword would pierce Mary's soul, and that many would reject this Saviour. This note of joy runs throughout the Gospel.

It is the Gospel of the Saviour for the world, and the Gospel of acceptance.—In Matthew, the Jewish Gospel, messages concerning Gentiles are very prominent. Luke, called the Gentile Gospel, is entirely Jewish in all the records of the advent of Christ, until a climax comes in Simeon's prophecy of Christ as "a light for revelation to the Gentiles." (And this because "salvation is of the Jews.") Luke's genealogy traces our Lord back to Adam, and follows the natural descent (probably Mary's) rather than the kingly, as in Matthew. Our Lord is, of course, the rejected Saviour; yet Luke emphasizes again and again the note of acceptance, the joy over sinners repenting. Even in the record of His death, the triumphant elements are emphasized, including the saving of one of the robbers, and the commending of His spirit to God.

It is the Gospel of the humanness of the Lord Jesus.—Luke alone gives the sweet human touches that surround His birth and His youth. And he constantly emphasizes our Lord's humanity, as in His prayer life.

It is the Gospel that stresses prayer.—No less than six notable occasions of our Lord's own prayers are recorded by Luke only, including the crises of His baptism, choosing the twelve, the transfiguration (3:21; 5:16; 6:12; 9:18; 9:28; 23:34; 23:46). In addition to these, we have His teachings on prayer 11: 1-4; 18:1; 21:36), and the only two parables distinctively on prayer, the Friend at Midnight (11:5-13) and the Unjust Judge (18: 1-8).

It is the Gospel of tender grace for the poor, for the sinner, and for women.—Among the parables recorded only by Luke, there are the Two Debtors, in connection with the anointing by the sinful woman, the Good Samaritan, the Prodigal Son, the Great Supper, the Rich Man and Lazarus, all emphasizing the message of evangelism, and the message of God's grace to the poor and outcast. Women are more prominent than in any other Gospel; there are Elisabeth and Mary, and Anna, Mary and Martha of Bethany, and the women who ministered of their substance (8:1-3).

Our Lord's Second Advent.—There are three great passages in Luke concerning the coming of our Lord, in chapters 12, 17, and 18, and in 21; none of these passages receives particular attention in the series of lessons. In our Lord's quoting of Isaiah, at the very beginning of His Galilean ministry (Luke 4:18, 19), the striking fact has often been noted that He stopped at a comma. Isaiah prophesied the acceptable year of the Lord, and the day of vengeance of our God. John the Baptist brought both of these messages. Our Lord knew that the day of vengeance was yet to come. In the Olivet Discourse, it is Luke's account that throws clear light on the plan of this age, when the Lord states that after the destruction of Jerusalem the city shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (21:24). This same clear relation between Christ's first coming, His death, the present preaching of the Gospel, and the second coming is set forth in 17:24, 25ff, and in 19:11ff.

Luke closes with a joy note. The Lord ascended while blessing them. This has been beautifully called the broken blessing. He is coming again with hands stretched out in blessing. The narrative is taken up in Acts with the message of the men who tell them that this same Jesus shall so come again in like manner as they have seen Him go. Thus does the Gospel of the Son of man, who came in humility and blessing, bid us watch for the same Lord, who is soon to come back in judgment and in glory.—Sunday School Times.

OUR PEACE TESTIMONY IN A WORLD OF STRIFE

By Amos S. Horst

Our brother, a member of the Peace Committee of Lancaster Mennonite Conference, gives us helpful information concerning the peace testimony of Christian people of the past and reminds us of our responsibilities of the present time.

A few quotations from writers in other ages or centuries will help us to appreciate the blessings of those who are faithful to God in this life and through the grace of God have hope of life eternal. These and many others may be found in the booklet, "The Principle of Nonresistance as Held by the Mennonite Church," by John Horsch.

Before the Reformation

Peter Chelchitzki, a farmer of Chelchitz in Bohemia, was born about 1395. Little is known of his life and his religious connections. He was probably connected with one of the Hussite groups. That he was a consistent defender of the principle of nonresistance is evident from his writings. The following quotation will serve as evidence:

> "Worldly rulers have contentions for the sake of material wealth and worldly honor. Let someone threaten their sovereignty, and at once they will engage in war. They seize the men and bring them together like a herd and drive them into the conflict where those on the one side kill and rob those on the other. . . . The worst is that they undertake to compel Christians to engage in such conflicts. . . . Yea, brother goes against brother to harm him, when according to the Christian faith he should die for him."

During the Sixteenth Century

Conrad Grebel gives this testimony, dated September, 1524. Grebel was the principal founder of the Swiss Brethren, and wrote to Thomas Muenzer as follows:

> "The Gospel and those who accept it are not to be protected with the sword, neither should they thus protect themselves. . True, believing Christians are as sheep among wolves, sheep for the slaughter. They must be baptized in anxiety. . . . They must be tried in the fire and must reach the Fatherland of eternal rest, not by slaying bodily enemies but by overcoming spiritual foes. They use neither the worldly sword nor engage in war, since among them taking life has ceased entirely, for we are no longer under the Old Covenant."

Felix Manz, one of the influential leaders of the Swiss Brethren, said: "No Christian smites with the sword nor resists evil." The death sentence was pronounced over him on Jan. 5, 1527; it was charged that Manz held that no Christian can be a magistrate nor execute the death sentence on any person, or as a magistrate punish anyone.

In the discussions held in Zofingen, in the canton Bern, Switzerland, July, 1532, the spokesmen for the Swiss Brethren said:

> "In Matthew, chapter 5, Christ forbids the believers all use of force. He says that rather than go to law they should permit others to defraud them, they should not strive with anyone and should give the cloak to him who takes away their coat. The civil government was ordained of God to punish the evildoers and protect the good. . . . We believe that the civil government should be separate from the Church of Christ and not be established in it. Whatever we owe to the government in taxes and customs, etc., we give willingly and obediently. We obey the government in everything that may be asked of us that is not contrary to the will of God."

Testimony of Menno Simons, leader of the Dutch Mennonites:

> "The regenerated do not go to war, nor engage in strife. They are the children of peace who have beaten their swords into plowshares and their spears into pruning

> hooks, and know no war. They render to Caesar the things that are his and unto God the things that are God's. Their sword is the sword of the Spirit, which they wield with a good conscience through the Holy Ghost. . . . We confess . . . that the office of the magistracy is ordained of God; and we have always been obedient to them when their demands were not contrary to the Word of God."

The Waterland Mennonites held a conference at Emden in East Friesland, in 1568, and made the following decision concerning those who had given offence by taking part in drilling for military service:

> "If a brother has taken part in this, he shall desist from it, confess to sorrow for the offense and ask the forgiveness of God and the church before he may be recognized as in peace with the church."

In the year 1528 the authorities of various states used detachments of soldiers and police to apprehend and put to death all Anabaptists. They were not given a hearing nor was there a formal sentence passed. The question to be settled was simply whether the defendant had been baptized on the confession of his faith, and this was as a rule easy to decide. In 1529 the procedure of executing the Anabaptists without trial or sentence was sanctioned in the imperial law.

It was only after severe persecution had ceased and the Mennonites had been granted a measure of toleration that they were expected to render military service. The first country to tolerate them was Holland. When that country became involved in war, the Mennonites encountered difficulties on account of their refusal to render such service. In 1577 Prince William of Orange, the ruler of the United Netherlands, granted them exemption.

In the Seventeenth Century

Jan Centsen, of Amsterdam, in 1630, in writing a confession for Christians states:

> "Christ enjoined on His people to follow His defenseless, crossbearing life, prohibiting all revenge, not only with arms, but also to return railing for railing; and on the contrary He has commanded us to pray for our enemies, to do good unto them that wrong us, and, in short, to shun many things which are connected with the office of the magistracy; therefore we do not accept civil offices."

The Mennonite Confession of Faith followed two years later in 1632. This confession is often referred to as a landmark for the Mennonite Church today.

Jacob Janz, minister of the Old Flemish church on the Dutch island of Ameland, wrote about 1650:

> "Is it not to be deplored that the members of Christ's body and of His spiritual kingdom should be compelled to take part in war? Such a demand is made of those who are citizens of the heavenly Jerusalem, the city of peace; of those who in Christ have laid aside all enmity, hatred, envy, and strife," etc.

Galenus Abrahams, a Mennonite minister of Amsterdam, writes about the year 1699:

> "All resistance by force and all attempts having for their object the defence or protection of ourselves, or our families, or our property by affronting, wounding, or killing our fellow men, we believe to be forbidden the Christian, as well as all vengeance of every description."

The Eighteenth Century

Abraham Verduin, a Mennonite minister at Koog, Holland, 1714, writes:

> "The Mennonites believe and teach that, as subjects of Christ's spiritual kingdom, they do not have liberty to accept the office of worldly rulership, since with this office are connected so many wars, fightings, and contentions and other dangers of doing that which before God is sin."

The Nineteenth Century

Bro. Horsch writes in his booklet on "The Principle of Nonresistance": "Until the beginning of the Nineteenth Century, the Mennonite people on the whole maintained the principle of nonresistance, however, with various degrees of consistency. . . . Where the principle of nonresistance had been permitted to lapse, the way was prepared for the acceptance of military service. Many, however, whose conscience did not permit them to render such service, emigrated to America. In the period from the third quarter of the nineteenth century to the beginning of the World War, Russia was the only European country in which the Mennonites were exempt from all military service. The Mennonite young men of military age were under duty to devote a number of years to forestry on state lands. This arrangement was entirely separate from the military organization; therefore was consistent with their profession."

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A PRAYER

O Father, haste the promised hour,
When at His feet shall lie
All rule, authority, and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul;
When all shall heed the words He said
Amid their daily cares,
And by the loving life He led
Shall seek to pattern theirs.
And He who conquered death shall win
The nobler conquest over sin.

—William Cullen Bryant.

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Heinrich Ensz, a Mennonite minister in 1863, wrote from his home in South Russia to Johann Toews, a Mennonite minister in Prussia:

> "If nonresistance is supposed to mean nothing more than a refusal to do military service (as is held by many whose lives, alas, agree with this opinion), we have a glaring inconsistency. There is at the present time the greatest need for efforts by word and pen to the end that we may all realize that our nonresistance must prove itself in our daily life and walk. There must be practical evidence of the love which we should have one for another which is the particular mark of discipleship." His letter confirms the 1632 confession as he urges consistency in the church.

The Civil War

In United States, about the year 1860, a number of the Southern States seceded from the Union. About a year later the war began. Laws and regulations related to military service at that time were enacted by the states. We quote from "Mennonites in the World War," page 32:

> "Before the Civil War, in some of the Southern States, especially Virginia, the military laws registered all able-bodied young men as belonging to the militia and required them to drill at certain times of the year or pay a fine for their absence. But when the Confederate army marshaled their men these objectors were forced into the army and encountered serious difficulties. In the Northern States draft boards were organized and through these boards some consideration was given to objectors who were sincerely religious."

The World War

When our country became involved in the World War and implications became apparent, the problem was discussed in the regular sessions of the Mennonite General Conference held August, 1917, in Indiana. From this meeting a group of brethren representing the Mennonite Church went on to Washington, D. C., to meet government officials. The purpose was to try to clarify the scriptural position of the Mennonite Church as related to war. These brethren discussed such points in the Federal Act as related to the handling of conscientious objectors. The brethren promptly reported to church officials, the order of procedure in which draftees were to be registered and assigned to noncombatant service. However, many could not accept the kind of service prescribed by the Act. About one year later a different kind of service was provided under civilian direction.

Today

Our peace testimony can only be effective as it is based on the teachings of Jesus. He taught by word and example the true way of peace for the believer. A scriptural conversion effected by the Holy Ghost will change the sinner from the carnal way of life, followed with a confirmation of peace within the heart, of love to God and His Word, and of good will to all men. Such a change will manifest the difference between a true Christian and a person who is worldly minded. Our love to God will establish reverence to Him and His Word and respect to things that are sacred and holy and displeasure in things that are sinful and unholy. Our conscience is established by a knowledge of God's will in things as related to this life and to eternity.

The believer finds that this way of life is not the way of the worldly minded person and therefore he will be in conflict with the influences of the world and the things of the world. The Spirit of God is not one with the spirit of Satan. We now live in the midst of many varied attitudes and professions, which are more or less influenced by the things of the world. With these religious influences about us, one should carefully study the Scriptures and apply their teaching in a very simple manner and so maintain a clear conscience, which will result in real joy in this life and hope for eternity.

This world, as the term is used in Scripture, is composed of the unregenerated people on the earth, those following their carnal desires and feelings and providing to a large degree the active forces in human life. In many things these activities are very distinctly carnal and have to do with the sinful propensities of human nature. Strife is one of the evidences of the works of the flesh and is manifest very early in life. In children there are manifestations of strife in a small way, but when men and women allow themselves to be governed by their carnal feelings there are manifestations of the kind that James speaks of, the lusts that are rooted in the members of which the body consists, and from these proceed fightings that develop into wars. Of course, wars are varied forms of violence that are a true expression of the feelings that are in the heart.

Today homes are wrecked because of a lack of love and the prevalence of strife; families are estranged because of hatred that follows the strife over the parceling of an inheritance; men struggle and fight with each other for authority or power in which one can be superior to the other. This feeling is evident between nations in the world today.

Today many nations are warring with each other, strife and contention are evident in political groups, in families, among neighbors, alas, even in and among so-called Christian people. What is our testimony for peace among the people with whom we come in contact while we are on our way heavenward? The fruit of the Spirit as mentioned in Galatians 5 should be the ideal for every Christian, in the home, in the community, and while in contact with government officers. Our testimony can only be effective as it is consistent with the principles given in His Word and applied in daily life. The influence of our profession of peace is often hindered when homes, families, and, alas, even congregations, are disrupted through pride, selfishness, covetousness, and other forms of sin, insomuch that it seems the persons who are involved need to pass out of sight before the differences can be forgotten.

The scriptural teachings on peace are also very effective in that there are many thousands of true Christian people who are letting their lights shine as best they can (in this generation, which is perverse as the Scripture describes it). Thus, even under much difficulty and under the influence of subversive forces the Light is still shining.

Our testimony for peace is given more publicity and is subjected to more criticism in times of war than in times when the nations are at peace with each other. As in other ages when the motions of the governments in which Christians live who practice the nonresistant way of life, call for every person's support in the proposed conflict, and when persons are conscripted to train for and serve in the conflicting forces, we find those whose consciences will not allow them to take part in the struggle. In such a time the profession, yea, even the bodies of such are made the target for the tongue, and at times the hands, of the unregenerated, unsympathetic, or even the violent in this world. Then the believer needs more than a profession; he needs the love of Christ in his heart. A compromise may seem to bring relief, but it generally brings sorrow later. May we stand fast in the Lord and through His Word and Spirit be bound together in love and unified in our purpose to do His will.

Akron, Pa.

BOOK REVIEWS

Constantly new books are being published which we feel would be of interest and help to our readers if they knew something of their nature. The books and pamphlets reviewed here are of special interest because of issues and movements that are particularly alive just now We shall continue this feature from time to time as books suitable for reviewing come to our attention.

Personal Work, by Milo Kauffman.

This book, just recently off the press, is an excellent manual or study book for those interested in personal soul winning. It was primarily prepared for the high-school age group in summer Bible school, but is quite suitable for individual study and class work for those of mature age. It would make an excellent mission study book or study book to be used by classes or congregations. It contains twelve chapters with questions and memory verses at the end of each chapter. 72 pages. Paper covers. Price, 25 cents each; six or more copies, 20 cents each. A set of personal workers' memory cards, prepared by Floyd A. Shank is also available to be used with this course. There are 65 cards, with 84 verses, selected to meet the needs of the personal worker. Per set, 15 cents, per dozen sets, $1.50. Mennonite Publishing House, Scottdale, Pa.

War and the Christian Conscience, by John Horsch.

This is a reprint of a 20-page tract booklet which offers practical help to those who have difficulty in reconciling the teachings of Christ with participation in carnal warfare. Quotations are cited from many different sources in which war is condemned as a sin. It shows how the nonresistant position is the reasonable and Scriptural solution to the problem of the Christian's participation in war. Single copies, 2 cents; dozen copies, 15 cents; per hundred $1.00. Mennonite Publishing House, Scottdale, Pa.

One Thousand Best Bible Verses, by J. B. Smith.

Lovers of the Word will be glad to know that a new low-priced edition of this choice collection of Bible verses has just been released. Every one interested in hiding God's Word in his heart will desire a copy for his own use, and in making the book available to others will verily be "sowing the precious seed." There is a uniqueness in the choice of verses and arrangement by books which makes memorizing surprisingly easy and lasting. Of the second edition the compiler says, "For the convenience of parents, teachers, etc., a few suggestions are given in an appendix at the close regarding the adaptation of ONE THOUSAND BEST BIBLE VERSES to the various grades of pupils." Published by the Bible Institute Colportage Association. Price, 25 cents each; per dozen, $2.75. Order from Mennonite Publishing House, Scottdale, Pa. D. H. A.

What It Means to Be a Mennonite, by Paul Erb.

The third revised edition of this booklet is just off the press. The six chapter heads will give some idea of contents of this helpful little book: A Definite Christian Experience; A Noble Heritage; A Simple Life; Separation from the World; Close Adherence to God's Word; A Living Witness. This message should have a wide distribution in order to help our young people to become established more firmly in the faith. It is especially addressed to the teen-age group but makes helpful reading for all ages. Price, five cents each; dozen copies, 50 cents. Mennonite Publishing House, Scottdale, Pa.

Mennonite Sunday School Centennial. 1840-1940, by Harold S. Bender.

This is a booklet prepared under the joint auspices of the Mennonite Commission for Christian Education and Young People's Work and the Historical Committee of General Conference, in commemoration of one hundred years of Sunday-school work in the Mennonite Church. It gives a history of the Sunday-school movement in Europe and America in general, and in the Mennonite Church in particular. The historical background is very helpful, but the chapter on "What the Sunday School Did for the Church" will be of interest even to those who are not so much interested in the cold facts of history. In this book we have a real tribute of appreciation to what the Sunday school has done for the Mennonite Church and how it may continue to be of service to us in the future. 64 pages. Price, single copy, 10 cents; dozen, $1.00; per hundred, $5.00. Mennonite Publishing House, Scottdale, Pa. Sunday schools will find it helpful to provide quantities of these to their pupils as one means of observing the centenary of Sunday schools in the Mennonite Church.

The World Goal of Bible Missions, by I. E. Burkhart.

The following review of this new book appeared in the July number of the "Moody Monthly": "This excellent handbook is designed as a study text for use in congregations and short-term Bible schools with a view of helping young Christians to appreciate the Bible as a missionary book, and also to create a more genuine interest in the cause of world-wide missions. It presents a well-digested outline, just suggestive enough to stimulate the teacher to further amplification. Each of the thirteen chapters contains a syllabus, followed by an average of thirteen pages of supporting text. The questions at the end of each chapter are intended to aid the student in study, and to form the basis of discussion. It is conservatively Biblical, finding in the sacred Scriptures the warrant and inspiration for its teaching." 201 pages. Paper binding, 50 cents each; dozen copies, 40 cents each; cloth, 75 cents. Mennonite Publishing House, Scottdale, Pa.

Can Christians Fight, by Guy F. Hershberger.

This book is composed of thirty-five essays on peace and war which were originally published in the Youth's Christian Companion. They deal with both the scriptural and historical aspects of peace and war as concerns the Church and the nation. The author brings matters up to date by discussing the Mennonite peace work of today and giving suggestions as to what the young Christian should do if he is conscripted in the present militaristic movements in America. This book is primarily designed for the reading of the youth of the church, but it is equally valuable as a source of information for people of all ages. It comes from the press at an opportune time for the instruction and strengthening of our young people in the Biblical doctrine of nonresistance, to which the Mennonite Church has adhered since its inception at the time of the Reformation. 180 pages. Paper binding, 50 cents each; cloth, 75 cents. Mennonite Publishing House, Scottdale, Pa.

Pacifist Handbook—Questions and Answers Concerning the Pacifist in Wartime, Prepared as a Basis for Study and Discussion, prepared and published conjointly by a number of peace societies.

Its 48 pages are packed full of information that will be of interest to all who hold the position of conscientious objectors to war in any form. A brief bibliography at the end lists some important books and pamphlets dealing with the subject of conscientious objection to war service. . . . The booklet has value for what it may do to stimulate the nonresistant Christian to think carefully through his position, its problems, and implications. Ten cents each. It may be ordered from the Mennonite Publishing House, Scottdale, Pa. E. Y.

MISSIONS

THE CHRISTIAN CONQUEST OF INDIA

X. Christian Medical Service

By Geo. J. Lapp

The sacredness of the ministry of healing was impressed upon the writer while only a mere lad during the years of such a ministry by his own medically inclined mother who at great sacrifices to her own and her family's interests served the sick on the midwestern prairies during the pioneer years of their settlement. He has seen his mother return from the sick bed where she had ministered to someone who was ill and throw herself on her knees beside the drawing room couch and place the case in the hands of God. Her prayers and tears for those to whom she thus ministered instilled in the minds of her own offspring a keen desire sometime to render to their fellow men some kind of a ministry of mercy and kindness in the name of Him in whose love their mother ministered. In later years he stood beside the operating table in our hospital in India and with the doctors offered up a prayer that God might guide the Christian surgeon's hand and through such a ministry reach the heart of the patient and family members that they might be brought to the Christ in whose name this ministry was also rendered. Could anything be much more sacred? Cannot we as a church well afford wholeheartedly to support such a program of Christian kindness in our own and other lands? We can and should in every possible manner.

The Christian forces in India in building up and implementing a program of Christian conquest have included the ministry of healing. Our own mission board recognized this need and sent Dr. Page to India to be one of the pioneers of our Mission. From that time to this they have sought to keep doctors on the field. The Mission in India has sought to provide for the expansion of the medical program in order that our medical forces might reach out in their ministry as far as the evangelistic forces might go in their direct appeal to souls to accept the Great Healer. This was done that those who are in need might be helped, that the people in general as well as those of our own community, might be rescued from the hands of quacks and heathen witch doctors and medicine men who imposed upon the poor ignorant people their incantations and other inadequate or mal-treatments, and too often cruelties. Too often the Indian non-Christian midwife is an instrument of vile, septic unsanitary methods and the cause of many deaths of both mothers and infants in India.

In this discussion we shall deal with the ministry of medicine and healing by the Christian medical missionary and the Indian medical forces in India. The medical missionaries may be divided into those who have established medical training institutions, those who have established large medical centers in cities and other strategic areas, and those who are laboring in the more remote areas and contacting the people who otherwise do not have access to modern medical service. Such training institutions as Miraj (Western India) Medical College, a training school for medical Indian students; the Ludhiana (Northwest India) Christian Medical Training school for Indian women; the Women's Medical Training College of South India, located at Vellore, are worthy of note. They train Indian Christian young men and women respectively as doctors and nurses. They are thoroughly Christian in their teaching and have medical missionaries at their head who have the burden for a Christian medical ministry. Those who have returned to us from any of these institutions have manifested a keen spiritual interest in those whom they served.

Then there are the medical missionaries who have established large clinics in certain centers where the multitudes come to them for treatment. Some specialize. Some of the largest eye clinics in the world are established in those parts of India where the people are in such dire need of treatment for the many eye diseases of which they have fallen victims. As a result of their ministry large hospitals have been erected where great numbers of people can be cared for. This calls not only for the service of the doctor but of nurses as well. There are institutions for lepers which have been built up as a Christian ministry. Many of them are found in India from Chandag Heights in the Himalayas, where Mary Reed of world fame has ministered to their needs for many years and who became infected with the disease in her earlier years, to the island of Ceylon and from the east to the west of the great Indian peninsula. The most of the centers of mercy and helpfulness are in the hands of the Christian medical forces. Two institutions are in our own Mission. They are the Christian hospital at Dhamtari, where hundreds come for treatment every month of the year and where a full corps of doctors and nurses are kept busy in this Christian service; and the Shantipur Leper Asylum, where more than four hundred and fifty leprous patients find a home and treatment for this dread disease.

Then there is that army of Christian medical missionaries who are not attached to any particular institution but give their time and service to the groups of people who come to them by the side of the road and where from truck or tent they are able to minister to their needs. They take the cases which need special care or operations either to their own stations, where they generally have fairly well equipped dispensaries, or to some hospital a greater or less distance away. We have visited such roadside clinics in our own and other missions and have witnessed with deep satisfaction the real spirit of the love of Christ manifest in this self-sacrificing, little-heralded medical ministry. Here lepers come for treatment and people with festering sores or loathsome social and other diseases, or with tuberculosis, pernicious anemia, hookworm, gangrene, etc. These angels of mercy return to their stations after hours upon hours of strenuous labor, with the satisfaction that they have not only ministered to the physically needy but have done a work of real rescue. By this service they have spread the knowledge of a better way of caring for the body. But their labors may not be done when they have closed their roadside clinics. Emergency calls come at all times of the day or night with requests to go to some near or far village where some poor sufferer needs a helping hand. Asking God for added strength and grace these medical workers go in a car if possible, or on bicycle or in an oxcart, or on foot to minister to the sufferer's need, be it high noon or midnight, rain or shine. One can but hint at what this involves in such a brief discussion.

There are stations in our own and other missions where doctors are available only at times of emergency. In a few stations we have trained nurses stationed who care for the sick as much as they are able. The untrained missionaries are obliged to do what they can to relieve suffering, and sometimes they are driven to apply themselves to such ministry as is often beyond that for which they are qualified. In such cases they must rely upon their slender resources and the grace of God to carry them through. It is really marvelous what they are able to do. God bless the medical missionaries and their ministry, not only to the sick and suffering whom they meet in the institution or by the roadside, but also to us needy missionaries who many times would be at a great loss in times of illness were they not there to minister to our needs.

Now what about the training and service of the Indian Christian medical forces? Most of the Indian Christian medical practitioners are found in established hospitals and large medical centers and institutions where they are employed in medical service. A small number may be in government medical service, and a still smaller number are in private practice in cities. Some carry on their medical work from a purely professional standpoint. Others manifest a greater spiritual interest in their clients as a result of their association with the medical missionaries and in accordance with the policies of the societies in which they are serving. We know of no strictly Indian Christian organizations which have their own Indian medical missionaries, but we have reason to look forward to the time when this may be the case. So far the lure of greater financial gain urges them on to seek positions where financial returns are greatest. This probably will obtain until the Spirit of God prompts trained Christian Indian men and women to dare, on a venture of faith, to launch out in a ministry that will enable them to meet the crying need of those who are ill both in body and in soul.

In the nursing profession in India those who have returned to us, after having finished their training in some one of the institutions mentioned or in some one of others not mentioned, have found places of service either in our established medical institution at Dhamtari, or in our mission stations, where they could serve the interests of the Christian community and as opportunity afforded serve the sick of the adjacent villages. They are on a regular allowance adequate to meet their financial needs. They have been real angels of mercy on more than one occasion as they heeded the calls from the homes of the respective communities where those who were ill were in distress. Very often it was an abnormal maternity case when the doctor also had to be called. It might have been an emergency fever case or an accident. Most of our stations have private telephone service, and the nurse is able to have the doctor called at a moment's notice. With the car he is able to be at the bedside of the patient within a few minutes or at least a half hour, or the station missionary is able to rush the patient to the hospital.

Many a life has been saved by such procedure. The call may come from a village, and the station missionary again may be of assistance to the nurse, either in helping her to relieve the patient or with the car take him to the hospital. The writer was motoring along a jungle road with his family. The station nurse also was in the car. About fifteen miles from Dhamtari was a line of heavily loaded carts. One cart near the head of the line was being drawn by a team of strong wild buffaloes. In passing them we kept as far from the carts as possible, so that the old Model T would not unduly disturb them. The driver of this team was standing in front of them holding them still as best he could. When we drew near the team took fright and darted forward, throwing the driver to the ground and pulling the one wheel of the loaded cart over his ankle. We stopped, examined the broken ankle, and found the bones protruding through the flesh. We were on our way home and they were traveling toward Dhamtari. We set the broken bones as best we could, and the nurse and the writer's wife tore up an article of clothing into bandages while the writer made temporary splints of green wood. The nurse poured iodine on the wound, carefully bound it up, and then we gave the price for the man to be carried the fifteen miles to the doctor on a cot. He was tenderly cared for and ably treated by the medical missionary and in due time was restored and at his work again.

The ministry of medicine and healing has not taken away from dependence upon the Great Physician. His blessing rests upon it when rendered in His name and for the sake of the souls who are sought. We shall show in a later article its place in the program of evangelism.

Manheim, Pa.

"Humility and patience are the surest proofs of the increase of love."

A KIND WORD AND WHAT IT BROUGHT ABOUT

An Actual Incident in the Kansas City Mission

By Martha Beachy Nafziger

The young people's Bible meeting was just over. The guest ministers who were scheduled to speak in the after service had not yet arrived. Brother Mininger rose from his seat and walked to the pulpit. After making a few announcements, he shared with his congregation an experience which was just consummated that day.

"Several years ago," he began, "I was attracted to a picture in one of our Kansas City papers. It was a picture of a woman, who, to that date, had been asleep for twenty-two months. The paper stated that she was a patient at the city's charity hospital, and that her husband was a patient in the same hospital, also. As I studied the picture a great desire came over me to visit both the woman and her husband.

"Not long afterward the opportunity came when two of our own friends were confined to that same hospital. After visiting them, I hunted up the sleeping woman. I found her in a ward—and unconscious, just as the paper had pictured her—a victim of that strange disease, sleeping sickness.

"After seeing her, I next sought her husband. I found him in a men's ward. Just a glance at him told me how very weak he was, for only a few days before he had had a serious operation. I did not say much to him, for I knew his weakened condition would not stand it. It did not take me long to discover, however, that the man was no ignoramus. Mr. Harris, for that was his name, was not an ordinary man of the street; he was a person of intelligence and refinement. In the brief history that he gave me of himself I learned that he had been a mining engineer. His sick wife, he said, had been kept in one of the city's best hospitals. He had paid seven dollars a day for care, but when his funds became exhausted, the hospital authorities lost interest in her case. Consequently, he was obliged to have her moved to the present charity hospital. Now he, too, was helplessly sick."

Brother Mininger did not dwell on his contribution to the man's need. But his audience knew perfectly how much his sympathetic nature must have been touched, and it knew, too, how kind and understanding were the words that must have fallen from his lips upon the head of the afflicted one.

"I left the hospital," Brother Mininger continued. "Frequently I thought of Mr. Harris and his sleeping wife. I ordered a plant sent to him. I wondered about them. Did she ever awake? Did he become well again? I wished I might visit them again. But duties crowded upon me, and my wishes were not realized.

"For several years there was only silence between us."

Brother Mininger paused.

"Then, last week, Brother Autenrieth came to me and said, 'I have lately met a man named Harris who says he knows you; you visited him when he was in the hospital. Ever since then he has wanted to attend your services, but has been physically unable to do so. He expects to come at the first opportunity.'

"Now this morning Mr. Harris attended our services at the Quindaro Mission. We began our visit where we had left off before. After two years of sleep, his wife died. Since the time I saw him he has had repeated operations. He expressed deep appreciation for the plant I had sent him. He said, 'It came to the hospital after I had gone, but word was sent to me and I sent a taxi to the hospital after it. All winter long I cherished and tended that plant in my room.'

"He thanked me, too, for a calendar and

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The Kansas City Mennonite Church. Week-day Bible School Classes Are Shown About to Enter

BIBLE STUDY

CHRISTIAN DOCTRINE

XVI. Jesus Christ, His Priestly Ministry

By the Bible Study Editor

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

It was fitting that the Lord, near the close of His ministry, should unfold to His followers some of the significance of His ministry among them. To the most of the people who saw and heard Him, Jesus was a great teacher, a worker of miracles, and to some He was a great prophet, a prophet in the sense of His having a special message for the people and being a teacher of the things of God. The disciples of Jesus did not fully understand His life nor His mission, as is evidenced by their continual questioning concerning His kingdom, and the places which they had expected to occupy in that kingdom. And it may be that there are still many who see the great mission of Jesus to be the establishing of a kingdom in which the saints shall have an important place as rulers and servants. A worldly kingdom could be nothing more than a foretaste of an eternal kingdom; the best things that the Lord could accomplish among men in this world would be but a shadow of the glory which shall be the portion of the saints who shall be received with Christ in the presence of the Father. "No man cometh unto the Father but by me." "I will come again and receive you unto myself, that where I am there ye may be also." The final blessing of salvation is the place of honor with Christ in the presence of the Father in heaven. The great mission of Christ is to bring men unto God, and into the abode of the Father. Heaven and earth shall pass away, but the things of God and heaven endure forever.

The Mediatorship of Christ is suggested by the expression made by Himself as cited above, "but by me." Job spoke of the "Daysman,"—one that stood by him to speak for him. In the days of Moses and Aaron, God made use of the two brothers to speak to the people. Moses was to the people instead of God, and Aaron was the mouth of Moses to the people. Aaron, the Levite, was the mediator between the people and Moses, and Moses, the Levite, was mediator between God and the people.

It is said that the tribe of Levi was destined to be the mediatorial tribe, since the name indicates, one who joins. Leah had borne two sons to Jacob and was not loved by him as she had expected. By the gift of a third son she had hopes of a reconciliation to her husband, and called the third son, Levi (joined). While Levi did not accomplish all that Leah had expected, he was the means of arousing the jealousy of Rachel, and perhaps joined both women to their husband in a more ardent devotion, as the continuation of the story indicates. But Jesus has done more in His capacity as a mediator than did the child Levi and more than the priesthood of the tribe of Levi. He has succeeded in bringing men to God, and reconciling them in peace and devotion, to honor and position such as man had never before attained in relation to the Father. He is our Mediator. Gal. 3:19, 20.

The law was given to Israel by angels in the hand of a mediator, Moses. Ex. 20:19-22; Deut. 5:5; Jno. 1:17. What Moses was to Israel, Jesus Christ is to all men, and more. A mediator is not of one, but God is one. The Mediator, Jesus Christ, is given for the purpose of joining two, of which God is one and man is the other. One must think of the frequent despairing moments in the life of Moses, through whom God gave the law to Israel. And one thinks also of the failure of the one man chosen of God to bring His people into the land of promise, when that man stood upon the mount of Pisgah and looked upon the land into which he could not himself enter because of sin. No man could be a mediator in the fullest sense unless he was able to accomplish his purpose. The people were left without the shepherding care of their first mediator, and had parted with their priestly mediator at Mount Hor. They were placed under the care of the third man, who also died after they had reached their land and he had shared in their possession. Their relationships with God were changeable with a changeable mediatorship. But Jesus Christ is the One who shall forever be the Mediator of the one God and those who are reconciled unto God by Him. There is but one Mediator between God and man. I Tim. 2:5.

"Mediator" is a term used in the New Testament to signify a go-between. In the Old Testament the word "priest" is most frequently used, and it is assumed to be taken from a root word signifying a mediator in religious services. Later it is used as the title of an official in religious services. Jesus Christ is a go-between and is also the one official in the service required to reconcile and to maintain the relationships of peace between God and man. As the altar of sacrifice stood between the people and the house of the Lord, so the Mediator stands between man and the holiness of God in His glorious temple.

Jesus, the Mediator of a Better Covenant

Early in His experience in the world Jesus assumed the place of one who speaks and serves for the Father. "I must be about my Father's business" (Lk. 2:49). "My meat is to do the will of him that sent me" (Jno. 4:34). See Jno. 5:30. The Gospel of John is full of statements concerning the fact that Jesus was sent of God. The mediatorship of Jesus is then made effective by the faith of those who believe on Him. "He that heareth my word, and believeth on him that sent me, hath everlasting life" (Jno. 5:24). See also Jno. 12:44. This personal testimony of Jesus concerning His priestly ministry of mediation and intercession is further confirmed by His work, His prayers, and His promises of future service on behalf of men. He prayed for Peter (Lk. 22:32), for His enemies (Lk. 23:34), and for His followers. Jno. 17. He promised a future service of intercession that His followers might enjoy the blessing of His official service with the Father. Jno. 14:6; 16:23. These Scriptures refer to the personal testimony of Jesus, concerning His ministry for His people and the power which God had bestowed upon Him, as His representative with and for men.

John 17 is called the high priestly prayer of Jesus, because of its intercessory nature. In the first sentence (verses 1, 2) there is the claim of mediatorship, and the authorization of it from the Father; "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." There are a number of outstanding services which the Lord had done for the Father as evidenced in this prayer.

1. "I have finished the work which thou gavest me to do" (verse 4).
2. "I have manifested thy name to the men which thou gavest me" (verse 6).
3. "I have given unto them the words which thou gavest me" (verse 8).

Then, there are a number of things which the Mediator had done for the disciples.

1. "I pray for them" (verse 9).
2. "Keep through thine own name those whom thou hast given me" (verse 11).
3. "I pray . . . that thou shouldest keep them from the evil" (verse 15).
4. "Sanctify them through thy truth" (verse 17).
5. "Neither pray I for these alone, but for them also which shall believe on me through their word" (verse 20).
6. "I will that they also, whom thou hast given me, be with me where I am" (verse 24).

The results of the mediatorial work of Jesus are also declared in this chapter, in the words of Jesus.

1. "They have kept thy word" (verse 6).
2. "They have known that all things, . . . are of thee" (verse 7).

3. "They have received them [Thy Words]" (verse 8).

4. "They . . . have known surely that I came out from thee, and they have believed that thou didst send me" (verse 8).

His work as it affected the Father and the relationship of men with each other and with God is:

1. "The men which thou gavest me out of the world: thine they were" (verse 6).
2. "All mine are thine, and thine are mine; and I am glorified in them" (verse 10).
3. "Those that thou gavest me I have kept" (verse 12).
4. "The world hath hated them, because they are not of the world" (verse 14).
5. "Even so have I also sent them into the world" (verse 18).
6. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (verse 21).
7. "I in them, and thou in me, that they may be made perfect in one" (verse 23).
8. "That the love wherewith thou hast loved me may be in them, and I in them" (verse 26).

In this statement of the prayer of Jesus for the disciples is seen all of the mediatorial work of Christ. He was sent of God, to reveal God to men. He served the Father as an ambassador to men. He accomplished the work of God as God's representative to men. He effected the work of making God known to men and reconciled men to Himself and to God, so that the relationship of men in the world who hated God had been changed to that of love to God and perfect oneness with Himself and Christ.

The Priesthood of Christ

In the capacity of a priest of God, Christ performed His ministry of mediation. As Moses was a priest who spoke the Word of God so Christ came into the world as the Living Word. "In the beginning was the Word, and the Word was with God, and the Word was God. It is a matter of great interest that there was never a dispute among the people of Israel regarding the Word which Moses gave to them as the Word of God. Sinai was remembered by them as the place that burned with fire and was covered with a cloud and darkness, while the lightnings flashed and the earth quaked. From the midst of this great terror the sound of the trumpet was heard and the voice of God spake to the people the words of the Law. That same law was written on tablets of stone. The content of those tablets was the same as the Word heard from Sinai. There could be no mistaking the identity of the law which God had given to Moses.

It is also remarkable that all men recognize in Jesus the Master Teacher and propounder of the ideal life. Those who know the Lord are not inclined to dispute the authority of His Word as the Word of God, for they find in His teaching all that is contained in the law given by Moses, and they find also more than the law contains, in its applications to the life of man. The law became a source of judgment and death. The Word of the Gospel becomes a source of life and hope. "Grace and truth came by Jesus Christ." Death accompanied the truth given by Moses. Grace accompanies the truth given by Jesus. He is the "way, the truth, and the life."

While we usually speak of the law as the proponent of death, it also pointed to salvation through the offering and ministry that was provided for those who had sinned. Grace was included in the law. But with the coming of Christ, there was a greater emphasis placed on the mediatorial work of Christ to save men from the sins against the truth of God's law.

Jesus was the prophet whom God raised up who was greater than Moses. He also came to be the greater leader of His people. "Show us a sign," said the people to Jesus, "Moses gave us bread from heaven." Jesus said to them that God had given them the bread from heaven and that He Himself was the True Bread from heaven, and that He gives life to the world. It was the great miracles of loaves and fishes that gave emphasis to the claim of Jesus that He was the Bread from heaven and that He was equal to Moses who gave them manna. Twice in His ministry Jesus performed the miracle of feeding a multitude with a few loaves and fishes. He was a Moses to the hungry multitude. He was a greater than Moses, because other miracles attested to His divine power and authority.

The priesthood of Jesus, too, was to be proclaimed while He ministered to His followers. The priesthood of Aaron was disputed by the tribes of Israel. The test of the almond rods was specially provided in order to show to the people the authority that was invested in Aaron by the Lord. The house of Levi was chosen to bear the iniquity of the sanctuary, and Aaron and his sons were dedicated to bear the iniquity of the people. It was Aaron's rod that budded and blossomed and bore fruit among the twelve rods that were laid before the Lord in the sanctuary for the twelve tribes. The rod of Aaron's priesthood was laid up in the ark of the testimony as the evidence of God's choice of the priesthood of Israel. No other tribe was able to minister for the Lord. No other family but that of Aaron was permitted to approach the altar to offer a sacrifice or to carry incense into the holy place before the Lord. One high priest alone could enter the most holy place with the blood of atonement to make intercession for all of the people once every year. This priest in Israel was typical of the one High Priest chosen of God to offer for the sins of all men by one offering, even Christ.

There were three things laid up before the Lord in the ark of the testimony in the most holy place. The ark of the testimony represented the means of intercession with God for the sins of men. It represented the law, for the tables of stone were placed within the ark, under the mercy seat. The angels of God hovered over the mercy seat in figures of gold. Within the ark was the golden pot of manna collected in the wilderness fields as a testimony of the bread from heaven with which God sustained His people for forty years. And there also laid at rest the rod of Aaron that had blossomed in sign of the chosen priesthood of God. The three significant articles in the ark of the covenant were each typical of our Lord Jesus Christ, our High Priest and Mediator. He was the Word of God from heaven. He was the Bread of God sent down from heaven. He was the chosen High Priest of God to minister for the sins of men. It was the ark of the covenant that contained these articles and Jesus has become the Mediator of a new covenant. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Heb. 8:1-6).

The Living High Priest

The Word of God is eternal. The Word was made flesh and dwelt among men. It was He who said, "My Word shall never pass away." His was the Word of promise. "He that liveth and believeth in me shall never die." "Him that cometh unto me I will in no wise cast out." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Such are the promises of the better covenant, but those promises are all based on the Word of Truth and the mercies of God to forgive sins, through the sacrifice of the Son. "For God so loved . . . that he gave his only begotten Son." That same Word of God lives in the presence of God. The Living Law of God is in the true sanctuary of heaven in the presence of the glory of God.

The same may be said concerning the True Bread from heaven. The Bread of God is He which cometh down from heaven, and giveth life unto the world. John 6:33, 34, 51. "The bread that I will give is my flesh, which I will give for the life of the world." This Priest of God, who gave His flesh to be broken is raised from the dead and ever lives in the sanctuary of heaven as the ark of the better covenant, in mediatorial service for man.

Christ is also the Living Priest of God, as was Aaron the chosen one. But better than Aaron, whose rod budded and blossomed and bore fruit, Christ was the rod of the stem of Jesse, and a Branch shall grow out of his roots. Isa. 11:1. This rod was cut off and laid away as dead; but He budded and blossomed and was the first fruits of the resurrection. This was the token of His acceptance with the Father. "Who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). The living High Priest who died and rose again is the ever living Mediator between God and man, at the ark of the covenant in heaven.

Christ has fulfilled the types of the Mediator of the better covenant in heaven. At the right hand of God we have the living High Priest chosen and approved of God for man. He is the only Priest whom God will honor and He is our surety with God forever.

(To be continued)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE BOYHOOD OF JESUS.—Luke Chapter 2

Lesson for October 13, 1940

Golden Text.—And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

Luke 2:1-7. In the discussion of the historical statements of these verses there has been much difference of opinion, but Sir William Ramsey in his exhaustive studies at first hand of New Testament history has shown Luke to be historically correct. But it also shows that the time of Christ's birth must have been about 6 B.C. or 5 B.C. as 5 B.C. was the last year of Herod's life. But the registration had been ordered in 8 B.C.

It was this decree that brought Joseph and Mary to Bethlehem at the time of the birth of the child, and so Caesar had a part in the fulfillment of the prophecy of Micah.

Both Joseph and Mary were of the house and lineage of David, and the genealogies of Matthew and Luke probably give the lineage of Joseph and Mary respectively.

It is easy to become extravagant and extreme in interpretation, but it should be rigorously avoided. Some insist that Joseph must have been the father of Jesus, or Mary would not have spoken as she did in verse 48, thus denying His deity. Others claim that Jesus was not swaddled at the time of His birth, quoting a phrase from Ezek. 16, and assert that Jesus had had no physical connection with Mary before birth and never partook nourishment from Mary, thus denying His humanity, and plainly contradicting the words of Luke who says that Mary swaddled her new-born babe. Both positions are antichristian (see I John 4:2, 3; I John 2:22, 23). He did not cast away His deity when He came to earth, nor has He cast away His relationship to humanity since He has ascended to glory.

Verses 8-20. These verses will be studied in the Christmas lesson for this year.

Verse 21. As the Babe had been swaddled at birth, so now on the eighth day He is circumcised. At this time He was also officially given the name which had been given of the angel at the time of the annunciation: Jesus, or "Jehovah, the Saviour."

Verses 22-24. Matthew records the incidents in the life of the Holy Child Jesus that have to do with His kingly calling, and Luke records those that have to do with His humanity.. At eight days we had the circumcision, at the forty days we have the consecration of the firstborn. The gift brought by Joseph and Mary indicates their poverty. The Son of God left the riches of heaven for the poverty of earth.

Verses 25-27. When Simeon looked for the consolation of Israel he looked for the Messiah. The hope of deliverance from the world's griefs and woes lies only in the Redeemer. The Spirit of God has always been upon and in the saints. And it always is the Spirit that reveals the things of God unto us. Revelation, guidance, and inspiration are all the work of the Spirit. Simeon had a revelation; he was led of the Spirit, and he prophesied by inspiration of the Spirit. What He did for Simeon, the Spirit will do for His saints in every age.

Verses 28-35. The consecration of the Babe in the hands of the priest was a perfunctory affair, but in the hands of Simeon it became a holy service in which the Lord was exalted. It is the personal relation of the worshiper to his God that makes a service either dead ritualism, or holy, exalted worship.

Simeon looked for the consolation of Israel; he saw God's salvation prepared for all peoples, a light to lighten the nations (Gentiles, Gr. ethnos, Lit. peoples) and the glory of God's own people. But at the end of the earth life of this Child he saw the cross which would reveal the exceeding sinfulness of the human heart as well as the exceeding grace of God in working out their redemption.

Verses 36-38. Anna was old. She may have been eighty-four years old, or she may have been a widow for eighty-four years. One thing we know, she used the years of her widowhood for the Lord. Night and day she served her Lord with fastings and prayers. The ministry of prayer is potent but rarely used.

Verses 39-52. In the years of youth you can be as active in the Father's business as you can be in old age. It is not necessary to be old to be good. The grace of God can also be upon the child. But the duties of youth are different from the duties of mature age. Youth is the time for growth and preparation, maturity the time for accomplishment. But the interests of youth and maturity should be the same. The carnal cannot understand the spiritual, and the "common run of the mine" Christian cannot understand those who have their all on the altar.

THE MESSAGE OF JOHN THE BAPTIST.—Luke 3

Lesson for October 20, 1940

Golden Text.—Bring forth therefore fruits worthy of repentance.—Luke 3:8.

Chapter 3:1, 2. Luke was very specific in the date of the beginning of the public ministry of John. And why? Every one of these people had something definite to do as rulers with the work that John and Jesus did.

Under the Jewish law there was but one high priest at a time, but at this time the office was sold by the Roman rulers to whomever they pleased. Caiaphas was son-in-law to Annas, who was the high priest acknowledged as such by the more conservative of the Jewish people.

Verses 2, 3. John was born in the hill country of Judea and was in the deserts (deserted places) until the time of his showing unto Israel. The "sticks" are not a bad place to grow up in, if you have a heart and mind inclined towards God; but you would go wrong though raised in the Garden of Eden if your heart did not seek after God.

The one universal message of all great preachers and reformers has been repentance. And why? Because the one great weakness of the human family is to leave the paths of righteousness and to walk in the paths of evil. That always ends in calamity, and the only way to avert it is to turn back again to God and to walk in His ways. That is repentance.

Verses 4-6. In Eastern lands whenever a king visited a country and that country wanted to do him special honor they would make strenuous efforts to prepare the highway over which he would travel by filling the valleys and cutting down the hills, removing loose stones, etc. As the peoples would do this for earthly monarchs, John led the way to prepare the way of the Lord spiritually. John didn't build a "dream highway from nowhere to nowhere" but built a highway of holiness that reaches from the City of Man to the City of God. Let us join the redeemed as they walk thereon. There are no speed limits.

Verses 6-9. The work of bringing salvation was not done in a corner, and it is to be proclaimed to all the world. Salvation was brought within the reach of all men. When a thing gets popular everybody runs after it. Because many people sincerely repented and were baptized others joined the crowd from entirely different motives. To baptize such does more harm than good. It hurts them by putting them into a position wherein they have a false hope, and it hurts the church by bringing the poison of hypocrisy and heresy into the body.

The offspring of vipers are also vipers. Only by a spiritual rebirth can the poisonous asp be changed so that a child of the King can play safely near its den. The natural seed of Abraham may be the spiritual seed of the viper. And a stone, symbolic of the lowest strata of human society, can by a spiritual rebirth become the true seed of Abraham, the father of the faithful.

The final, absolute proof of what a living thing is, is its fruit. The bark may deceive me, so may the leaf; but if at harvest time the tree bears plums I know that it is a plum tree. The fruit of a tree is not always perfect, but it is always true to its kind. A tree that will not bring forth good fruit is a "no-good" tree.

Verses 10-14. "What shall we do?" John did not just tell the people to repent and be baptized. He told them what to do after they had gone that far. The first things are the beginnings of the Christian life; the things that follow are the continuance in the faith deeds. Col. 1:21-23.

Verses 15-18. Don't get the idea that if you are a messenger that you are everything. John did not feel himself worthy to be a slave to the Son of God. Those who remain meek never become stale.

Verses 19, 20. Fearless preaching on the part of the faithful messenger of the Gospel results in repentance or persecution, but it always brings results.

Verses 21, 22. In the beginning of Creation the Spirit hovered over the face of the waters (literally, "brooded" as a dove over her nest). Out of that chaos was hatched a beautiful world. So now the Holy Spirit rested upon the Son as He began His work of recreating a world that had sunk into spiritual chaos because of sin. That Spirit is still brooding over His people and creating a generation that are to the praise of His glory.

Verses 23-38. Christ was of the seed of Abraham according to the flesh, but Abraham was a child of God by creation through Adam. All mankind are brothers, and Jesus by taking upon Himself humanity became our brother, that we might become His.

CHRISTIAN MOTIVES FOR ABSTINENCE.—Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45

Lesson for October 27, 1940

Golden Text.—For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

Golden Text. There is something more important than life. To live for the gratification of the desires of the flesh is to live on the lowest plane possible; to live a life fully yielded to the Spirit of God is to live on the highest plane. Trouble always follows sin; and peace and joy always follow righteousness. You can not long be happy in the service of sin; nor can you long be sad in the service of God. The joy that cannot be taken from you is found only in the citizenry of the kingdom of God.

Luke 1:13-16. If you want children to make you happy, you must start them right; and to start them right you must be right yourself. If the child goes wrong the parents are to blame; and the opposite is also true, if the child goes right the parents deserve the credit. Do you want a child who will give you much joy and gladness; and who will be a blessing in the earth? Then bring that child into the world on the wings of prayer, and nurture it with the Word of God. Drink never made a good parent nor a wise son. The strength to say "no" to temptation to you as a father will be a valuable asset in the character building of your child. If you want to be filled with the Spirit of God, do not fill up with wine.

Chapter 2:40. Here we have the perfect child. He grew physically. He grew more rapidly in sturdiness of character. He grew rapidly in knowledge and wisdom. He used the same means of growth that all children have; but with the grace of God upon Him He used them more effectively. You can have that grace too. Wasted hours make wasted lives.

Chapter 4:4. Jesus early loved the words of the Father as found in Holy Writ. When He was but twelve years old He forsook the company of children to inquire concerning the things of the Father, and became so engrossed that He forgot to get hungry and to go home. Having lived in the Spirit, and having fed upon the Word from childhood, at the age of thirty He was able to use that Word to quench the fiery darts of the wicked one. To win is life; to be defeated is death. Therefore feast upon those things that will give you the strength to win. Jesus did. Have you? Will you?

Chapter 6:21. To eat creates an appetite for the thing eaten; to drink creates a thirst for the thing drunken. The appetite of the gourmand, and the thirst of the drunkard grow stronger the more they are gratified. The same law holds good in the realm of higher things. The more you read the Word of God, the more you will enjoy reading it; the more time you spend in the company of the saints, the more you will want to spend in their company. The fact that you hunger and thirst after righteousness shows that you already have tasted it and found it delectable. Such hunger presages future fullness.

Verse 25. That which is full cannot be filled. The full soul loatheth the honeycomb. He who is so full of the things of time and sense that he has neither time nor desire for the best things of life will find as he approaches the end of life that the things that he enjoyed filled but did not feed. His health was wrecked, his mind was starved, and his soul was shrunken. Health of body, nobleness of intellect, and largeness of heart are not found where fellowship with God and obedience to His precepts are rejected. Nature abhors a vacuum. We are all full. But with what? Before we can fill up with the good we must, like the bear at the end of his period of hibernation, throw out that which is useless. If he didn't do that he would starve to death on a full stomach. You too have slept long enough in sin. Awake. Take an emetic. Violently expel that which now prevents you from filling up with the good, and then fill up with that which is health to the body, strength to the mind, and life to the soul.

Verses 43-45. That life is useless that does not bear fruit; it is worse than useless if it bears the grapes of Sodom. But a good vine bearing much fruit is the joy of man, and the pride of the Father. How do I know that you are a Christian? By your living like one and walking in the footsteps of Jesus. Lives like that will win many to the paths of righteousness and life, whereas lives lived otherwise become stumblingblocks to the unsaved. God is just. Would it seem right to you if God took me into glory when by my life I had kept others from seeking salvation, and then refuse them? Sinners get the sinner's portion.

JESUS DECLARES HIS MISSION.—Luke 4, 5

Lesson for November 3, 1940

Golden Text.—For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

Luke 4:1-13. No one is in position to go out and help others in getting victory over sin who has not won the battle for himself. That first battle was not his only battle, but it was similar to all his other battles and all of ours too. He was tempted in all points like as we are. Some say He could not have sinned. Then the temptation was only a sham battle, and He cannot sympathize with me who can. Yes, He could have sinned. It was a real battle. But He did not sin, and by His victory He made it possible for me also to gain the victory. The tempter may leave us for a season, but he always comes back. Therefore watch and pray, that ye fall not into temptation.

Verses 14, 15. To him that hath shall be given. The Lord lays His help upon the mighty. Psa. 89:19. Had Jesus yielded to Satan He would have lost power; but by overcoming He received more power.

Verses 16-30. Familiarity breeds contempt. The poorest stick of a preacher can win an audience among strangers; but the best of them can hardly win approval among those who have always known him. But where Nazareth lost, Capernaum gained. The rejection of Christ by the Jews opened the door wide to the Gentiles. Isa. 61 clearly describes the office and work of our Lord. When God anoints you for service you have the Spirit. The call will not come without the equipment. When you preach the Gospel to the rich you may neglect the poor, but when you preach the Gospel to the poor the chances are that the rest will not be neglected. Only the comforts of the Gospel can heal the brokenhearted, and only the power of Christ can free those who are in the bondage of sin. Christ is the light. Only the light can dispel darkness. But the blind need more than light; they need vision. He who made the eye so that we can behold material things can also give us spiritual vision so that we can behold the things of God. Who has not been bruised by sin? We have been crippled by it. But He came to free us and to keep us free. When? Now is the accepted time. There is no need to wait for the gifts of God, but there must be an acceptance if we are to benefit.

Verses 33-37. Jesus came to set at liberty them that are bound. In these verses we have one bound by the powers of evil. The first and most important benefit man needs is not good health of body but freedom from the thralldom of Satan's kingdom. Jesus had power as a preacher; He had both authority and power in casting out demons.

Verses 38-44. Next to deliverance from the powers of evil as a thing to be desired is good health. The healing of the body is not nearly as difficult a thing to do as the first. But the Lord is always willing to do that for me that I ask of Him if it will be for my good. The fever not only left Peter's mother-in-law; her strength returned for service. Nothing is too hard for the Lord. But I have so many things that I desire of the Lord that I am prone to monopolize Him if that were possible. That is what Capernaum would have done. But the Saviour came to bring the blessings of heaven to all. Instead of hindering let me help Him help others.

Chapter 5:1-11. Christ borrowed the use of Peter's boat as a pulpit. But when He borrows He always pays for the use. In payment He gave Peter the greatest catch of fish he ever had. He not only rewarded him for his service but gave him a far better job. If the Lord asks anything of me I will never be the loser if I give it to Him. Peter here had such a revelation of Christ that it was almost unbearable. But he would have been grieved beyond words if the Lord had departed from him. I am unworthy of His fellowship, but oh, how I crave it!

Verses 12-15. Leprosy is a loathsome disease, and until recently considered incurable by medicine. In many ways it is a type of the wasting, festering power of sin. The leper did not question the power of Christ. He did not know what His will might be. When we ask anything according to His will He heareth us and if He heareth us we know that we have the petition that we have desired of Him.

Verses 16-39. Bring your friends to Jesus. What no one else can do for them, He can. There are many strange things happening in this world, but the strangest of them all are the miracles of God's grace among men. Only supernatural power can explain them. To God be the glory.

Outward forms of religion without the spiritual dynamic within are valueless.

WHAT THE SUNDAY SCHOOL DID FOR THE MENNONITE CHURCH

A Sunday School Centennial Article

By Harold S. Bender

This article is taken from a 64-page booklet, "Mennonite Sunday School Centennial, 1840-1940," which was especially prepared in commemoration of the hundredth anniversary of the beginning of Sunday-school work in the Mennonite Church. Churches and Sunday schools which have not done so are urged to observe this centenary in some way or other. October 13 has been suggested as a date for this observance. The booklet referred to is reviewed elsewhere in this issue. See also editorial on the centennial observance.

In the long perspective of a century of Sunday-school history, the church of today can better appreciate what the Sunday school has meant for the spiritual life and progress of the church. Without doubt it has been one of the major factors in the revival and forward movement of the last two generations. Amos Herr, one of the most able ministers of the Lancaster Conference in the nineteenth century, felt in 1880 that it was "the only salvation of the church." While this may be a slight overstatement, yet it is probably true that the Sunday school saved the church from great disaster by the new life, new spirit, new activity, and new vision which it put into the church throughout the length and breadth of the land. It is literally true that most of the churches that rejected the Sunday school either died out altogether, or gradually declined and carried on a languishing existence. The present state of those groups that turned their backs on the Sunday school may serve to remind us of what the whole church might have been.

Wherein lay the great significance of the Sunday school for the church? A careful study suggests ten major contributions of the Sunday school, which together account for its great service in the past one hundred years. In suggesting these contributions we do not mean to suggest in any way that the Sunday school was the only source of these improvements, but rather that the Sunday school was in general the initial and most important single factor. Since the Sunday school has been established, and of course today, many other agencies and phases of church life and work have made their contribution.

1. The Sunday school was an important factor in holding the young people for the church. Before the time of the Sunday school, large numbers of young people from Mennonite homes were attracted to other denominations, often through the influence of Sunday schools. The increase in the Mennonite Church in those years was very slow, and many churches of other denominations were built up in Mennonite communities largely from the material furnished by Mennonite homes. The Sunday school gradually led to a radical change in this situation. Today almost one hundred per cent of Mennonite youth are being won for the church. The Sunday school is not the only factor in this change, but it has without doubt played a major role in it.

2. The Sunday school has greatly increased Bible knowledge. Fundamentally the Sunday school has been a school for the study of the Bible. Year after year it has taught children from their earliest years the Bible story from Adam to Paul, from Eden to the New Jerusalem. Two generations and more of church members have learned Bible history, Bible doctrine, Bible characters, and thousands of choice Bible verses through the Sunday school. Before the Sunday school, in spite of numerous faithful parents who gave home instruction, there was a lamentable lack of Bible knowledge in the church. J. F. Funk speaks of this in an editorial in the "Herald of Truth" in January, 1869, in these words: "O beloved Brethren, consider well, and see whether it would not be highly necessary for our churches everywhere to establish Sunday schools, so that the children may not grow up in ignorance and remain unacquainted with God and His commandments. It is truly astonishing how little our young people generally know about this matter. Therefore we should make every effort to instruct them and bring them to Jesus."

3. The Sunday school elevated the level of spiritual life. By its emphasis upon Bible study, particularly in childhood and youth, and by its aggressive teaching of Bible doctrine and spiritual and moral truth in personal contact and through stimulating and practical discussions freed from the tradition of the hortatory sermon and the custom-bound forms into which many preachers of the past century had fallen, the Sunday school undoubtedly did much to elevate the level of spiritual life. As a new generation of young people came to maturity who had been taught for years in the Sunday school, they had higher standards of spirituality and a deeper appreciation of the meaning of personal religion and high personal Christian ethics than had been the case earlier. This soon made itself felt in the church, not only among the laity but also in the official leadership of the church who were recruited from the more spiritual laity.

4. The Sunday school raised the level of moral life in the church, especially through the teaching of temperance. Another great contribution to the Sunday school was its emphasis upon the clean life, particularly in regard to the use of strong drink and narcotics. It is true that the temperance movement in America was gathering momentum already by the middle of the nineteenth century and that temperance societies frequently were established in communities where Mennonites lived, but without doubt it was the quarterly temperance lesson in the Sunday school that contributed more to driving tobacco and liquor out of the Mennonite Church than any other single factor. Beginning in 1881 the International Uniform Lesson Series gave formal attention to temperance, and in 1892 the quarterly temperance lesson was instituted, which has appeared regularly ever since. Thus once a quarter it became not only possible but necessary for the church to discuss the question of the use of liquor and tobacco. Perhaps not many older members were changed in their attitudes and habits on this point, but the rising generation was thoroughly indoctrinated, since Sunday-school superintendents and teachers were usually whole-hearted supporters of the temperance teaching. Before Sunday schools came into the church, smoking and drinking were quite common and scarcely objected to if done in moderation.

Today all this has been radically changed. To a large measure smoking and drinking have been eradicated. The Sunday school deserves much of the credit for this.

5. The Sunday school provided activity and expression and thus contributed to new life in the church. Before the time of the Sunday school, the lay members of the church had practically no avenue for expression or activity. The sole activity of the church was the biweekly or even four-weekly church service, at which only the ordained men took part. Even the preachers, outside of the bishop, had little chance for activity, since each congregation usually had several ministers. When one remembers that baptismal and communion services were always served by the bishop, it is easy to see that the average preacher seldom preached more than eight or ten times a year. The bishop alone had abundant opportunity for activity and expression. Often, for this reason, because of much practice, the bishops became the outstanding preachers and leaders of the church.

But in the Sunday school there was opportunity for activity, expression, and responsibility. Many teachers were needed, and they often faced a more difficult and challenging task in attempting to teach the Bible to restless youngsters, than the preacher did when he gave the traditional admonition to an audience who were compelled to take what he gave whether they wanted to or not. And these teachers had to prepare a lesson for every meeting of the Sunday school. In addition, quite early a number of churches organized teachers' meetings for the study of the lesson. Again, the officers of the Sunday school, particularly superintendents, had the responsibility of organizing and planning the work of the school, as well as leading the Sunday-school worship and frequently conducting the review after the lesson. Sunday-school superintendents came to be church leaders. For those who could not teach, such positions as secretary, treasurer, librarian, and chorister, furnished avenues of expression. All the members of the Sunday school had a chance for expression in the class discussions, and often in the review period. Public prayer became a possibility for laymen. Additional choristers were needed. Increased opportunity for giving was afforded. All of this activity proved to be a great stimulus and undoubtedly made a very definite contribution to spiritual growth and new life in the church. As generation after generation of boys and girls grew up in the Sunday school, a new type of church member was created who not only possessed more within himself but was able to give more to others and who demanded more of the preachers and of the church in general.

6. The Sunday school created lay leadership. As a logical outcome of the increased activity noted above, a new lay leadership was created. Before the Sunday-school age, lay leadership was not only unknown but unwanted. Only the preachers were expected to have the "say" in the church. Now this was changed. Lay leadership was necessary, and it was soon forthcoming. The Sunday school created the demand and by its very nature often furnished the supply. Out of the Sunday-school movement came other activities such as young people's meetings, Sunday-school conferences, etc., all of which created further demands for leadership and also helped to train the future supply. Just in this connection it is of considerable interest to note that the Mennonite missionary movement which began about 1890-1900 was promoted and staffed largely by lay leadership, at least in its beginnings. Without the lay leadership created by the Sunday school, it is doubtful if this movement would have started as early as it did.

7. The Sunday school was largely responsible for the missionary movement. The new life and new leadership produced by the Sunday-school movement was bound ultimately to lead to a new and larger sense of responsibility for spreading the Gospel and evangelizing the multitudes without Christ, both at home and abroad. Before the Sunday school came, the Mennonite Church was not known as a missionary church. In fact, both ministry and laity were, as a rule, opposed to missions. The reasons for this are not far to seek, and do not concern us at this point, but lie largely in the persecutions of the past. But the Sunday school brought a new knowledge of the Bible, a new appreciation of the message of salvation, and a new sense of responsibility for the spread of the Gospel. The International Sunday School Lesson Series emphasized missions. The Sunday-school movement as a whole was evangelistic and missionary in spirit and practice. But most of all, perhaps, the young generation of lay members who were growing up under the stimulus of the Sunday school began to get a vision of the church at work for the kingdom of God as it had not been before. By 1890 in many places in the church there was considerable pressure on "to do something" about missions. Still nothing was done. Finally the opportunity came to stir up missionary enthusiasm on a large scale in the first Sunday-school conferences of the Mennonite Church which were held at the Clinton Amish Mennonite Church near Goshen, Indiana, in October, 1892; the Zion Mennonite Church near Bluffton, Ohio, in 1893; and the Forks Amish Church near Middlebury, Indiana, in 1894.

WE NEVER KNOW

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.
—John Oxenham.

The Clinton conference was one of the most remarkable gatherings in the history of the American Mennonite Church to that time, and the Zion Conference even surpassed it. Large numbers of people came from Indiana and neighboring states. Enthusiastic, live young people served on the program. One of the leading subjects at the Clinton Conference was, "The Relation of Sunday Schools to Missions." The moment had come for which the church unconsciously had been waiting for many years. This meeting released the pent enthusiasm and created tremendous inspiration. Those who attended it still speak of the unusual character of the meeting and the powerful impression which it left. It was clear that such meetings should be continued, and they were continued, first as general conferences for two successive years, and then, beginning in 1895, as state conferences. Since that time, for almost fifty years, the district Sunday-school conferences have come to be the great gatherings of the Mennonite Church for inspiration and fellowship, and for the dissemination of missionary information and the creation of missionary enthusiasm. Eternity alone will reveal what the Sunday-school conferences have meant to the Mennonite Church in every way, not only in the stimulation of the missionary movement.

The most powerful testimony to the missionary value of the Sunday school is to be seen in the fact that the first organized missionary enterprise of any sort in the Mennonite Church was the direct outcome of the Clinton Sunday School Conference of 1892 and its successor the Zion Sunday School Conference of 1893. A young Mennonite medical student in Chicago, S. D. Ebersole, was assigned the missionary topic in 1892, and again in 1893. His plea to open mission work in Chicago was the spark that kindled the missionary "fire." At the 1893 conference, the spirit could not be restrained. It was a conference of destiny. The mission spirit ran high. M. S. Steiner, the young minister of the Zion Church, made a stirring appeal to the church to assume its missionary obligations and undertake definite work. Before the conference closed, many had resolved to dedicate their lives to the missionary cause, and others pledged themselves to aid financially. All went home bearing the missionary spirit to their home Sunday schools and churches. But before they went home they appointed a committee to seek a definite location for mission work in Chicago. As a result of their work M. S. Steiner was himself appointed to undertake the work and the Chicago Mennonite Mission was established that fall. The Zion conference also strongly urged the establishment of a periodical for young people and as a result the "Young People's Paper" (1894-1906) was established with M. S. Steiner as editor. For several years it served well, but ultimately died when it fell under poor leadership.

So mission work in the Mennonite Church was a direct outgrowth of the Sunday-school movement, as the history of the founding of the Chicago Mission shows. M. S. Steiner became the active and aggressive leader of the movement and the first president of the Mennonite Board of Missions and Charities. The Philadelphia Mennonite City Mission also owes its origin indirectly to the Sunday-school movement, for its first worker, Mary Denlinger, attended the third general Sunday-school conference held in 1894 near Middlebury, Indiana, and at that conference got the inspiration and the call to assist in the newly established city mission in Chicago, where she served from October, 1894, until she was called to open the work in Philadelphia in 1899. Associated with her in opening the Philadelphia work was Amanda Musselman, who had also become a worker in the Chicago Mission in 1898. W. B. Page, one of the first two missionaries to be sent to India in 1898, likewise received his inspiration at the early Sunday-school conferences and helped in the establishment of the Chicago Mission in 1893.

Further evidence of the relation of the Sunday-school movement and the missionary movement in the Mennonite Church is to be found in the fact that the present Eastern Mennonite Board of Missions and Charities, which was formally organized in 1914, was the direct successor to the Lancaster County Sunday School Mission, which was organized by a group of active laymen in 1896 for the purpose of establishing mission Sunday schools in neglected places. It was the Sunday-school workers of Lancaster Conference who started the Lancaster mission work.

Throughout its history, the Sunday-school movement has been one of the major sources of support for the missionary movement, both spiritually and financially. This is true for all types of mission work, mission Sunday schools, home missions, rural missions, foreign missions and charitable institutions. The Sunday school has given missionary information, stimulated missionary interest, inspired future candidates for the mission field, and above all has stimulated missionary giving. Often when the official leadership of a congregation refused to permit offerings for mission work to be taken, Sunday-school classes took up offerings, or the Sunday school as a whole took offerings. The annual financial reports of the mission board of the church show that even today a large portion of the missionary giving of the church is done through the Sunday school in some form or other. One of the features of missionary promotion which has been most effective is the annual missionary day which is put on by the Sunday school. Another is the children's missionary giving which is carried on through the Sunday school in the form of the mite boxes and the quarter investment fund. It is difficult to imagine what the missionary movement in the Mennonite Church would be or could have become without the Sunday school.

8. The Sunday school was a factor in the great awakening of the Mennonite Church which occurred in the generation from 1890 to 1910. The farther we get away from our recent Mennonite history, the more keenly we become conscious of the great spiritual awakening which occurred in the Mennonite Church in the generation from 1890 to 1910. This was the time of the great evangelistic harvest in the church. It was the time of the founding of the first missionary and charitable institutions at home and abroad, the time of the founding of the two first church schools. It was the time when the great boards of the church, mission, education, and publication, were organized. It was the time when Sunday-school conferences, Bible conferences, and evangelistic meetings became established features of church life. It was the time when the beginnings of a real church literature were created, and church publishing interests were established on a sound and substantial basis. It was the time when the young people's meeting was introduced. It was the time when the church found a new unity and solidarity in a general conference. And above all it was the time of a new surge of spiritual power and vitality, when the tide of spiritual life began to run high and strong, and a new type of church member, of minister, and of congregation was being created. It was also the time when a new generation of younger leaders of a different type, men of unusual ability and vigor, took over the helm of the church,—leaders who are just now laying down their burdens and one by one going home to their eternal reward. It was a tremendous epoch in the church, the breaking in of a new era. We are still living in the shadow of this great awakening. Men still are alive who can remember what the church was like before it came, and who experienced the fresh power of the new movement.

9. The Sunday school helped to give the Mennonite Church a new vision. If we would probe to the depths the influence of the Sunday school on the Church, we would discover that perhaps its greatest contribution, though somewhat subtle to comprehend, was the new vision which it gave to the church. Mennonites awoke to a new concept of Christianity, a new vision of the Gospel, of the church, of the Christian life, and of themselves as Christians. Christianity was transformed for them into an active force for the evangelization of the world and the building of the kingdom of God instead of the quiescent, passive conserving system that it had seemed to be. The Christian life began to mean more than merely "keeping the commandments," and obeying the church. It began to be a life of service and usefulness, full of rich privileges and opportunities. The church began to be a fellowship of workers rather than largely a body of obedient followers of the ministry. Christ began to be the center of things, and His Gospel, His truth, and His commission with their liberating and vitalizing power, began to be the great things in life, instead of the customs and traditions of the fathers. It was a new spiritual and intellectual atmosphere, a new church climate in which men's labors for Christ took on new colors and brought new joy, and in which young Christians grew up with a different outlook on life and religion. In short the Mennonite Church acquired a new vision of Christ. "Where there is no vision, the people perish," said Solomon. Without this vision the Mennonite Church would not be what it is today. It might have perished to all practical purposes and interests. That is not to say that there was no vision at all in the past, or no true accomplishments for God. Nor is it to say that all the problems of the present have been solved and that the modern church is perfect. It is merely to record that tremendous change for the better which has come over the church and to point out that the church of 1940 is far better equipped for service and for meeting the problems of the present age and of the future than it could possibly be had it remained as it was one hundred years ago, or even fifty years ago. Goshen, Ind.

THE SECRET OF A RICH LIFE

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God. —Philips Brooks.

I HAVE LEARNED

There is no such thing as finished education. Knowledge attainable seems limitless. We learn by example, by instruction, or by experience. Experience seems to be the best teacher. Some one said, "Education is what you know after you forgot what you learned in school." I have been taught much, but that which I consider of value to me is that which by "bitter experience" I have learned. I am still in the primary grade but thus far as a Gospel minister I have learned:

That it is much harder to write a book than to criticize one that somebody else has written.

That the best thing for "straying cattle" is a good pasture and that I may just as easily have failed as my co-laborer. The more I am learning, I find, the less I know. I find others are liable to be in the right and I in the wrong.

That I am not sent to defend the Gospel but to preach it; not to preach **at** people but to preach **to** people; not to "stir the devil" but to lead sinners to Jesus.

That there is a difference between conviction and a "stirred devil." I think at times such as this when the devil is "stirred" it makes him chuckle.

That the soul is dyed by its imaginations and that if I allow myself to be influenced by gossip and in my imagination place wrong construction, although I may not say a word, my preaching becomes tainted.

That a "disposition" like a crosscut saw is not a soul-winning quality. It is necessary to pierce a way with the sharp needle of the law but after that we must sew with the silken thread of the Gospel.

That it is impossible to furrow, plant, cultivate, reap, and thresh in the same day and that in any case threshing comes last. There is a difference between striking when the "iron" is hot and striking when the "head" is hot. It is better to have a hot heart and a cool head than a hot head and a cool heart. Calmness is a sign of greatness. Patience is a plaster for all sores; it is love in full bloom.

That the best way to catch fish is to follow the three rules given by Mark Guy Pearse: "First, keep yourself out of sight; second, keep yourself further out of sight; third, keep yourself still further out of sight."

That, truly, "He that winneth souls is wise" and that at our best we seem to be of little profit. Surely we need wisdom!—Church of Christ Advocate.

CHRIST THE HEALER

"Is your father at home?" a gentleman asked a child on the village doctor's doorstep. "No, sir," the boy answered; "he's away." "Where do you think I could find him?" "Well, you've got to look for him some place where people are sick, or hurt, or something like that. I do not know where he is but he's helping somewhere."

If one had been seeking for Christ in Galilee, he would have found Him where people were sick or distressed in some way. He was always "helping somewhere."—Selected.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

We say, **"The Call of China,"** but the meaning of our topic is God's call in behalf of China. For a missionary call is God's call. The people concerned are often the last to acknowledge that they are in need of missionaries. Often the most needy souls spiritually are too ignorant and blind to know that they need a knowledge of God or that they need some eyesalve that will open their eyes. The missionary who goes out at the great call by a knowledge of need will not find a lot of people holding out their hands and crying for spiritual help. Often they will find the most needy, the least appreciative of their mission. It was so in Paul's day when God's vision showed him that Macedonia needed his help. But when he reached the place he was there a number of days before he began work with a few women at the riverside on the Sabbath day. And before a great period of time he found himself behind the prison bars with his feet fast in stocks. But all this did not baffle Paul nor make him doubt the call of God to bear the message to these people. The church at Philippi was a very precious gem in the field of missions in the experience of Paul. He felt that this church understood the sufferings through which he was passing a little better than many others, and it caused him to pour out his soul to them in joy.

A hard field is no doubt what will be found in entering the China field. It has been so to missionaries of the past and will no doubt continue for time to come. But that does not say that the call to China is not a real call.

"Jesus as Saviour" is another aspect of His life which presents Him to us. We have considered Him as Helper, Friend, and Son, in former lessons. The aspect of His saving power has been in every lesson, but we give special attention to it in this lesson.

"A Secret Place" is hidden from the eyes of the ordinary person. Only the one who has gone with the One who knows the secret can enter into the knowledge hidden from the eyes of others. Many spiritual things have been hidden from the eyes of men because they **would not** come to God at His gracious invitation, and hence He could not lead them into the secret values He held in store for them. It was so in the days of Christ's teaching when the vulgar, carnal-minded hearers could not follow into the deeper truths of the message, and He therefore spoke to them in parables which revealed the truth to the open-hearted and shut out the vision of the hardened in heart. Matt. 13:10-17. The Christian's secret of life is something which any one may have if he is willing to meet the conditions. It is not something which the Christian desires to be hidden from the heart of others, but it is something that is hidden from all those who are enemies of God and of Christ. And, dear reader, we trust that if it is hidden from you or from any of the people in the meetings that you will spare no pains to seek the blessing of God upon our meetings so that many eyes may be opened to see and understand what it means to dwell in the "secret place of the most High."

Life is new each day to the one who is living it. It is like a road that never has been traveled by us before. It presents new experiences we have never seen and heard. But it may have aspects by which we can receive counsel from those who have gone before us in the way. Hence the wisdom of giving due consideration to the advice of older people who have passed over the road; and the wisdom in heeding the instruction of God who has given wise counsels that are never-failing. How glad we ought to be to have the guidance of the Holy Spirit and the help of Christian friends, experienced in the ways of God, to help us as we meet things new and perplexing to us! Happy shall we be if we do not despise the means given to us of God to solve our problems of life.

THE CALL OF CHINA.—Acts 16:9-40

Topic for October 13

MOTTO

"Our Lord is above all gods."

MEDITATIONS ON THE TOPIC

I. **China's Need of the Gospel.**—Christian missions have to some extent influenced China's millions. But a great many of the inhabitants of China have as yet known very little of the Lord Jesus and the Gospel of peace through His sacrifice for sin. As a result much of the idolatry and superstition and ignorance and wickedness continues to reign over the minds and hearts of the people. And all this comes to the believer in Jesus Christ as a mighty emphasis that His last great command should be obeyed in its relation to this sin-darkened land—"Go ye therefore and teach all nations."

Every idol which is worshiped is a call to Christians to tell of the true God. Every superstition that is observed is a challenge to hold forth the Word of truth and to enlighten the darkness in the minds and hearts of the people. The bonds of Satan which hold the people are a challenge to us to bear the message of Christ who has the power to overcome the works of the devil.

We, with Paul, should be able to say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." It is the power that has saved thousands of earth and has transformed nations of savage people into an enlightened and heavenly people; and, what it has done it will continue to do for all who will receive its gracious message.

"Can we whose souls are lighted,
With wisdom from on High,
Can we to men benighted
The lamp of life deny?"

II. **The Text.—Acts 16:9-40.**—This passage tells of God's giving Paul a vision of a man of Macedonia standing before him and pleading that he come over into Macedonia and help the people there. This vision Paul received as the call of God. He and his company obeyed, and they were rewarded by converts and a church at Philippi in spite of persecutions that accompanied them.

III. **Suggestions for Junior Programs.**—Talks and readings setting forth the needs of the Chinese people can be made a part of the program. In these talks or readings the information that shows the wretchedness, ignorance, sorrow, and sin in China where they are without the Saviour should be brought out plainly before the children.

The great difference between children who have Christian teaching and those who do not, may be developed and made a basis for the call to help those who do not know of Jesus as many of the children of China.

OUTLINE STUDY

I. The Call of God to All Nations.

1. "All ye ends of the earth."—Isa. 45:22.
2. "Go ye."—Mk. 16:15.
3. "Teaching them."—Matt. 28:20.
4. "In His name among all nations."—Lk. 24:47.

II. The Call through China's Need.

1. Idolatry.
2. Superstition.
3. Demon possession.
4. Woman's bondage socially.
5. False religion.
6. Sorrows by war.
7. Ignorance and illiteracy.

III. The Sufficiency of the Gospel.

1. The power of the Word of God.—Heb. 4:12.
2. The power of God unto salvation.—Rom. 1:16.
3. A way of purification.—I Pet. 1:22; Ps. 119:9.
4. A hammer.—Jer. 23:29.
5. Prayer.—Eph. 6:18, 19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Light."**
2. China Calls for Christians.
   a. By her wretchedness without Christ.
   b. By her ignorance of what she needs.
   c. By her sorrows and troubles.
   d. By her idolatry and superstition.
   e. By her sins against woman.
   f. By the children growing up without Jesus.

For Seniors.

1. The Sufficiency of the Gospel for All People.
2. The Superstitions of China.
3. China's Social Sins.
4. War Conditions.

PERSONAL THOUGHT

Am I sensitive to the call of the Lord to go or help go to the needy places of the earth?

SEED THOUGHTS

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest time pass by.

Send them forth with morn's first beaming,
Send them in the noontide's glare;
When the sun's last rays are gleaming,
Bid them gather ev'rywhere.

O thou whom the Lord is sending,
 Gather now the sheaves of gold,
Heav'nward then at evening wending,
 Thou shalt come with joy untold.
 —J. O. Thompson.

JESUS AS SAVIOUR (Jr.).—Matt. 1:18-25; Acts 4:12

Topic for October 20

MOTTO

"This is indeed the Christ, the Saviour of the world."

MEDITATIONS ON THE TOPIC

I. **Jesus** is a name which means **Saviour.** When He was not yet born in the flesh God named Him "Jesus." They called Him Jesus because God had commanded them to do so and because He was to be One who would save the people from their sins.

When Jesus had lived through His childhood and had grown to manhood He began to teach the people of the Father in heaven and of how He would have them live on earth. Then in due time He gave His life as a ransom for the sin of the whole world. Wicked men who hated to receive Jesus on account of their jealousy of Him and because He pointed out their sin, were determined to put Him to death. Jesus therefore let them take Him and nail Him to the cross because God had appointed that by His death sinners who deserved to die might be forgiven because Jesus had willingly died in their place.

This death was followed by the resurrection of Jesus. He lived again and instructed His disciples what they should do to bring the message of His salvation to all the world. After He had finished telling them what He wanted them to do, He ascended again to heaven, whence He had come. The disciples then went everywhere and taught the people about His salvation, how they might be forgiven of their sins if they would be willing to repent and believe on Him. He sent the Holy Spirit to be in them and give them power. Whoever believed and turned from sin was also filled with the Holy Spirit and given power to live for Jesus.

II. **The Text.—Matt. 1:18-25.**—God sent an angel to tell Joseph that Mary, who was engaged to be his wife was to bear a son who was to be the Son of God and was to be called Jesus, because He was to be a Saviour from sin.

Acts 4:12.—The apostles had learned the great truth about Jesus as the only Saviour of the world. They taught the people that there was no other name whereby salvation could come to them.

III. **Suggestions for Junior Programs.**—The story of Jesus may be well known by the children. But we should seek to tell it again in such a manner that if possible it will have such a meaning to them that they will feel that He is their **only** Saviour, whom, if He had not come and given His life for their sins, there would have been no other who could have saved them. **ONLY** Jesus should be the impression we should try to make upon the minds of all. "Neither is there salvation in any other." Our sins would condemn us forever. No man on earth would be accepted of God as a Saviour. No blood which any other could shed would atone for sins. No good that we could do would suffice to blot out a single sin. The blood of Jesus is the only way that God can approve. He was pure and sinless and did not need any one to pay a debt for sin. But He paid the debt we owe and God was satisfied with the blood of Jesus when He had laid our sins on Him.

The boys and girls should be made conscious that Jesus is living in glory now and that His presence there makes their cry for forgiveness effective before God the Father, because Jesus is there and His sacrifice is ever before the Father, reminding Him of how Jesus has died for the sinner.

OUTLINE STUDY

I. Sent by God the Father.
1. Therefore we should honor Him.—Jno. 5:23.
2. To fulfill the Father's will.—Jno. 5:30; 4:34.
3. His works witness that He is sent.—Jno. 5:36.
4. Believed by the world when Christians are one.—Jno. 17:21.

II. Fulfilled the Plan of Salvation.
1. He gave Himself for our sins.—Gal. 1:4; Titus 2:14.
2. He suffered the just for the unjust.—I Pet. 3:18; Rom. 5:6.
3. He set men free from sin and Satan.—Jno. 8:36; Col. 1:13, 14.
4. He arose and showed His power.—Rom. 1:4; 4:25.
5. He took the place of intercession.—Rom. 8:31-34.

III. He Saves Us.
1. By granting forgiveness.—I Jno. 1:9.
2. From the power of Satan.—Acts 26:18.
3. Through the power of the Spirit.—Rom. 8:12-14; Gal. 5:16.
4. From the wrath to come.—Rom. 5:9; I Thes. 1:10; Jno. 3:16, 17.
5. To an inheritance.—I Pet. 1:3-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word **"Saviour."**
2. Jesus Saves.
   - a. He came to save.
   - b. He gave His life to save.
   - c. He lives to save.
   - d. He seeks men to save them.
   - e. He sends preachers and teachers to win men.
   - f. He waits in glory to bless us.
   - g. He comes again a Saviour (Heb. 9:28) to believers.

For Seniors.
1. The Person of the Saviour.
2. The Work of the Saviour.
3. The Salvation He Has Wrought.

PERSONAL THOUGHT

If Jesus did so much to save me, it would be very ungrateful in me to turn away from Him and refuse His salvation.

SEED THOUGHTS

Rest, weary soul!
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not to do thyself what Christ hath done,
Claim the free gift, and make the joy thine own;
No more by pangs of guilt and fear distressed,
 Rest, sweetly rest.
 —Jane Borthwick.

Our sins are debts that none can pay but Christ. It is not our tears, but His blood; it is not our sighs, but His sufferings, that can testify for our sins. Christ must pay **all** or we are prisoners forever.—T. Brooks.

Now it is the blood of Jesus which saves, and it is the same blood which cleanses and sanctifies; and as we had to come to Jesus to be plunged into the fountain, so we have to abide in Jesus by fellowship, to grow up into Christlikeness.—A. E. Kittredge.

Remember Thy pure word of grace,—
 Remember Calvary;
Remember all Thy dying groans,
 And then remember me.—Burnham.

IN THE SECRET PLACE.—Ps. 91

Topic for October 27

MOTTO

"The secret of the Lord is with them that fear Him."

MEDITATIONS ON THE TOPIC

I. **The Secret Place of the Most High** is a place where the soul of man finds refuge. There are soul enemies who seek to destroy. Satan and his emissaries are ever alert to take the souls of men captive and enslave them and drag them down to eternal ruin. It would be terrible to think that there is no escape from the enemy of souls in the whole universe.

There are many at this time possessed with an awful fear lest the enemies of the nation come in and none will be prepared to escape. It is indeed terrible when there is no refuge on land or sea nor under the shadow of a rock anywhere that one could escape from the weapons invented by the hatred of men. But it is blessed to know a dwelling place where no power in earth or sea or air or even in hell can reach to do any harm. "No weapon that is formed against thee shall prosper," if you are in the loving favor of the mighty God. The Psalmist David knew this secret place of the Most High when he wrote, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (Ps. 31:19, 20).

"If God be for us, who can be against us?" If none can do us harm while we dwell in the favor of God it behooves us to take God's plan of getting in His favor through the beloved Lord Jesus Christ the Son of God our Saviour. Then we shall have power to meet the accusations of Satan and to withstand all the forces of darkness and rest in safety with God.

II. **The Text.—Ps. 91.**—The words, describing the "secret place of the Most High" are: "shadow of the Almighty," "refuge," "fortress," "his feathers," "his wings," "shield," "buckler," "habitation." These natural refuges are a symbol of the spiritual security as well as the natural safety of those who put their trust in the Lord. Angel guards, miraculous power, deliverance from evils, and a constant open place of prayer where help may be secured—all belong to the "secret place" where God's trusting ones may abide.

II. **Suggestions for Junior Programs.**—Endeavor to lead the boys and girls to know the kind of dwelling the "secret place" of God is. It is like the little child who was afraid of the dark and questioned its parent as to the strength of God above the power of Satan and the evils of the world. When his trusting heart was satisfied by the father's statements, he turned over in bed and went to sleep. He had entered into the secret place of the Most High; and all the powers of earth and hell combined could not harm him.

Endeavor to lead the juniors to see that **trust** involves **obedience** and **absence of worry** and a life of **committing all to God** in prayer. This will constitute an abiding place which is unseen by mortal eye and unheard by mortal ear, and is therefore a secret place unknown by those who do not know God. Best of all, this secret place produces great blessing and safety in the most threatening times and gives strength to face the hardest experiences.

OUTLINE STUDY

I. The Place of Favor and Blessing.
1. Where the soul is at peace with God.—Rom. 5:1-5.
2. Where the Spirit of God has sway.—Rom. 8:6.
3. Where what men say and do brings no fear.—Heb. 13:5, 6; Ps. 31:20.
4. Where trouble cannot alarm.—Ps. 27:1-6; Ps. 46:1-3.
5. Where all things work together for good.—Rom. 8:28.
6. Where the wicked one toucheth not.—I Jno. 5:18.
7. Where the valley of death is without fear.—Ps. 23:1-4.

II. How to Enter and Dwell in the Secret Place.

1. Enter by faith and surrender.—Rom. 12:1; Col. 2:5-7; Jas. 4:6-8.
2. Abide by fellowship.—Phil. 4:6; I Jno. 1:5-7; 2:3-6.
3. "Thy will be done."—Matt. 26:39, 42.
4. Let God work while you co-operate.—Phil. 2:12, 13.
5. Looking unto Jesus.—Heb. 12:1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, **"Abide,"** or **"Dwell,"** When Applied to God's Work or Our Relation to God.
2. The Soul's Secret Dwelling with God.
   - a. Not a material house.
   - b. Where we trust God to do what He says.
   - c. When we obey God in all that He commands.
   - d. When we do not worry when we are in God's care.
   - e. When we take all our cares to Him in prayer.
   - f. When we ask for the strength we need.
   - g. When God fulfills all for which we trust Him and ask Him to do according to His will.
   - h. Where the heart rests in God when the eyes cannot see.

For Seniors.

1. The Secret Place Defined.
2. The Way to Enter the Secret Place of God.
3. Blessing in the Secret Place.

PERSONAL THOUGHT

Have we learned to know God and to trust Him without fear?

SEED THOUGHTS

My soul wait thou only upon God.—Ps. 62:5. When you have no helpers, see all your helpers in God. When you have many helpers, see God in all your helpers. When you have nothing but God, see all in God; when you have everything, see God in everything. Under all conditions, stay thy heart only on the Lord.—C. H. Spurgeon.

If our love were but more simple
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.
—F. W. Faber.

Satan may be able to build a wall to hinder our outlook, but he can never build a roof over our **uplook.**—Sel.

Build a little fence of trust around today,
Fill it full of loving deeds
And therein stay.
Peer not through the sheltering bars at the tomorrow,
God will help thee bear
Whatever comes of joy or sorrow.—Sel.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessing on your head.—Cowper.

Let the testing time be a trusting time.—Sel.

MEETING LIFE'S PROBLEMS.—Ps. 37

Topic for November 3

MOTTO

"Commit thy way unto the Lord."

MEDITATIONS ON THE TOPIC

I. **Problems** are in every life. There is a way for their solution. There is a right way and a wrong way to meet the problems of life. To get at the right way we need to go back to the sources of things and find out whence we are and whither we are bound. Has the Creator of life done nothing to meet the problems that His creature has brought upon himself? And we shall find the answer to our question in the revelation of God which the Bible brings to us.

It would be very foolish for us to try to meet life's problems without seeking the help which our Creator has given in the written Word which He has provided on purpose to meet the needs of His creature—man. The Word of God reveals what God would have His creature to be and how he is to become what He wants him to be. We find ample provision for our failure. He meets the problem of depravity. He meets the need of redemption. He meets the problem of weakness. He supplies strength sufficient. He gives light where there is darkness. He leads the way in providence, as well as in the teaching of the Word. He leads by the moving of His Spirit. And to the obedient, trusting heart there can be no failure. It matters not that we have been born in humble circumstances and surroundings. It matters not that we have been born in a time of trouble and confusion in the world. There is a way that we ought to act and react in every condition. It is our task to find out what God would have us do and to find out how to meet every circumstance in which we have been placed by providence and by divine leading in harmony with the perfect will of God.

II. **The Text.—Ps. 37.**—There is a contrast shown between the wicked and the righteous. The righteous need not fret because of the seeming prosperity of the wicked. God's ways will work out for good in the end. It is better to trust in God and put away all evil from our lives, and then we shall be sure to come out in the way of success.

III. **Suggestions for Junior Programs.**—Boys and girls look out upon life in hope and expectation. Often their outlook has been set by what they see in their elders. If that outlook is wrong and they come to the place in life where they encounter difficulty they may become soured as to the possibility of success. But the best thing that can happen to a life set for wrong ends is to be checked before that life goes on to failure. Happy is the boy and girl who have received a right outlook of life by the teaching of the Word and by the example of good and faithful elders and instructors. The suggestive assignments have been planned to show the wisdom in following the counsels of godly people and to seek the wisdom of the Bible, and to impress upon the junior mind that there is no problem of life so perplexing but that a right solution can be found if we take God's way.

OUTLINE STUDY

I. Provisions for Solving Life's Problems.

1. The Word of God.—Ps. 1:1-3; II Tim. 3:16, 17.
2. Spiritual leaders.—Eph. 4:11-16.
3. Parental gifts.—Eph. 6:1-4.
4. Shepherds.—Heb. 13:7, 17.
5. Our own gift and understanding.—Rom. 14:12; I Cor. 12:7.
6. Prayer and faith.—Jas. 1:5-8.
7. Providential leading.—Matt. 6:26-33; Jas. 4:15; Rom. 8:28.

II. Some Problems to Meet.

1. The problem of overcoming.—Rom. 7:18-25; I Jno. 5:4, 5; Phil. 2:12, 13.
2. The problem of a life work.—Matt. 6:33; II Tim. 1:6; Eph. 4:28; I Tim. 4:14, 15.
3. The problem of church relation.—Jno. 7:17; Rev. 2:5; Heb. 13:7.
4. The problem of life companionship.—I Cor. 10:31; Eph. 5:22-33; Jas. 4:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Lead."**
2. Learning the Way to Live.
   - a. Walking in the counsel of the godly.
   - b. Seeking the Word of God.
   - c. Heeding the wisdom of godly parents.
   - d. Following the way of good people.
   - e. Asking for wisdom from God.

For Seniors.

1. The God-appointed Way of Solving Problems.
2. Give Some Solutions of Special Problems.
3. Harmony of Divine Leadings.

PERSONAL THOUGHT

God knows the right way and He knows me. How glad I am to put my case wholly into the hands of an all-wise and all-loving God!

SEED THOUGHTS

He that overcometh hath power in the nations,
Stronger than steel is the sword of the Spirit;
Swifter than arrows, the light of the truth;
Greater than anger is love that subdueth.
—H. W. Longfellow.

Difficulties are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence,—as a compliment from God.—H. W. B.

So I take my life as I find it, as a life full of grand advantages that are linked indissolubly to my noblest happiness and my everlasting safety. I believe that Infinite Love ordained it, and that, if I bow willingly, tractably, and gladly to its discipline, my Father will take care of it.—Holland.

We thank God, in this our day, for the furnace and the fire; for the good sword and the true Word; for the great triumph and the little song.—B. F. Taylor.

"I will guide thee with mine eye"—a glance, not a blow—a look of directing love that at once heartens for duty, and tells duty. We must be very near Him to catch that look, and very much in sympathy with Him to understand it; but when we do we must be swift to obey.—A. Maclaren.

Whosoever is really in earnest for divine direction, more anxious to know what the Lord would have him do than to know what is for his present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally, and upbraideth not, may count on it very confidently that the Lord will send forth the light.—Jas. Hamilton.

A KIND WORD . . .

(Continued from page 307)

some tracts which I had mailed to him, but which I no longer remembered.

"He has invited me to examine a device of his own invention which will both cool and heat a room. I want to do so as soon as I can conveniently arrange it.

"He is just overflowing with gratitude for the little visit I paid him. 'No one knows,' he says, 'how much a kind word means to one who is sick and helpless, except the one receiving it.'

"When the invitation was given in Quindaro this morning, Mr. Harris was among those who accepted Christ."

And so it is that a former mining engineer, a man of inventive genius, was brought to a saving knowledge of Jesus Christ by just the kind word of one of His faithful children.

Kansas City, Kans.

The difference between catching men and catching fish is that you catch fish that are alive and they die; you catch men that are dead and bring them to life.—Dr. Herbert Lockyer.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

WHAT THE WORLD OUGHT TO DO

The children of Issachar, which were men that had **understanding of the times,** to know what Israel ought to do.—I Chron. 12:32.

"Where there is **no vision,** the people **perish."** Thus it is written in the Word of God. On account of lack of vision our world is war-torn, and on the brink of chaos. The downfall of European democracies is being traced to the lack of forethought and adequate military preparation; the peril was not seen in time to save the state. In the United States the government is conducted by three established divisions — legislative, executive, and judicial. There might profitably be also a fourth, a **council** not connected with any party, any group, any sect, any political opinion, any business endeavor, but an advisory group, in order that democracy may function efficiently.

Of old David had his men of Issachar, "who had understanding of the times to **know what Israel ought to do."** These did not administer the affairs of the government—merely advised.

The times were very similar to our times. Some 300,000 men allied themselves to David's cause. They were "men of **war,** that could keep rank, [who] came with a perfect heart to Hebron, to make David king over all Israel" (I Chron. 12:38). They had the spirit of national loyalty. But it takes more than loyalty to make things go. The world has ample national loyalty, but this loyalty is becoming an international menace. The world is divided into too many different camps. One camp is called **Fascism,** the other **Nazism,** and still another **Communism,** and on the other side **Democracy.** Between these different shades of political thought you find many other tints and hues.

Hebron witnessed a new day, a wondrous and joyful spectacle. The nation was wearied with war, and they came by countless thousands to crown David king over the whole country. Choice men of all kinds allied themselves with David. With these came the **"counsellors,"** the men of Issachar, from the plains of Esdraelon.

The present status of the "Second World War" is somewhat of a stalemate, with a saber-rattling but hesitant Hitler. Experts are still puzzled as to why Hitler does not use all the force at his disposal. Informed guessers give a number of reasons for the halt. (1) Trouble in the Balkans. (2) Uncertainty as to which way Russia intends to move. (3) The great task of organizing a "blitzkrieg" against England. (4) Shortage of gas and lubricating oils. (5) The large German losses of planes. (6) The shortage of trained pilots. (7) Perhaps Hitler is afraid of too many casualties.

But what is happening now in England, has happened before. We are indebted to the Daily Herald, Montreal, Quebec, for the following interesting comment and quotations from history, **"It happened before—."**

From history we learn—what? That we learn nothing from history.

For instance, here are a few quotations from the history of the Napoleonic era that sound like comments upon current events. France falls, and we hear of the perils to the Western Hemisphere:

"The continent is now subdued. The whole of it, Russia excepted, has fallen before the arms of one nation; and that nation is our implacable enemy. To see so many of the works of centuries swept down, one upon another, like the pines of America yielding to the force of the hurricane . . . to contemplate this picture the heart sickens within one."—Not President Roosevelt in 1940, but William Cobbett on December 4, 1806.

* * *

From Germany there come expressions of contempt for Britain, boasts of a superior air fleet, and forecasts of the occupation of Britain in a matter of weeks:

"When England realizes the seriousness of the game she is playing she will be forced to give up the blockade. . . . I really do not know what preventive measures she can take to protect herself from the terrible danger that hangs over her. How foolish is a nation that has no army and no fortifications, and yet risks invasion by a force of 100,000 picked men. That is the masterpiece of our flotilla. It costs money; but we need only six hours to be masters of the sea—and England ceases to exist. . . ."—Not Hitler in 1940, but Napoleon on June 9, 1805.

* * *

From London comes news of Britain's preparations to resist invasion:

"The rumor of an imminent invasion seemed to be credited here yesterday, and even confirmed. . . . It is now said that the attack will fall upon the coast of Essex and Norfolk. . . . All the troops are in movement. . . . The regulars are concentrated at the points exposed to the greatest danger. . . . Attention is still being paid to the possible projects of the enemy in Ireland. . . ."—Not the "London Times" in 1940, but the "London Post" of Oct. 11, 1803.

* * *

We read a short time ago the speech of a leader addressing his troops from a balcony on the eve of war:

"Soldiers, I lead you into the world's most fertile plains. Rich provinces and large towns shall lie at your feet; it is there you will find honor, fame, and riches. Soldiers of the Italian army, will you fail in bravery and persistence?"—Not Mussolini in 1940, but Napoleon to his troops on March 27, 1796.

The question whether England will be invaded is an old one. For 800 years no enemy has set foot upon England's shore. Not since the days of William the Norman in 1066 A. D. have Albion's coasts been invaded. Hitler pictures England a German colony in his book "Mein Kampf" in 1948, including all Europe and Western Asia. He has gone a long way in making good his predictions. So did all the rest of the conquerors. However, the English and some others still sing lustily, **"There'll always be an England."**

With the present setting of the war discussed, and with some of the guesses of the guessers considered, as well as some of the threats made in former times compared with those made in our times, we are ready to consider what the "world ought to do." Some say this, some say that. There are "legions of counsellors." What is needed is the right counsel by men who understand the times.

We all agree that counsel is badly needed in our chaotic world. Counsellors, who understand the times are direly needed. But who shall they be? The world's physicians seem not to be able to agree in their diagnosis, nor the remedy. Why not turn to the book where God has spoken, where the Spirit of God has properly diagnosed the world's ill, and given the remedy as well? **The remedy is not a victorious** Russia, Germany, France, England, Italy, or any other nation. **The remedy is not in the defeat** of any of these powers, or all of them together —which is highly probable.

Let us turn to the Book where God has spoken, where what is for the world's good is set forth. Note the first prescription, **the Nation's Attitude toward the Son of God.** Psalm 2:11, 12, "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in **him."**

The next prescription is **"Social Justice to All."** James 5:1-9, warns rich men not to heap up treasures, against the corrupting influence of hoarded wealth, against crushing the laboring man by keeping back his hire fraudulently, against living in pleasure when others barely have the necessities of life. Such an attitude, James declares, will bring down the judgment of God. In other words the Almighty lets go His restraining hand, and the selfish passions of the poor are let loose with fiery revolutions against the social order of the day. If the old motto were practiced by the nations, that is by the individuals which compose the nations, **"Live and Let Live,"** there would have never been a Communistic, Fascist, Nazi or any other such regime.

Another prescription which the Word of God gives is **Christian Stewardship.** See Acts 2:44, 45. The best stewards of God-given wealth were the membership of the early Christian Church. They recognized wealth as the Lord's, and themselves as His stewards. What a stewardship they actually rendered, unparalleled throughout the ages! They moved the heart of the world in their day. They held all things of the **individual** for the benefit of the **many.** They had things in common. Many even sold their possessions and goods, so that they might share with others according as they had need. The political **"isms"** of our day, which are drenching the earth with blood, never rose because of their unselfish Christlike living. What a sermon for us Americans, Canadians, British, Germans, Italians, Russians, Frenchmen, and the rest of men!

We trust that our readers will take it for granted, that the Spirit of God understands the times, and is more than able to properly **diagnose** the world's ill, and consequently prescribe the **lone remedy.** One would wish that the world would accept the same. This will hardly be done over all. However, we who profess faith in God, His Son, His Book, ought to accept the panacea in its entirety, that from us may flow "rivers of living water." When the lights of the world go out the Church must keep the lights burning. Christianity must not despair. The situation is terrible but not hopeless. War, with its scourge of destruction, has disrupted homes, schools, churches, missions, and what not, but the Christian message is being declared more **widely than ever before.** Christians are exhibiting in extraordinary ways fellowship across national boundaries. It took much of the Spirit of Christ for Englishmen to bury six German airmen, who had strafed their town, and were killed, to bury them, and place the following epitaph on their graves, **"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."**

TROTSKY FINALE—"THIS TIME THEY SUCCEEDED"

Put up again thy sword into his place: for all they that take the sword shall perish with the sword.—Jesus Christ.

In the sudden exit of Leon Trotsky out of life, at the hands of a murderer, the graphic prophecy of Jesus Christ was again fulfilled in toto. Trotsky took the sword, and came to an untimely end by the same bloody sword of force and bloodshed.

Leon Trotsky was the co-father, with Lenin, of the 1917 Russian revolution, which has since rocked the world. Trotsky was in reality a revolutionist, and a bloody one at that, and believed Stalin, when he wrote, "No revolution can be made with silk gloves." Since 1918, more than fifty countries have been swept with revolution, or serious revolutionary movements. However, he was a "Leftist," and became a rival of Josef Stalin. For this cause and because of a personal lust for office he was ousted out of Russia, deported in 1929. He found a home in Mexico when no other nation would have him.

Josef Stalin is probably one of the most powerful single human beings in the world. He is somewhat different from the other dictators, in that he is not only the undisputed leader of a great nation, but of a movement, the Communist Internationale, which has roots in almost all countries. He is a second generation of dictators. Trotsky, with Lenin, was a first generation dictator. This is one of the reasons for the clash between these higher-ups. Stalin was not appointed to be Lenin's successor. Indeed, quite the contrary. Stalin was the man whom Lenin did **not** want to be his successor. This Trotsky knew all too well. However, Stalin edged in. This meant that he must ultimately edge Trotsky into the background. Stalin had to get rid of the Leftist Trotsky and some of the Rightists. He succeeded beyond expectation. Trotsky was the last formidable opposition.

Trotsky for some time was "boss" of the Red Army. When Trotsky, mounted in the Red Square and reviewed troops, the crowd cried, "What a man!" This was hard on Stalin. His commissar successor now mounts a horse, and the crowd cries, "What a horse!"

The fake and bloody trials of August, 1936, were mostly against Trotskyites. Trotsky was accused of seeking to engineer a revolt against Russia by German Nazism. The men with Trotsky, it is true, whenever things went wrong in Russia, thought of turning to their old leader. The Trotskyites outside of Russia hated the Stalinist regime. They were ready even to co-operate with Hitler, for their supreme goal — Stalin's destruction. Trotsky was actively eager for a German war against the U. S. S. R. His ambition for the highest office was such that he wished even Russia to lose the war so as to attain his own end. He earlier signed the treaty of Brest-Litovsk, giving an immense amount of Russian territory to Germany. All this and much more lies in the background of the hatred that existed between these two revolutionaries. Prominent among the divisive forces were pride, ambition for position, and pomp, and lust to rule over others.

Trotsky's headquarters whether in Europe or Mexico became the shrine of all anti-Stalinists. From everywhere they made pilgrimages to his home. He wrote brilliant criticisms of Stalinism—to the last. He was a forceful orator, and a pungent writer, but no match for Stalin politically. They clashed on fundamental policy. Stalin wanted to consolidate the Russian experiment first, but Trotsky sought to make the revolution a world-wide affair. After his deportation, he wrote, **"The History of the Russian Revolution."** Trotsky's real name was Lev Davydovich Bronstein, the son of a prosperous Jewish farmer in the Ukraine. He spent much of his life in prison and exile. He was banished from a number of nations.

Trotsky was first attacked May 24, 1940, when machine-gun bullets sprayed his bedroom, in the town of Coyoacan, outside Mexico City. The sixty-year-old exile saved his life by stretching on the floor. This attack he blamed on Stalin. After this his home was made into a veritable fortress. A tower was erected to command the immediate neighborhood, walls were built to surround the place, with mounted guns on top, and a steel door was the only entrance.

The following news account tells the story of the last attack:

> The Russian exile had a number of American friends and supporters who visited him from time to time. One of them was Sylvia Ageloff a 31-year-old New York City home-relief investigator, whose sister Ruth had been Trotsky's secretary in 1937. In Paris several years ago. Sylvia Ageloff met a man five years her senior who called himself Frank Jackson. Early this year she introduced him to Trotsky as a Trotskyite journalist. He was soon looked upon as one of the family and given the run of the Coyoacan house.
>
> Late on the afternoon of Aug. 20, Jackson called to see Trotsky, telling him he wanted advice on an article he had written. They went into Trotsky's study. Later guards heard cries and sounds of a struggle. As they rushed there, Trotsky staggered out. Blood streamed down his face from a gash in his head. Jackson had hit him from behind with an alpenstock. Its sharp point pierced the revolutionary's brain, but even after the terrific blow he struggled with his assailant.
>
> Trotsky gasped: "This time they have succeeded!" And as he was being taken to the hospital he said: "Jackson was either a member of the GPU (Soviet secret police) or a Fascist —most likely the GPU." (Mexican police shared this view.) Trotsky died 26 hours later, after two futile brain operations. According to his secretary, who was at the bedside, just before losing consciousness he whispered: "Please say to our friends I am sure of the victory of the Fourth International. Go forward!"

The United States government refused his friends the right to bring his body to this country for burial. What an end! A brilliant man with great possibilities! A dynamic leader! A forceful orator! A pungent writer! What an opportunity! What a failure! What an untimely end! A great exponent of force, the use of the sword, but the same instrument put him to sleep at last. His last sleep! What an awakening, when the trumpet shall awaken him for the last assize, the White Throne judgment!

WHERE THE AMERICAN DOLLARS GO

Make to yourselves friends of the **mammon of unrighteousness;** that, when ye fail, they may receive you into everlasting habitations.—Luke 16:9.

Americans ought to give consideration to the above wholesome advice which fell from the lips of the Lord of Glory, when it comes to the **use** or **misuse** of money, called by Him the **"mammon of unrighteousness."**

Why make friends of a commodity called by such a vicious name? The reason, we often fail! Then the "hard cash" earned by us, properly used, a proportion saved for future needs, and the Lord's share invested in **soul saving,** and **soul-building** projects, will bring in eternal returns. One of these returns is the meeting of friends in eternal habitations, who were saved through the medium of the money we gave, and in other words, rightly invested.

However, do the average Americans so invest their funds? Sorry, but the statistics seem to tell another story. The Southern Baptist Handbook gives the following sordid story; as to **"Where American Dollars Go":**

1. For armament in 1936, $788,000,000.
2. For liquor in 1935, $5,000,000,000. A cost of $125 per family per year.
3. For the movies, $1,053,000,000 or about $8.20 per man, woman and child in the United States.
4. In 1936 tourists spent $5,000,000,000.
5. Gamblers took $7,000,000,000 in 1937.
6. Tobacco gets $1,500,000,000 yearly.
7. Beauty shops get more than $1,000,000,000.
8. Public education claims $2,600,000,000 annually.
9. About $3,500,000,000 is spent each year for medical care.
10. All church expenditure of all religions in 1936 amounted to $550,000,000.
11. The people of America are said to carry $110,000,000,000 in life insurance.
12. Americans are forced to pay $15,000,000,000 for crime each year.
13. We spent almost $5,000,000,000 for Christmas in 1937, nearly ten times as much as to all religious causes for a year.
14. Cosmetics cost $400,000,000 yearly.

The above is all wrong in proportion. Liquor, tobacco, movies, crime, and many other questionable causes get the lion's share of American dollars. How much do we misspend, and not properly invest?

WE ARE BECOMING A NATION OF GAMBLERS

There is evidence on every hand that the people of the United States, and, for all I know, other peoples, are rapidly developing a propensity for gambling. I am sure that a certain class of citizens would resent any such characterization, especially certain people who belong to church. Nevertheless, there is abundance of evidence that the practice of gambling is going on even with many of our most respected citizens.

One of the unfortunate things with people in general is the fact that they measure such things as gambling by a few things which happen to be taboo. To such people it is gambling to bet on horse races, or to play poker for money, or a few other things of like character, but it is not considered gambling to join a political club or some other organization where a certain fee is required for the attendance at meetings and a part of that fee is spent for a prize that is awarded at a bridge party. It is just as much gambling to play for a prize at a bridge party held in some fashionable residence or hotel under such conditions as it is to play poker in one of the worst dives of the country.

Parents and often church leaders smile at the gambling schemes promoted by boys and girls who are not yet old enough to realize the danger of gambling or even the thing that makes a certain practice a matter of gambling. With such an attitude on the part of adults, it is little wonder that we are developing the gambling spirit among the boys and girls of this country.

CLARENCE RAMER

PRE CLARENCE RAMER
DUCHESS
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NOV-40

SPECIAL OFFER

To Our Readers for Securing New Subscribers

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The subscription list of the Monitor has been making steady growth for a number of years, but we feel that there is still room for much expansion. We thank you for your co-operation in helping to extend its ministry of providing good literature for the home.

Mennonite Publishing House,
Scottdale, Pa.

A few days ago three small girls called at my office asking me to buy a chance on an electric clock, saying that it was for a certain church in the city of Dayton. I informed them that such a procedure was a violation of law and nothing short of gambling. The oldest of the three girls immediately came back at me, saying that it was all right because it had the endorsement of their pastor and that certain judges at the courthouse had bought chances on this clock. Of course, I cannot vouch for the accuracy of her statement, yet it was made in such a frank, open manner that I believe she was stating the facts of the case. It is a spiritual tragedy, indeed, when any church or group of church people purports to be serving Christ and then employs the schemes of the devil to promote the work that has a religious end in view. I am thoroughly convinced that unless we do something to check the gambling spirit which is so prevalent in our country today the church in the future will suffer spiritually far more than she is suffering at the present time.—The Watchword.

YEARNINGS FOR HOME

"I long to see home," says the sailor, when the ship rocks to and fro from the violence of the storm. "I am going home," thinks the shopman, when he bars his heavy doors, and closes his windows at night, tired with the labors of the day. "I must hurry home," says the mother whose heart is on her baby in the cradle. "Oh, how I long to get home!" says the schoolboy, disconsolate over the hopeless task. "Don't stop me; I'm going home," says the bright-eyed girl skipping along the footpath. And "Almost home," says the dying Christian. "I shall soon be home, and then no more sorrow or sighing forever. Almost home!" With these joyous and triumphant words upon the lips he passes away from earth's conflicts to the rest of immortality, and is ever with the Lord.—Selected.

FAITH IN GOD

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God.

God delights to exercise our faith, first, for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My Heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our Heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear our honorable testimony before the world, and thus shall we strengthen the hands of others.—George Muller.

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THANKSGIVING NUMBER

THANKSGIVING

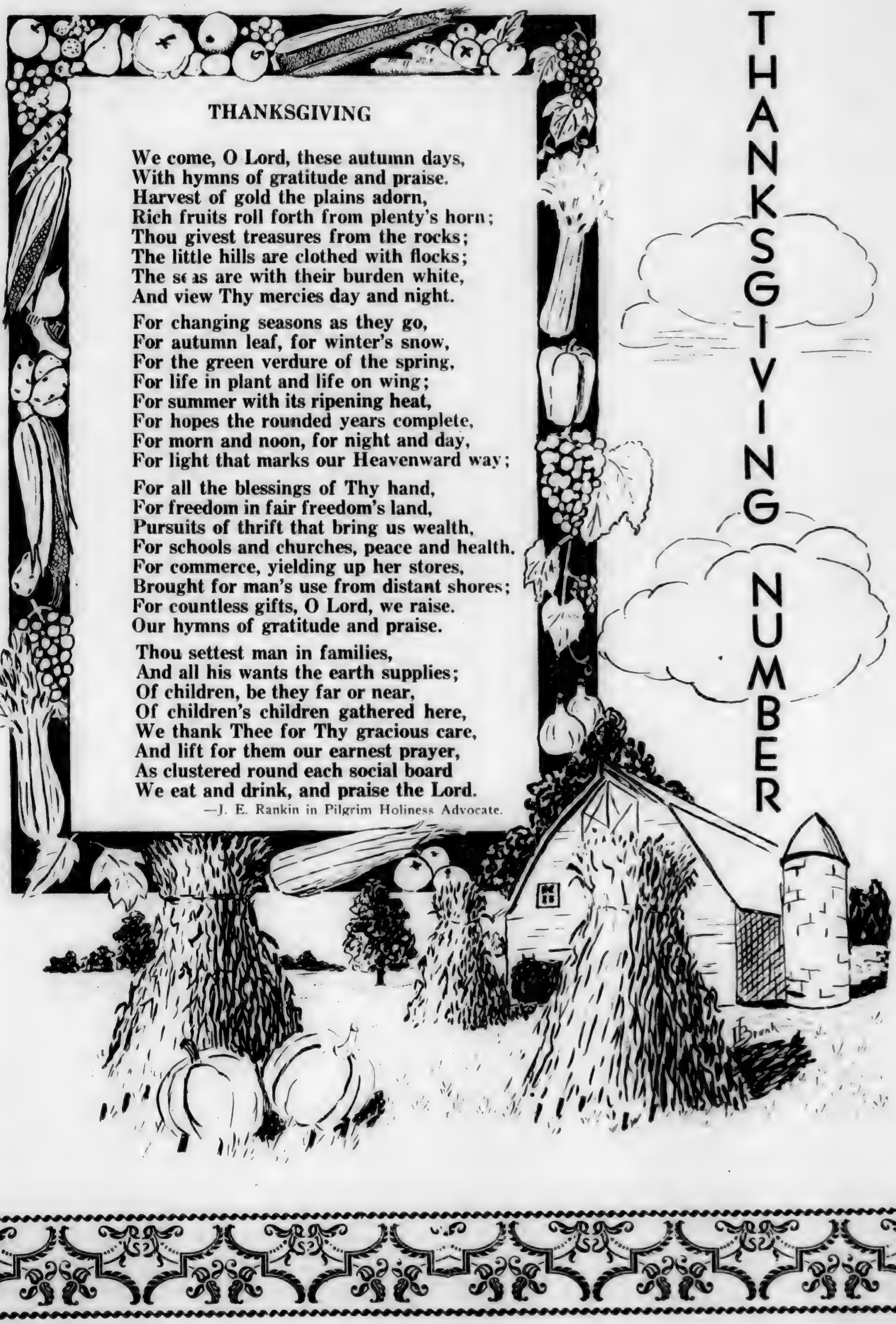
We come, O Lord, these autumn days,
With hymns of gratitude and praise.
Harvest of gold the plains adorn,
Rich fruits roll forth from plenty's horn;
Thou givest treasures from the rocks;
The little hills are clothed with flocks;
The seas are with their burden white,
And view Thy mercies day and night.

For changing seasons as they go,
For autumn leaf, for winter's snow,
For the green verdure of the spring,
For life in plant and life on wing;
For summer with its ripening heat,
For hopes the rounded years complete,
For morn and noon, for night and day,
For light that marks our Heavenward way;

For all the blessings of Thy hand,
For freedom in fair freedom's land,
Pursuits of thrift that bring us wealth,
For schools and churches, peace and health,
For commerce, yielding up her stores,
Brought for man's use from distant shores;
For countless gifts, O Lord, we raise,
Our hymns of gratitude and praise.

Thou settest man in families,
And all his wants the earth supplies;
Of children, be they far or near,
Of children's children gathered here,
We thank Thee for Thy gracious care,
And lift for them our earnest prayer,
As clustered round each social board
We eat and drink, and praise the Lord.

—J. E. Rankin in Pilgrim Holiness Advocate.



"AS A GRAIN OF MUSTARD SEED"

By Prisca Delph

IT was November. There had been an early frost. The hardest winter since nineteen hundred was predicted. The "flu" epidemic threatened to return. People shuddered at the memory of that plague which had come as an aftermath of the World War. Then people had died daily. Doctors and undertakers were rushed almost beyond endurance. There was not a family in Lakeview which had not been visited either by illness or death. Many homes had been broken up, and a few children were left without father and mother. It seemed to take the strongest as its victims, while the weaker ones survived after a long period of convalescence. Were those who escaped to be taken now?

The Daily Chronicle reported a few cases, and now young Joe Rahn had taken sick. The doctor had called every day until Monday, when he made the second trip. Joe had been delirious all night and was rapidly growing worse.

Lucy Rahn wiped her eyes as she turned from the door the doctor had just passed through. A gust of chilly air came in as he went out, but she did not notice it. The doctor's words had left a chill upon her heart.

"Is there no one I should call to stay with you, Mrs. Rahn?" he had said. "There is your or Joe's mother."

"No," she had shook her head stubbornly, "I want to be alone with him if it is the—" She turned away, unable to finish, and the doctor had hurried out as he blew his nose deliberately.

Drying her eyes, she tried to be brave as she re-entered the sickroom. She was alarmed at the change, almost afraid to enter. That was not Joe lying there so pale and wild. The pupils of his eyes were large, but now they cast wild glances about the room as they ignored her presence. That was not her handsome husband, so kind and thoughtful, so reserved and manly. He pulled away from her touch. Unintelligible words pushed through his swollen lips.

It seemed just a little while ago that he had become of age and was called in the last draft of the World War. He was not a Christian then, and she knew him only as one of the boys in the church and young people's group. The war was over before he was called into service, and they had been very glad that the Lord had kept him from entering and participating in the shedding of blood. Two of her own brothers had been drafted. They had gone as conscientious objectors. Her joy had known no bounds when they returned home safely.

Soon after the war Joe became a Christian, and with a large group of other young folks joined the church. Lucy could still remember the shy feeling of surprise when she received the first invitation to accompany him to the community singing.

He looked quite handsome in his new "falling-top" buggy. The nickel on the light shone in the sunlight, while there were windows in the side as well as the back curtain. A whip waved beside the dashboard, which he confessed to Lucy was only for ornament.

"Gip, Dick," slight tension on the reins, and the brown trotter was off at a graceful pace, cutting the air to fan their flushed cheeks. Lucy marveled at the ease with which he drove, piloting them over the rough places and using precaution at the crossroads. She felt small beside him. He was so strong and masterful, yet very considerate. He had selected her from among all the nice girls that came to church, and he must never regret that choice.

* * *

Lucy straightened her back. She had never failed him, and he had not disappointed her. They had been very happy together. It was only a few years. It was too short to end now. No, she must not rebel against God. That was one thing which had drawn them together and so enriched their married life. They trusted God. His way was always best. Even when no children came into their home they did not rebel, only waited; and now she would be left alone.

The figure on the bed became more restless. Giving a wild cry he threw himself on the other side of the bed.

"I can not stand it any longer," she wrung her hands in despair. "We can not part like this." Must this last scene haunt the memory of their pleasant courtship, their beautiful married life, and the few years of loving service, together trying to do their Master's will?

Had God not promised concerning faith as a grain of mustard seed? Surely she had that much. He had heard before. He would not, could not, fail her now. Nothing had ever been too small to take to Him before; why not turn to Him now? With new determination she slipped out into the next room and there dropped on her knees.

In the beginning of Joe's illness they had prayed, "Thy will be done," and so she would not pray for his life, only that the delirium be taken away. No words came as she sank there. She could only weep and was ashamed of her weakness. But God heard her unuttered prayer and sent His ministering angel. After a time she became calm, then conscious that the loud breathing and wild tossing had stopped.

She rose in alarm. Had the end come and she was not there? As she opened the door she was relieved to see the even rise and fall of the counterpane. He was living! He turned at her step.

"Lucy," he smiled weakly, "I've been waiting for you."

"Oh, Joe," she pressed his hand to conceal the anxiety she had just passed through. "Are you feeling better?"

He shook his head. "Lucy," he said, tenderly, "it is getting late, and I must go. Will you think of this as only a separation and trust God always? Good-bye, Lucy, until we—"

Her lips met his as they relaxed. Was he gone? She took his hand again. There was a slight pressure, and he smiled again, so Lucy knelt beside him and smiled back. God was good to her. Her heart was full of thanksgiving and praise. It would be nice to remember this when she was alone if Joe did not get better.

Twilight stole over the land, but Lucy never stirred. She did not hear the carriage pull up at the gate and stop, nor did she hear the step upon the stairs.

The doctor had wisely called her mother upon his return to the office, and she had come immediately. She touched the kneeling young woman and gently released the limp hand. There were tears in her eyes as she spoke, "My little Lucy, may God comfort you."

Lucy wept as she realized that the end had come. It was all over now. But he had said good-bye, and she could always remember his smile.

People marveled at her composure. She and Joe had been very happy and so loyal to each other. It was hard to think of them as apart, hard to imagine Lucy making a decision without first consulting Joe. Poor, poor, Lucy! But Lucy did not despair. She did not become hysterical. Even at the funeral she controlled her emotion.

No, this was not the end. It was only a separation. Why, Joe had said so, had kissed her and said good-bye just as he did when he went on a business trip. Only this time it would be longer before she would see him again.

Thanksgiving Day found Lucy in her usual seat at the Thanksgiving service. She had to pinch back the tears as she glanced at the space before the pulpit where the coffin had stood.

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"PRAYER CHANGES THINGS"

By Cecil Frederick

The characters of this story are real, although fictitious names are supplied. We hope this message may be both a warning to those who may contemplate marrying some one who is unsaved, and at the same time an encouragement to prayer to those who find themselves in circumstances as described.

JIM, will you come into my study please? I would like very much to talk with you." The voice was that of a godly man, an elderly circuit pastor of the horse and buggy days.

Jim followed the minister into the study reluctantly, thinking to himself, "More heavenly talk," although he loved the old minister very much.

But he was unsaved and his conscience hurt him, and he always became more miserable when in the kindly minister's company for he had been under conviction ever since he became a friend of Ruth, the minister's only child, whom Jim loved and hoped to marry.

Jim seated himself near the old pastor saying, "What is it you want, Mr. Clarke? I haven't much time but I couldn't refuse you anything. Only please be brief."

The aged man leaned back in his chair and fixed his eyes on Jim's face. "Jim," he began, "you know I love you very much, don't you? In fact as much as I could love a son if God had given me one. But there has been something I wanted to talk to you about ever since I learned that you and Ruth have been contemplating marriage. Jim, please don't misunderstand, but I have always prayed that my daughter would never consider marriage with any man who was not a Christian. Not that I don't admire you. I do, and nothing would make me happier than to have you for a son. But, Jim, I want you to think seriously about giving your heart to God. I pray that you may soon see the light and surrender your life to Christian service. Then some day when I am called out of this world my mantle may fall on you, that you might become a shining example for good."

While the old minister was speaking Jim sat staring at the floor—he could never look into the minister's eyes when he talked to him on the subject of salvation. But now he raised his head and reached for his hat, and with a sullen look on his face, he said, "Is that just a nice way of telling me I am not good enough for your daughter?" and he started to leave the room.

The minister arose and, putting his arm around Jim, walked to the door with him saying, "Jim, don't take that attitude, but promise me that you will pray and come back soon and see us, and think about where you will spend eternity. You know, Jim, your soul will live forever somewhere, and your salvation has been my chief concern for months.

"Of course, I am concerned for Ruth's happiness, because I know she could not be happy married to a man who did not uphold righteousness, for she has always been a firm believer in that which is good. So now see why I am concerned for you both, my boy."

Jim left the older man, after promising him he would think about this, and as he slowly descended the steps Ruth, a lovely girl of twenty, called to him. She was smiling as she said, "I was waiting in the hall while you and Father were in the study. What were you talking about, and why do you look so gloomy, dear?"

Jim, taking her hand, said in a hurt tone, "Ruth, your father has made it quite plain that he thinks I am not worthy of you, and he is right. I am not your type, and I am not a Christian. But if you will only give me a chance I will try hard to make you happy, and through your influence I know I will be a better man. Just being near you and knowing you love me makes me feel less hopeless."

As time went on Jim's visits to the parsonage became more and more frequent, and each time he begged Ruth to consider marriage.

Jim was a very attractive man, with dark eyes that always looked straight into yours, and dark wavy hair. He was about twenty-five years of age, tall and powerfully built. He possessed determination and a lot of good traits which denote strong character, and if directed in the right channels would make him a blessing to the world and with those with whom he came in contact.

Ruth knew her parents adored Jim, and she felt she could not live without him. Tears started in her eyes as she thought of giving him up. She pitied him because of his lack of spiritual training, for his parents were not Christians but very worldly people. And she vowed she would spend the rest of her life, if necessary, helping Jim to see the way, and she would pray for him that he might give his heart to God.

Ruth had been reared in a Christian home, sheltered and loved by her parents, and she in turn loved them devotedly. But she loved Jim, too, and wanted desperately to marry him. She tried to believe marriage would be the one way to save Jim, thinking if she were to give him up he would grow bitter and drift farther and farther away from the truth. On the other hand, she felt if she were with him she could influence him and help him to find the way. So in spite of the fact that her parents begged her to reconsider because they were concerned for her happiness in the future, and because to her it seemed the only way, on Ruth's twenty-first birthday she and Jim were married.

For months they were delightfully happy. Jim was an engineer on a railroad. He received a large salary and provided for Ruth a very lovely home, with everything she could wish for, excepting that as yet he had not given his heart to God. His life was not changed. Ruth kept praying that soon he would see the light, but she little knew what discouragements lay ahead, so she went about humming as she prepared dinner.

It was Saturday evening, and Jim had been out on the road for two days. She knew his train was due at seven o'clock, and after she had carefully set the table and finished cooking, she sat down to wait for Jim, but hours passed and still he did not come. Ruth wondered what could be keeping him, and she became uneasy. But after a while she heard scuffling steps on the sidewalk and then on the porch. The door opened, and Jim entered.

"Did you think I wasn't ever coming home, dear? I'm sorry but I met a few of the fellows I used to work with and they asked me to be a pal and have a drink with them, just for old

THE THANKFUL HEART

For all that God in mercy sends—
For health and children, home and friends;
For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
In everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for stream and wood,
For the great ocean's mighty flood—
In everything give thanks!

For the sweet sleep which comes with night
For the returning morning light,
For the bright sun that shines on high,
For the stars glittering in the sky—
For these, and everything we see,
O Lord, our hearts we lift to Thee;
In everything give thanks!

—E. I. Tupper.

times' sake. I know I promised I wouldn't ever touch the stuff, and I won't ever again."

Ruth saw that his eyes were bleared and detected the odor of liquor on his breath as he kissed her. Tears started in her eyes and her breath came in little gasps. Her hands trembled as she went about serving dinner.

She knew it would do no good to talk to Jim in this condition, so she went upstairs, and, kneeling in her bedroom, she tried to pray. But her father's kind old face was before her and she remembered how he had pleaded with her not to marry Jim before he was a Christian. The thought of Jim in this condition almost drove her mad, but growing calmer she prayed that God would undertake for her and change Jim's heart.

Weeks passed and Jim grew steadily worse. He drank until he was seldom sober, and when he was drinking he was angry and sullen and even used profane language in Ruth's presence, a thing Ruth thought would kill her father if he should hear Jim.

Ruth's heart was broken. He refused to give her any money, and bills were steadily piling up. She knew Jim's job was in the balance because of his drinking. What she would do she did not know. Soon she became ill, very near a nervous collapse, and after two and one-half years of married life her friends were astonished at the change in her. She was no longer the beautiful, sheltered, lighthearted girl, but a desperate, heartbroken woman. And so there came a day when she told Jim he was no longer her husband but just a boarder in their home. She told him she intended leaving him, but she remembered her vow she had made to spend her life helping him to find the way. So, although they remained under the same roof, they drifted farther apart with each day, and each day Jim grew worse. When he was sober, which was seldom, he would cry and beg Ruth to forgive him and give him another chance. But she no longer had faith in his promises. She had lost confidence in Jim, and his promises came to mean nothing, because she knew in his own strength he could never change.

Jim was miserable in the days that followed. He realized that he was fast losing both Ruth and his home; and even his job was threatened. He would sit for hours and stare into space, and after each drunken spree he would continue to cry and beg Ruth to forgive him, and then repeat the same old promises which he never kept. Ruth often thought, "Can this be the man I married, the Jim Travers, the man I loved?" But this thought came to her one night as she knelt in prayer, that perhaps she did not have enough faith in God. Oh, why did God seem so far away? She prayed for more faith, because even if Jim had failed her, surely God had not. Even though she was desperate, she kept on praying that God would undertake for her and save Jim, and that they might be happy again.

They had been married three years now, and life to Jim never seemed more hopeless than on this day, their wedding anniversary. Jim wandered wet and tired into a little boarding house at the end of his run. It was on a back street in a small town, and it had been raining all day. He entered the room which was only half lighted, threw his cap on the mantel, and sank wearily into a chair. This truly was the darkest day in his life. It seemed everybody and everything had turned against him, and he felt he had come to the end of himself. He sat there gazing around the room. His eyes finally rested on a little wall motto. Inscribed were these words, "Prayer Changes Things."

The words seemed to burn themselves into his brain. He stared at them so long that they became stereotyped, and then in desperation he fell on his knees and began to pray, "O God, save me. I know I'm a sinner of the blackest type and a failure in my own strength." And the verse that Ruth had taught him came to his mind: "Him that cometh unto me I will in no wise cast out."

"I'll take you at your word, I'm coming now. Although I'm a dreadful fool, I know Christ can make a new man of me, change my sinful heart, and make me whole."

At last Jim felt a great joy surge through him and he arose from his knees a saved and happy man, with the joy that comes with full and complete surrender in his heart. He knew Ruth's prayers had not been in vain, and he felt he could scarcely wait to tell Ruth.

When Jim arrived home that evening Ruth noticed the change in his manner. The old love tone was in his voice as he greeted her instead of the usual sarcasm and anger. She had invited the minister of the church she attended for dinner, as he was an old friend of her father, Mr. Clarke. And instead of being angry, as he formerly was whenever she asked any of her Christian friends to their home, Jim greeted the minister in a kindly manner and asked them to kneel with him in prayer. Together they thanked God for the change that had come into their home and into Jim's heart. When they arose Ruth knew her prayers had not been in vain.

Jim's friends noticed the change in Jim, but they scoffed and said it would last only until payday, when he would be drunk again. But many paydays have come and gone and Jim still holds out, and he and Ruth are again delightfully happy.

One year ago the superintendent called Jim to his office. He said, "Jim, I have noticed a great change in you. Your hand no longer shakes when you sign the pay roll, and you don't use profane language any more. Your work the past year has been excellent. I am offering you a better job with a larger salary."

But Jim has gone into mission work, and is now superintendent of a rescue mission in a large city and is a great power for good.

Ruth's father, the kindly old minister, has passed out of this life, but truly his mantle has fallen on Jim, whose life has become a great power for good. He is still telling others of the Christ who can cleanse the leper's spots and lift men out of themselves, out of sin, and hopelessness. He has led many to know and believe that "Prayer Changes Things."

Fort Wayne, Ind.

OUT IN THE OPEN

Gems of Truth from Nature and God's Word

By Lawrence Keister

There go the clouds with infinite ease;
There the sunlight sifts through the trees;
There raving winds their presence declare;
There wise men for service prepare.

There growing minds unfold fearless wings,
There discover the law of all things;
There good conscience smiles its intention,
Leaving no place for dissension.

Out in the open where the Master dwelt,
Out where in prayer He often knelt,—
Out where His mighty works were done,
Servant of God and also Son!

A white oak preaches its sermon on strength and symmetry summer and winter.

All nature fosters good morals and real religion.

Spiritual life should be the aim of the Church now as in the days of the apostles. But is it?

Laying up treasure in heaven is more profitable than making a fortune.

Character is the coin of the kingdom and personality its finished product.

God deals with individuals, giving to each man, woman, and child time and place and opportunity.

The Sabbath was made for man, and directions were given for its use.

Some talk to God when they pray, some to themselves, and some to the public.

The cloak of hypocrisy is never large enough to conceal the wearer.

All history is in progress as some wait for the Messiah, some crucify Him and some receive Pentecost according to His promise.

Many respectable people are under the spell of appetite, passion, or ambition.

Christianity saves men from moral vagrancy and spiritual barrenness.

Hindrances may be inside as well as outside.

I may sin by divine permission but not by divine appointment.

Some are intellectually religious—they see sights but not visions.

A picture of Niagara Falls has no roar as one of the sun no heat.

My Bible is mine in a sense no other book can be.

Let not your heart be troubled—Christ speaks to me and I obey—He is in that text and so am I.

What would happen if everybody became honest in an instant?

To be a wife and mother a woman needs a good conscience and common sense.

How many hours a week can I spend at the movies with divine approval?

The man who is almost a Christian seems to be in position to fall in with the world or the Church.

When nudists lay aside their clothes do they enjoy the innocence of Eden?

Some Christians belong to the Laodicean Church while others draw water out of the wells of salvation with no fear of their going dry.

How many different ways are there of desecrating the Sabbath?

If the fear of the Lord is the beginning of wisdom some fine folks have not got a start yet.

Why does a man say there is no harm in what he is doing? Because there is, and he wishes there were none.

Can a man repent of half his sins and continue to practice the other half?

Repentance must be complete in order to be real.

Some folks try to be saved *in* their sins.

Woe unto you, scribes, Pharisees, hypocrites, religious leaders who have gone astray.

Sin scars the spirit, mars its beauty, and bars its progress.

No man knows how bad he is till he tries to be good.

Even a seed has God in it, life and plan, and also a near and distant future.

Keep company with Christ, and you will never feel lost or lonely.

My life is my experiment which I am working out in my own way.

Formalism is copy-book religion and hypocrisy the counterfeit.

Men seek honor one of another and being thus committed they cannot believe in Christ.

"One world at a time" is one way of saying, "Don't be religious."

Jews reject the Christ, and some Christians the Holy Spirit.

No sinner can safely count on a miscarriage of divine justice.

Men who do God's will live like angels in one respect at least.

Said Dr. J. S. Haldane, the great biologist, "The only real world is the spiritual world."

Some Christians sprout out below the graft.

In case character became visible to men as it is to God, politicians would be paralyzed.

The Word of God is better as the bread of life than as a bone of contention.

Does the Holy Spirit inspire modernists to reject the virgin birth after inspiring Matthew and Luke to record it?

If Christian people find Christ in the Church others will surely seek Him there.

Real leadership in the Church is more than egotism or election by a majority vote.

Hold yourself accountable for your acts and so maintain your self-respect.

We enter "the place prepared" not by the accident of death but by the invitation of our Lord.

Trust God for your present and you need have no fear for your future.

Flowers are arguments—if God so clothe the grass will He not much more clothe you?

A living Church is like a tree in bloom, promise and fulfillment being organically related.

The cross is used by many as a symbol of worship, but our Lord used it as the instrument of His death.

Paul knew its significance when he said, "I am crucified with Christ," for only so could he know Him and the power of His resurrection.

All Christians who are risen with Christ are directed to seek the things that are above where Christ lives and reigns.

Our Lord carries the center of life over into the spiritual, and Christians should do the same.

We worship God in spirit and in truth because worship cannot be symbolized.

Our Lord may be our nearest neighbor.

"Blessed are the pure in heart," that is, persons who are unified and rightly centered.

"Seek ye *first*" His kingdom and His righteousness if you really want to find them.

"Not by might nor by power, but by my Spirit," saith the Lord, that is, by divine agency.

"Apart from Me ye can do nothing," that is, apart from the true Vine, the everliving Christ.

"It is not ye that speak, but the Spirit of your Father which speaketh in you," for He is the one men need to hear.

The two great commandments offer no second grade in morals and religion.

Face life with Christian courage, and the result will transcend your expectations.

God will speak to you if He can get your attention.

Serve the Lord faithfully, and you will never be out of employment.

Jesus used God's Word to halt the devil.

Christian life is supremely interesting to a Christian.

Waste no time, because you need your days and years.

Knowing Christ helps you to know yourself as you are and as you ought to be.

Christian leaders know Christ as Lord, the Bible as God's Word, and the Holy Spirit as God ever present.

Speak to men as you pray to God, that is, in the name of Christ.

God is Spirit and must be served in accordance with His nature and on the level of His life.

Worldly people have a religion of their own, with place of assembly, creed, ritual, and fellowship.

God points out sin so that men are aware of it and pardons sin so that they are free from it, but never palliates or excuses it.

One bad habit is one too many.

"In His name," in harmony with His character and His will, person answering to person.

Saints are Christians of the New Testament type.

The spiritual leader provided for the church is safe and sane and successful.

The Gospel is the power of God, and so timid Christians and weak churches have their chance.

Does our church center in Christ, and is the Holy Spirit manifest in its life and work?

Without divine aid no man can *be* his best or *do* his best.

Worldly people work overtime in the pursuit of pleasure.

The evil effects of bad habits suggest a change.

Men and women alike devote themselves to evil with little thought of the consequences.

"A good time" costs money, energy, health, character, and even life itself.

No sin is altogether satisfactory to the one who commits it.

Lukewarmness must be removed by repentance and forgiveness, in order to escape the penalty stated by the Lord Himself.

The agnostic has retired in favor of the atheist.

The modern advertisement of women has not improved their morals or religion.

Every crime has its witnesses, two at least, and maybe three.

Some folks proceed as if the only sin is to get caught.

Sex sinners are no better than they ever were.

Godless people never stop to inquire the way to hell, but go right on.

Good and evil never form a compound like H_2O.

A good conscience makes men courageous in a good cause.

"The will to power" brings defeat sooner or later.

The superiority complex dominates many men and women of our day.

War is worse than it was and maybe worse than General Sherman said it was.

Dictators take good care of themselves, but tyrants come and go like ordinary mortals.

Was Mrs. Eddy inspired by the Holy Spirit when she revised the Lord's prayer to suit herself?

The man who has no enjoyment in religion may discover that he has no religion.

Addressing God in prayer as *you* is not a sure sign of saintliness.

Does substituting *you* for *thou* improve the Lord's prayer? Try it.

God hears *you* when you pray and not merely what you say.

Do Christians claim all Christ offers?

Men should give God opportunity by obeying Him and men who disobey know better.

It is very surprising to hear church men assert there is a right way to do wrong.

Divine providence cannot be divided or diverted.

The inspiring element in church music is personal experience, the sense of the divine presence and the victory of Christian faith.

When spiritual life is low little is left of church music but melody and words that disown their identity.

A dead church is not a whit more attractive than other dead things.

Even folks who are not Christians are interested in a living church with its spiritual atmosphere so conducive to religious life and teaching and growth.

Three things distinguish the Church, the presence of the invisible Christ, the preaching of the Gospel, and the spiritual worship of God.

A church like an oak should deliver its message the year around with no loss of divine wisdom or spiritual power.

Scottdale, Pa.

SHOWING MERCY

"He that sheweth mercy, with cheerfulness" (Rom. 12:8).

That is within the reach of every Christian. It is the last of the many gifts that have been bestowed upon us as being members of one Body in Christ; and it is a great gift. It is not difficult to realize the way the Lord showed mercy. We are to be like Him. Picking up a child out of the gutter and speaking a kind word to it would be showing mercy with cheerfulness. To prophesy is the first of these gifts, and probably the greatest; but I would rather have the last without the first than the first without the last. It would be a poor thing to be a prophet and not show mercy with cheerfulness, or show a wretched temper at home. And what makes this showing mercy so beautiful is, it is a service within the reach of everybody, even a child; but it does indicate a heart at leisure from itself.—Scripture Truth.

"As the Lord Jesus has given us the promise of His presence, and shows us the way to the inner chamber, He will assuredly be with us to teach us to pray (Luke 11 and Matt. 6)."

THE STORY OF AN OLD FAVORITE

By Willis P. Knight

November has always been considered the apple month, for it is then that the harder varieties are at their best. In olden times the month was, for a great part, devoted to the making of apple sauce and apple butter for the winter. There were no special refrigeration plants for keeping apples, and so, for home use, the housewife "put down" as much of the sauce and butter as she could. A certain part of the apple crop was cut into slices for drying and these slices were strung on linen thread and hung on the kitchen and attic rafters. Thus, during the long winter months, the family enjoyed favorite dishes made from apples. Many of those old-time dishes have completely disappeared, such as apple-slump, apple-mose, apple-crowdy, and puff-apple pies.

Soon after the settlers came to this land apple trees were set, and grew well, in New England, the Middle Colonies, and Maryland. One of the most popular of the apples of the last century was the Rhode Island Greening. Here is the story of that old favorite:

The Rhode Island Greening has a brilliant green tint and one bright yellow cheek. It has been known to the people of this country for a century and a quarter, being introduced into the state of Rhode Island when Newport was one of the largest commercial ports of the eastern coast.

Among the most noted ship owners was a Captain Bowler, who sent many ships to the East Indies. One of his most faithful captains was a man named Chausan. On one of the voyages to the East Indies, as the ship was rounding the Cape of Good Hope, a terrific storm arose and a bitter fight ensued while the sturdy crew was struggling to prevent the vessel from going ashore. The worst of the storm was over. Captain Chausan and his men snatched occasional moments of relaxation as their ship scudded along under bare poles. Suddenly the cry came from the lookout, "Wreck dead ahead!"

The crew sprang to their stations, prepared to go to the rescue of any unfortunate sailors who might be clinging to the shrouds of the wrecked ship. At the same time caution had to be exercised that their own ship did not collide with the wreck and cause another catastrophe. A small boat was swung clear, and, after a severe struggle with the waves, which were still high, the survivors of that wreck were taken off and back to the ship from Newport.

After these survivors had been taken aboard and fed, Captain Chausan perceived that one of the rescued men was a person of some distinction. He was treated with the greatest deference by the other rescued men, and it was learned that he was an Eastern prince, the only son of the Shah of Persia, and heir to the throne. Captain Chausan stopped at a port of Portugal, where other vessels touched as they passed along on their voyages, and the prince heartily thanked the captain for his gallant work of rescue.

Nothing more was thought of the incident, for every good captain would go most gladly to the rescue of shipwrecked sailors—that was part of his duty as he saw it. But a few months later, when his ship touched at a port of the Red Sea, Captain Chausan was surprised to see a delegation of richly dressed men board his vessel. This was a group sent by the shah to thank the captain for rescuing the prince, and they begged to be allowed to present Captain Chausan with a slight token of appreciation from the shah.

A graceful little tree, planted in a very beautiful porcelain pot, was handed to the captain, and the latter was told that this tree was of unusual value as it was, according to their legends, an offshoot of that famous tree that once stood in the Garden of Eden. It had been dug from the royal gardens of Persia and few, indeed, there were who were allowed to possess one of those trees.

Captain Chausan accepted the gift, cared for it tenderly on the voyage, and when he reached Newport he presented it to his employer, Captain Bowler. Captain Bowler had a fine country home at the northerly end of Aquidneck, which is now the town of Portsmouth, Rhode Island, and he placed that tree in a greenhouse, thinking it could not withstand the rigorous climate of New England. But that night he had a dream, and in that dream he was told that the little tree was hardy and that the climate of Aquidneck and Eden were much the same. He was directed, in that dream, to set the tree out of doors so that it might grow, produce an abundance of fruit, and give to man a new apple.

The next day Captain Bowler set out the tree, and in time it grew and gave him a new variety of apple, which he named the "Rhode Island Greening." As soon as people learned that an apple of wonderful color and taste had been brought to this country they begged Captain Bowler for scions so that they too might grow these apples. As time went on more and more trees were cultivated, and soon the Rhode Island Greening became known to the markets of New England, New York, and the South. For years it was the most popular apple to be found anywhere and it was difficult to supply everybody.—Selected.

NOVEMBER

The leaves are fading and falling,
  The winds are rough and wild,
The birds have ceased their calling,
  But let me tell you, my child,

Though day by day as it closes,
  Doth darker and colder grow,
The roots of the bright red roses
  Will keep alive in the snow.

And when the winter is over
  The boughs will get new leaves,
The quail will come back to the clover,
  And the swallow back to the eaves.

The robin will wear on his bosom
  A vest that is bright and new,
And the loveliest wayside blossoms
  Will shine with the sun and dew.

The leaves today are whirling,
  The brooks are all dry and dumb,
But let me tell you, my darling,
  The spring will be sure to come.

There must be cold, rough weather,
  And winds and rain so wild;
Not all good things together
  Come to us here, my child.

So when some dear joy loses
  Its beauteous summer glow,
Think how the roots of the roses
  Are kept alive in the snow.

—Alice Cary.

WHAT SHE NEEDED

"I don't know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have any interest in life, and she's so irritable at times. I don't think that she has exercise enough, and I want to know what you think about my sending her to a gymnasium or to dancing school. She's tired of her bicycle, and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"Oh, no; she knows nothing about cooking!"

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room, and make her own bed?"

"No; I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"

"Well, no."

"Then, madam," said the doctor frankly, "your daughter has no need of a gymnasium in which to expend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" said the mother weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium or a dancing school to make her helpful and happy."—Reformed Church Record.

One glimpse of Jesus will make earth's treasures and pleasures distasteful.—F. V. K.

CHRISTIAN MONITOR PULPIT

THANKSGIVING SERMON

By Jess Kauffman

This know also, that in the last days perilous times shall come. For men shall be . . . unthankful . . . having a form of godliness but denying the power thereof: from such turn away.—II Tim. 3:1, 2, 5.

We are not attempting to discuss the other seventeen characteristics of the man of the last days. They are all bad, but the striking part about this catalogue of sins is that it is not addressed to the sinner, the one who has never accepted Christ, but to the professor of Christianity, the man inside the church, the one from whom the world is getting its ideas of Christianity. It is this man who, we are told from the inspired Word, shall be a lover of his own self, covetous, boaster, proud, blasphemer, disobedient to parents, UNTHANKFUL, unholy, without natural affection, trucebreaker, false accuser, incontinent, fierce, despiser of those that are good, traitor, heady, highminded, lover of pleasures more than lover of God. He it is who has a form of godliness, but denies the power thereof. There is nothing wrong with having a form, for our Christianity should be visible to a dark world, but the form only without the power will not be sufficient to get us into heaven.

And to think that this description is of a professor of Christ! Each of these would make a sermon in itself, but it is the "UNTHANKFUL" characteristic that we are interested in noticing just now.

There is no such thing as an ungrateful child of God. A true child of God could no more be ungrateful than he could be unholy, blasphemous, a traitor, or any of the other sins listed above that shall characterize men of the last days.

"Unthankfulness and unholiness make the times perilous, and these two commonly go together. What is the reason that men are unholy and without the fear of God, but that they are unthankful for the mercies of God? Ingratitude and impiety go together; for call a man ungrateful, and you can call him by no worse name. Unthankful and impure, defiled with fleshly lusts, which is an instance of great ingratitude to that God who has so well provided for the support of the body; we abuse His gifts, if we make them the food and fuel of our lusts."—Matthew Henry.

A sense of gratitude has even been placed in the dumb animals. Your dog has never said, "Thank you," but he has wagged his tail in a cheerful and appreciative way when you gave him his dinner. But, the crowning act of God's creation, man, is not grateful to his Maker and giver of all gifts for all the things that He has done and is doing for man every day, every hour, every moment.

We, too, show our gratitude to God in more than audible tones. When we misuse our passions and talents, we are expressing a sense of ingratitude. If you were to give food to a hungry man, who instead of eating it, would give it to his dog, you would probably come to two conclusions: first, that he did not appreciate your help, and second, that he loved his dog more than his own body. Many persons, having a form of godliness but denying the power thereof, are just as foolish in God's sight. They are lovers of pleasure more than lovers of God; and in that way they are telling God that they are ungrateful and unappreciative of all the rich provisions that He has made for mankind.

The worldling is not expected by men to praise and glorify God for all His wonderful mercies. He can not thank God for salvation, for he has never accepted it. He can not appreciate all the things that God is continually doing for him, because he is not recognizing Him as the source of all gifts. He works for the material things of life, and feels that he has these and all other good things coming to him, and then grumbles, complains, or worries when things do not happen according to his whims. But, a child of God, one who has identified himself with God's people, never acts thus. (?) Wouldn't it be a wonderful testimony of God's grace and love to a dying world if this statement were true and there were no question mark necessary? You and I can make it true!

As I ask myself the question, "Do I have only a form of godliness?" I can answer it in part by answering the question, "Am I grateful to God for all the blessings of life, both temporal and spiritual, big and little, and can I like David express myself: 'I will praise the Lord at all times; His praise shall continually be in my mouth'?"

But, we can not have the praise of God continually in our mouth without some of it escaping. Do you give God the credit for your so-called luck, or do you credit it to chance? Christians should very seldom, if ever, use the world luck in telling of what God did for them. God doesn't appreciate being called "luck" and "chance" by those who profess to be His children. Neither is it the Christian's business to discuss the weather pro and con in an ungrateful attitude just because things haven't gone as we would have ordered them; but it is our business to thank God continually for what He has done.

A heart that is grateful is always happy. It always sees something to be praising God for. H. W. Beecher said, "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, but be unable to detect them. But let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the same day, and as the magnet finds the iron, so it will find in every hour, some heavenly blessings; only the iron in God's sand is gold."

Unthankful? Then you have only a form of godliness and that is not sufficient to admit you to heaven. Jesus said, "Not every one that saith to me Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." It is very sad to think that such a condition could exist, but far more sad to think and to know that it does exist, when men have only a form of godliness, and are unthankful.

May we read again these characteristics from Weymouth's translation. "But of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, THANKLESS, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a MAKE-BELIEVE OF PIETY and yet live in defiance of its power. Turn away from people of this sort."

Cheraw, Colo.

YOUNG PEOPLE'S MEETING

(Continued from page 349)

2. Helpful Methods in Family Worship.
3. Special Seasons of Worship and Prayer in the Home.

PERSONAL THOUGHT

Are we making the most of our opportunities for worship in the home?

SEED THOUGHTS

A Christian home! What a power it is to the child when he is far away in the cold tempting world, and voices of sin are filling his ears, and his feet stand on slippery places. —Kittredge.

The simple pleasures of home are sweetest and last longest. Happy the man who is never so happy as when he opens the Bible to read and pray with his wife and children, or sits at his own table, the chief figure in the eyes of those who surround him. Happy, we say, is such a man, if, when he looks into the eyes of such a circle, he forgets himself in his love for them. The church life of such a family is really a part of its home life.—The Christian Advocate.

Keep the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason.—J. Hamilton.

Editorials

Missionary Day

Another day that November brings to us is Missionary Day. For many years the Mission Board and allied organizations of the Mennonite Church have designated the third Sunday of November as a day in which the missionary cause should be especially stressed in our churches. The movement originated in the Sunday schools, and it has been widely used to inculcate the spirit of missions into the lives of our boys and girls. They have been encouraged to invest quarters supplied by the Mission Board in order that they might earn money to give to missionary causes, or to put whatever spare coins they have into savings boxes. The returns from both of these are brought in on Missionary Day, when appropriate exercises are held. Through these earnings and savings of boys and girls and young people the children's homes and the missionary children of our church have been largely supported. The combined earnings and savings for 1939 reached the sum of $11,048.52.

We believe that our ministers, teachers, and parents should encourage our youth to enlist in our missionary program in this way, and join in an impressive observance of the day. In many places all-day missionary meetings are held, in which the whole church takes an active interest. We feel that Missionary Day has done much to advance the cause of missions in the Mennonite Church, and we trust that this year again it may help to bring us to a keener realization of our opportunities in giving to needy causes and our responsibilities to help in spreading the Gospel of salvation in every way that we can.

Thanksgiving

The autumn season brings many things with it that are enjoyable and delightful, and it is not surprising that for many people it is the best loved time of the year. There is always the charm of the autumn colors, when bush and tree are bedecked with mantles of red and gold and purple and brown in a spangle of tints and shades that no artist has the "colorin' to mock." Then, too, the fall of the year is the time for the ingathering of many of the fruits and crops of the garden, orchard, and field. There is a joy in the harvest when the husbandman reaps the reward for his diligent toil that is contagious, and even the dweller in the city flat can in some measure share in it. The weather also has its peculiar appeal at this time of the year. The crisp frost of the morning, the mellow sunshine of midday, the wispy haze of the Indian Summer, and even the whistle of the wind at night, add a zest to life that many enjoy in spite of the reputation of autumn as being the "melancholy" season of the year.

It is certainly fitting that at this time we should have a day of thanksgiving, and we are very glad that our nation makes provision for at least this one religious holiday of the year. It is to be regretted that no longer is the same day observed by all the states in the union, some preferring an earlier date than the traditional last Thursday in November. But, after all, the season is more important than the exact date, and we can all join in the spirit of Thanksgiving no matter what date we observe. Our Canadian friends already observed it on October 14, but we trust the Thanksgiving spirit still remains with them and that they can join in spirit with us as we meet for special services in the latter part of November.

A question that comes up in our minds at every Thanksgiving season is, "What have we to be thankful for, this year?" It may sound trite to keep asking this question, but unless we take time in some way to make an effort to count our blessings we cannot enter into the spirit of Thanksgiving as we should. We like to think, of course, of the personal blessings that we have received from God, things that have come into our individual lives and homes, for which we owe Him thanks and praise. These are some of the intimate things of life that we probably would not want to mention outside of the home and a close circle of friends, but for which by every law of propriety and obligation we must manifest due gratefulness to God. Let us make a real effort to enumerate these so that we can render thanks for them intelligently.

May we now turn our attention to things which we as a church and nation are enjoying. We enjoy the priceless American privilege of freedom of worship and conscience, a blessing that more and more people seem to be deprived of in these troublous times. We are still enjoying peace and plenty in our land, when war and privation and suffering are spreading over constantly increasing areas of the world. We praise the Lord for the great blessings. Possibly the blight of war and its attendant miseries will also spread to our land. We pray that it may not, but if that becomes our lot, in the providence of God, we may still enjoy the inner and greater blessings that come to us through our relationship to Him through faith in our Lord Jesus Christ.

As individuals, as home circles, as a church, as a nation, we have indeed much to be thankful for. Let us not forget to render praise to God in private in our places of worship on Thanksgiving Day and in all the days that the Lord sees fit to grant us in this life.

The Christian Warfare

As this is written registration day has just passed in which it is estimated that about 17,000,000 men, between the ages of 21 and 35, were enrolled for government service according to the provisions of the Selective Service and Training Act of 1940. A new step was taken by our nation in authorizing and putting into effect peacetime conscription of the manpower of our land. It has been hailed with joy and enthusiasm by the military minded, but has been the cause of much apprehension and misgiving on the part of advocates of peace. Its un-Americanism has been pointed out by many, but the threats of war made it possible for the law to be enacted in the face of strong opposing forces. That it is a step toward war even the most optimistic would probably not deny.

As lovers of peace we naturally regret the passage of the law, but now that it is in force every one should comply with its provisions as far as he can do so conscientiously. As conscientious objectors to war in any form we can be glad that the act makes provision for civilian service for all who can prove that they are sincere in their opposition to war. The Peace Committee of General Conference has been very active in keeping in touch with government officials and in furnishing our people with needed information in order to act intelligently in making known their position to the local draft boards. Considerable literature has been mailed out to all the ministers of our various congregations, and the latest move in this direction, at this writing, is the mailing out of sample forms of the special questionnaire for conscientious objectors. This is done by the consent of the government and should be a great aid in helping our young men to state their cases intelligently.

This has been a lengthy introduction to our subject of Christian warfare. As we understand the teaching of the New Testament the Christian can have no part in carnal warfare (II Cor. 10:4; Eph. 6:12), but there is a conflict in which the Christian is a soldier. Every true Christian has enlisted for life in the army of King Immanuel, whose kingdom is not of this world, and whose soldiers fight with the Christian armor of the Gospel of peace, the chief weapon of which is the "sword of the Spirit, which is the word of God" (Eph. 6:17). Heb. 4:12. And so while we cannot participate in the warfare of hate and strife and bloodshed, let us be flaming crusaders in the battle against sin by spreading the Gospel of love and joy and peace through our Lord Jesus Christ.

Our Home Circle

THE WIFE'S PART IN FINANCING THE HOME

By Myra K. Lehman

The author gives a very helpful discussion of a topic that is too little considered in these days of thoughtless and disastrous financing. We hope to print a companion article from the husband's point of view next month.

When a young man and woman present themselves to the clerk for the purpose of obtaining a marriage license, one of the questions he will ask the young man is, "Are you physically able to support a family?" By this question he implies that if the young man is physically able he will also be financially able, because anyone who is willing to work will somehow be able to make a living under ordinary circumstances. But for the young man to be able to do this is only part of the story. Although the above question is not asked of the young woman she has a large, large part in making the finances possible, sufficient, and comfortable.

Direct Aid in Money

There are three ways in which a wife may help in financing the home. The first is by direct aid in money which she may have received by inheritance or by her own earnings. She may not desire, neither may her husband wish her to give up her title to her money, but it seems that even though she keep it in her own name she will still desire to invest it in her home and her husband's interests. Surely a young woman who trusts a man enough to give her own person and happiness into his keeping should be willing to co-operate with him in a financial way, even to trusting her money into his care for their common use and investment. The wife here needs to guard against the practice common to some women who consider all the husband's money as "our" money and her own as "mine".

Helping in the Home

The second way of financing is by helping in the home. Though the wife may have no money to bring to the marriage, and though she may never leave her home to earn money, yet by a number of ways brought out in the following points she may be able to incorporate so much sound sense, industry, thrift, and management within its walls that her financial contribution may be larger and farther reaching than by any other method.

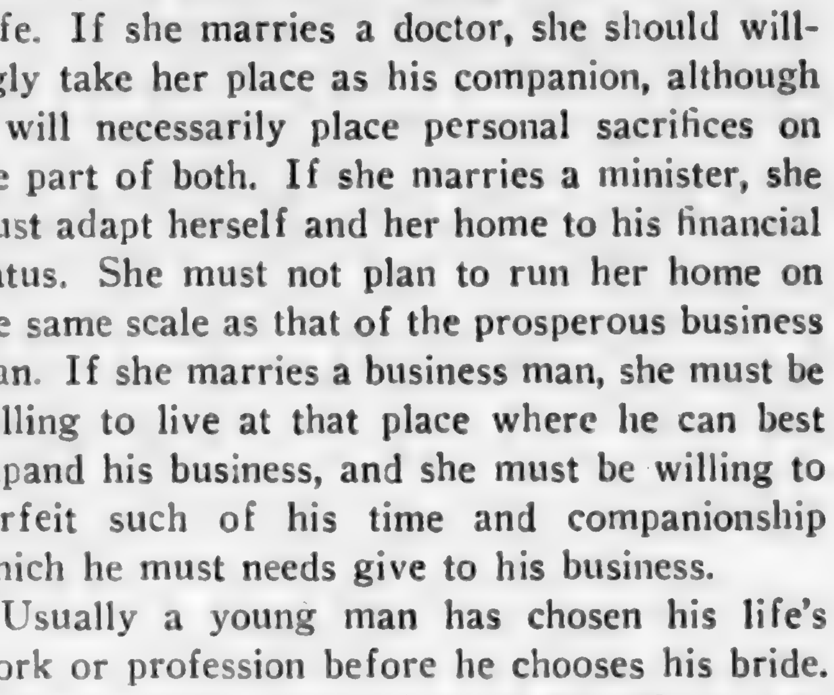
In the normal home the husband by virtue of his position, physical strength, and ability should be the wage earner and provider. The wife because of her physical and emotional make-up is the natural homemaker. Proverbially, "Father brings home the bacon," but it is up to mother to see that it is carefully prepared for the eating, without excess or waste, without squandering or stinting. The same thing might be said of the finances in the home. It is up to father to bring the money home, but success or failure of home depends on how mother exercises her stewardship in the handling of this income.

In order to be a good steward the wife must be intelligent, dependable, and sensible. A wife should know the amount of her husband's income. She must be worthy of his confidence to this extent, so that she can become a partner in planning the savings and expenditures that need to come out of that given amount. It is an excellent thing if some time prior to marriage the wife has earned money herself. If she has she will think in such terms as these, "Well, if I buy that rug or that certain piece of furniture it will take two or three months' salary." If she has never earned any money herself she may say, "I would like to have that rug or that piece of furniture; it costs only so much." Every dollar in circulation has hard work back of it, and for that reason it should never be considered a trifle. Some people who have always had plenty of money may not be able to see that, but that does not change facts. When, as sometimes happens, such people lose their money they are abruptly brought face to face with this hard and bitter truth.

The wife, who though working in the home, wishes to be a financial asset to her husband needs to qualify in the following points:

1. **She needs to be a co-operative helpmeet.** This can be explained in just such common language as all can understand. If she marries a farmer, she should be willing to be a farmer's wife. If she marries a doctor, she should willingly take her place as his companion, although it will necessarily place personal sacrifices on the part of both. If she marries a minister, she must adapt herself and her home to his financial status. She must not plan to run her home on the same scale as that of the prosperous business man. If she marries a business man, she must be willing to live at that place where he can best expand his business, and she must be willing to forfeit such of his time and companionship which he must needs give to his business.

Usually a young man has chosen his life's work or profession before he chooses his bride. If, then, after marriage the wife by selfishness or wilfulness forces him to change his occupation she becomes a definite financial liability. After years of time and much money have been invested in training along any line a wife is almost criminally unfair if she will not co-operate. Her time for definite and decided choice is before marriage, and not after. On the other hand, the wife who willingly and cheerfully co-operates in favoring and boosting the husband's choice of work becomes a financial asset of the highest order.



2. **She must be a partner in saving.** Someone has said, "The first dollar out of an allowance or pay envelope is always the easiest dollar to spend. It is also the easiest to save, and the person who cannot save that dollar, cannot save any dollar." Too many times we think that we will save what is left after we have bought all we need and want, but that is trying to save at the wrong end, because often by that time our pocketbooks are flat, and no money has been laid by. I think the Christian wife will here agree with her husband to lay aside the first tenth for the Lord and then consult together how much to put by in saving before beginning to use the current income. The wife who charges ahead and has the next month's salary spent before it is earned is again a liability. The wife who is able to save more than the amount agreed upon is a real financial aid. Charles Dickens' humorously sums up this whole situation in a nutshell where he has Mr. Micawber advise David Copperfield as follows: "My other piece of advice, Copperfield, you know. Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds naught and six, result misery."

3. **She must be a thrifty housewife.** To be thrifty does not mean to be stingy or close. It means the careful management in use of time, money, and materials. It means putting to good use everything that can be used so that there is no waste. The writer of the Proverbs describes to us the thrifty housewife in a picture that beggars any other description.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
"She will do him good and not evil all the days of her life.
"Her husband is known in the gates, when he sitteth among the elders of the land.
". . . For her price is far above rubies."

Read the whole of Proverbs 31 for your own edification.

We would think that the wife who could give a dowry of rubies to her husband would surely be giving him a flying financial start. Well, in this day we do not deal in rubies, and though the housewife who can truthfully fit into the above description may not be able to give her husband actual rubies, yet in a financial way her price is far above hundreds or even thousands of good American dollars. Truly she is an absolute financial asset to the family budget.

4. **She must be an economical buyer.** Though we pay out money when we buy yet there are such different ways of buying that one way may be a definite expense and the other may mean money in our pockets. A graphic description of this is buying on the installment plan. Articles paid for in cash may mean savings of dollars, compared to buying on time, which calls for interest on every dollar spent. Many a poor man's nose is on the financial grindstone today because his wife and family have his salary spent months before it is earned. Another thing to remember when shopping is that no matter how cheap an article is, if we have no use for it, it becomes expensive to us, for truly, "a penny saved is a penny earned." Another worthwhile point to consider in buying is that the lowest

priced article is not always the most economical. Clothing, furniture, or food that is low priced because of poor workmanship or quality is not cheap in the long run.

5. **She must teach her children to earn efficiently, to save, and to spend wisely.** If a mother can teach this lesson to her children she helps in financing her own home and will aid them in establishing sound business principles in future homes of their own. In one of my children's school books I find expressed just the very things you and I will want to teach our children along this line: "A boy or a girl will never really succeed until he or she learns how to work and to earn. Working and earning are best learned by doing the common chores of home and school: running errands, tending the furnace, feeding the chickens, mowing the lawn, weeding the garden and flower beds, minding the younger children, washing dishes, doing needlework, preparing assigned lessons. Spare time after school, on Saturdays, or during a portion of the summer vacation may be turned to good account on the farm, in the store, or industrial establishment, or about the home."

The following questions are suggested as helpful in learning to spend wisely: Do I need the article? Can I afford to buy it? Is the dealer trustworthy? Is the quality good? Is the article appropriate? Is the price reasonable? Can I pay for it now? If I buy the article, must I deprive myself of something I need and desire more? Can I afford to do without it?

Being a Wage Earner

The third method by which the wife can aid in financing the home is to become a wage earner herself. There is usually one of three reasons why wives become wage earners. Let us consider these under the following points:

1. **Because of necessity.** This necessity usually arises because of sickness or disability. Sometimes it must be faced because of broken homes. In these days of much government aid and financial help from other sources it is becoming increasingly easy to have support doled out to a family in need. But where need arises and the husband is disabled the wife will feel happier and her family more independent if she does all in her power with the help of her children to support themselves. To continue receiving aid, unless in destitute circumstances, gradually kills that initiative which gives character to an individual. I feel that a wife earning wages because of necessity is in a position that is praiseworthy and altogether honorable. Even then it is very unfortunate when this must be the source of income over long periods of years. If there are children they should take over the financial burden and relieve the mother as soon as they are able.

2. **Because of a desire for more possessions or luxuries.** Of course, if a husband's income is very low a wife may wish to supplement it with some earnings of her own. This may be legitimate if carried on as a temporary measure, for there are few women who can successfully, and without injury to their nervous and physical health, carry on two jobs at the same time. Some wives try to remedy this situation by having a maid care for the home while they are away at work. This usually creates problems. If the maid is a poor one the family suffers, if she is a good one then the affection and loyalty of the children are centered on the helper while the mother loses much that should be her right. As to the question of working for the sake of added luxuries, I feel there is little to support such practice. In industrial centers where wages and salaries are high there is a great temptation to work outside the home. One lady told of visiting in a community where many of the wives worked and had maids to do their housework. In meeting with these women many of them asked her, "What do you do?" She said, "All I could say was that I am at home, but I felt that they thought I do not do much of anything." But I feel certain that in the final analysis if all the time she gives in helping her husband to be successful in his work, all she does in helping the unfortunate, and all the cheer she makes for those who come into her home were placed on the scales against the cash returns of the wives, who need not but want to work, the balance would be greatly in her favor.

2. **Because work outside the home makes a stronger appeal than housework.** To get at the root of this motive we might look back into history a bit. Our great-great-grandmothers had no choice in helping to finance the home other than being the best housewives they knew how to be, and their influence was far-reaching in this that they trained their daughters to be good housewives also. In those days housekeeping was an art. Then, too, there was plenty of help in the home, for almost every household included in its number a widowed grandmother, maiden aunts, and the older girls in the immediate family who remained in their father's house until they went to homes of their own.

But times changed. Industry and business began to call the unemployed women out of our homes. They had shorter hours with more money. Domestic help was scarce, and girls asked higher wages than farmers could pay. The housewives were left with much work and little help. Children through the grades were kept in school nine or ten months, compared to five or seven months one or two decades earlier. This, while fitting them for positions and professions, automatically weaned them away from home and lessons in homemaking. Housework came to look unattractive to those who were trained for other work. Office workers, teachers, nurses, factory workers—all were earning good wages but were getting little training in housework and homemaking. This is exactly the situation that a number of our women who have married within the last decade and at the present time are facing. To them it seems almost foolish to give up a good paying job and turn their sole interests to housekeeping, for which they have had little training. But even under such circumstances I feel that in the majority of cases after a woman has become a wife her first career should be her homemaking, and if she has not learned it before marriage she should set to learning it now. There are still many, many diversions and interests for the homemaker, but from now on they should be secondary and homemaking first. Too many times in the case of the working wife the coming of a child into the home is cause for dismay rather than of rejoicing. Human nature changes little, and I think that most husbands would rather support a homeloving wife than have her help earn their livelihood. As in the case of inheritance money, too often when the wife is earning she is likely to think of her husband's salary as "our" money and her own income as "my" money.

In these days home economics departments are coming to the rescue. Since our schools demand so much of our children's time, it is only right that they begin to train our girls for the greatest career open to them. A girl who is enjoying a good home economics course is anxious to try all her arts in her mother's kitchen and looks forward with pleasure to the time when she will have a home of her own to care for. As our girls' interests are again being centered in the home I feel that the problem of wives working to find release from housework will become less and less.

This subject has many more phases which might well be discussed to our profit. Budgeting the income might be profitably discussed, as well as the wife's right to her own spending money. This article, however, is not designed to meet everyone's specific problems and needs, it is rather a discussion of principles which a wife needs to keep in mind if she wishes to do her part in making the family finances a successful aid to happy home life. Let it suffice to say here that in this major problem of married life if both husband and wife show Christian consideration, each to the other, a satisfactory solution can be arrived at and can be worked out through the years, thus bringing comfort and satisfaction to all concerned.

Harrisonburg, Va.

THE SPIRIT OF THE HOUSE

It isn't the chairs and the books and the things,
Or the pictures that hang on the walls.
And it isn't the bird, although gayly he sings,
It's the laughter that rings in the halls.
It's the smile on that face of the mother at night,
And the joy in the little one's eyes,
And our love for each other with all its delight
That make up the home that we prize.
The house is just mortar and stone in itself,
And the fireplace like all of its kind;
There isn't a window or door or a shelf
But many just like it you'll find.

But the home is endowed with a spirit that's rich,
And the commonest look is aglow
With the love and devotion and tenderness which
Make sacred the home that we know.
There are many who costlier furnishings own,
And many with treasures we miss,
But nowhere for us is such happiness known,
There dwell our contentment and bliss,
And we envy no mortal his station or place,
His home with our home can't compare.
For our house is blessed by an infinite grace
And enriched by the spirit that's there.

—Selected.

OUR PREACHER SAYS

"Often when one does a wrong, he attempts to give a reason. This leads to self-deception and self-deception leads to self-justification. To continue this process, one incurs the self-inflicted penalty of losing one's moral vision, becoming morally color-blind and unable to discern between the red light of danger and the green light of safety."

He hath said, I will never leave thee nor forsake thee (Heb. 13:5).

DINNER, THE MEAL OF CEREMONIES

By Ruth Stoltzfus Stauffer

This concludes an interesting series of articles on planning and preparing meals. We trust that our feminine readers, at least, have found them helpful and, we would not be surprised to learn that even some men have read them with interest.

Dinner is the most elaborate meal of the day. It is the greatest calorie giver, too, though it need not be the most difficult to plan or prepare. To many it is dinner because it is served at a certain time of day, but in reality it is a meal served with all the dignity that its host and hostess can afford, even though its participants be only the family with no guests, and its service be on the least important day of the week. It is dinner because we dine; it is the royal meal hour of the day.

Even though most of us will never be interested in anything beyond the company dinner or the dinner at home, it may be helpful to have at least a speaking acquaintanceship with that dinner of dinners,—the formal dinner. This, in exact meaning, is a dinner of ceremony, an occasion only for great houses where live the Richlings, the Eminents, the Highbrows, the Learneds, and the Onceweres.

Most of us live in houses which are not nearly pretentious enough for such a ritual and have common lives which make the details of its setting an inconsistency. To attempt to serve a formal dinner in a three-room cottage would be as much out of place as a queenly wedding in the children's playhouse. The formal dinner is not in the realm of the novice; it is a thing too exacting for anyone inexperienced or untrained. I would like to say though that the term formal has a very honorable meaning. Although it means exactness it does not mean stiffness. Nor does it in any way, as some think, imply any lack of hospitality or of any delightful quality of entertaining. The dignity it carries is only the natural expression of the refined, considerate, and cultured person.

Any of us, however, may serve with honor the simple company dinner or the dinner at home, but we must remember that at that hour we "dine" we do not just "eat a meal". Whether we be host or hostess, guest, or simply a member of the family it is a time which demands our best in manner, in hospitality, setting, quality of food, and nicety of service. There may be an entire absence of a maid for service, rich silver, elaborate china, fine linen, and a big house. Of much more importance are fineness of conduct, friendly hospitality, and honorable bearing. Any simple home may have these.

Dinner is a meal of courses, usually five, but sometimes seven, nine, or even thirteen. The usual five are:

Appetizer, or Soup, or both
Meat and Accompanying Vegetables
Salad
Dessert
Coffee

Most important of all, though not first on the menu, is the meat course. All other foods from bread to the dessert must be planned in relation to the prominence of the chosen meat. Steaks, chops, roasts, and baked meats lead the dinner meats in popularity. Cheaper cuts may be splendidly served such as meat loaves, meat cakes, pot roasts, and stews. Fish should be served once a week, and liver, heart, tongue, and other organs should not be omitted altogether. Of many meats there seem to be inseparable accompaniments. To mention a few will suggest others.

Lamb	New Peas and Potatoes	Mint Jelly
Ham	Sweet Potatoes	Baked Apple or Pineapple
Poultry	Mashed Potato	Cranberry Jelly
Fish	Cucumber Salad	Egg Sauce
Prime Ribs	Sauerkraut	
Liver	Onions	
Sweetbreads		Tomato Sauce

The appetizer or soup course is often omitted from our dinners but it is a real treat to the appetite which needs stimulating. It should provide things which make the digestive juices flow; a small glass of colorful fruit juice, a clear, hot meat or vegetable broth, or a serving of fresh fruit will do it. Fruit must be tart, broth must be free from fat, and servings must be small and attractive. Dainty crackers spread with a well-seasoned paste of egg, olive, or cheese is another turn you may take. A dressed-up stem of celery or even a dainty serving of a frozen ice may be used. Somehow, tarty fruit juices seem best of all, and they are so easy to have. Another word for them,—they are very healthful.

Vegetables, salads, and desserts are always served more simply for dinner than for luncheon. With a greater number of foods served at dinner each must be lighter, less nourishing and simpler; otherwise one cannot do justice to the whole meal especially since the meat course is heavy and usually relished.

The following dinner menus will serve to illustrate further some of the principles used in planning them:

1.

Pineapple juice
Broiled Steak   Creamed carrots and onion
Pimento Potatoes
Lettuce Salad
Cherry Whip

In this meal there is only one starchy food,—potatoes. They are riced with one pimento to give them color. The onions are a strongly flavored vegetable, but they are served with a highly flavored meat. The carrots and onions are creamed together, giving each of them a different character. The dessert is a cherry sauce served with whipped cream.

2.

Tomato Broth
Liver Loaf
Molded Spinach   French Fried Onions
Beet Salad
Custard Pie

In this case the liver loaf has the tomatoes in it, so the juice is used as the appetizer. It may be served hot for a winter menu. Since pie is served there need be no other starch. Single crust pies are always preferable for dinner. Rich pastries, double crust pies, dumplings, and fruit shortcakes, belong to the luncheon meal.

3.

Stem of Celery
Breaded Veal Chops
Peas in Timbales   Buttered Carrots
Sponge Cake   Apricot Tapioca

It is always understood that a bread may be served with any meal. This menu has two green vegetables, peas and carrots, served with the meat; the salad is therefore omitted although it may still be added if desired. The dessert makes up for the missing starchy vegetable in its flour and tapioca content. Timbales are small cups, shells, or cases.

4.

Grapefruit
Stuffed Veal Chops
Browned Potatoes   Whole Baby Beets
Pear Salad
Angel Custard Dessert
Coffee

Two fruits are never incorrect for any meal, and here we have them in the appetizer and the salad. When I say coffee I mean that I do not believe that anyone should be a victim of caffein. I explained that before. The handsome dessert is a custard gel with bits of angel food or other white cake dropped into it while it is setting.

5

Frozen Lime Ice
Hot Potato Soup
Stuffed Fillet Roll-ups   Egg Sauce
Buttered Asparagus   Whole Tiny Carrots
Cucumber-Endive Salad
Prune Whip
Beverage

This is a larger meal, as large as a dinner need ever become. The dinners of nine and thirteen courses are only for formal honorary occasions where there are plenty of servants to help with all the necessary preparation and service. In the above the roll-ups are haddock fillets spread with a moist stuffing seasoned with onion, celery, and parsley, then baked in a moderate oven. No meal with fish is quite complete without citrus fruit somewhere, so we have the frozen ice. It could as easily be lemon, orange, or grapefruit. Because of the egg sauce with the fillets the vegetables are not creamed.

I realize that these are only the common dinner patterns. There are many others,—odd, unusual, capricious, delightful, surprising, elegant, or clothed with family tradition. It is fun to observe, hunt for, and find some pattern suitable to every time, place, season, and occasion. But whatever the occasion or the pattern just remember that at dinner time we dine. Let's make it the royal meal of the day.

Harrisonburg, Va.

IMPORTANCE OF LITTLE THINGS

Life is made up of little things. Life itself is but a little thing. One breath less—then comes the funeral.

A penny is a very little thing, but the interest of it from the days of Cain and Abel would buy out the globe.

The acorn is a little thing, but the black bear and his family live in the oak that springs from it.

A word is a little thing, yet one word has been many a man's destiny—for good or for evil.

A kiss is a very little thing, but it betrayed the Son of God into the hands of His enemy.

A spark is a little thing, but it can light the poor man's lamp or set the world a-burning.

An egg is a little thing, but the huge crocodile creeps into life out of it.

A star is a little thing, but it can hold this great world in its arms.—Selected.

Christian Life

THANKSGIVING THOUGHTS

By Edna K. Wenger

November naturally brings us thoughts of thanksgiving, even though Thanksgiving Day may be some weeks in the future when this paper reaches our readers.

Hundreds of years ago David sat in the mighty silence of the rugged Judean hills and beheld the march of the eternal stars, the grace of the solemn, silvery moon, the purple glory of morning, the burning beauty of evening, and the unfolding expanse of cloudland at noonday. All the splendor of earth wakened his soul to songs of praise to his Creator. These songs have come down to us on sacred pages in the God-breathed language of the Psalms. In our own efforts to tell God how much we appreciate His goodness, how often we turn to David's writings! That is because in our own hearts we find the same reasons for praising God as David did. In a general way we may call them the blessings of creation, salvation, protection, and provision. Even the twofold glory chorus in the city of worship eternal swells in triumphant praise to Him who has created and to Him who has redeemed.

At this Thanksgiving time, we, too, would worship God, the Creator. Years ago, at the very dawn of creation, God spoke in the darkness and chaos of eternal night; and light, form, and beauty arose. Again He spoke, and the greater light of day and the lesser light of night and the tiny stars came into being, lighting up both day and night, and making them glorious and lovely. Yet again He spoke and the waters became alive with the inhabitants of ocean and river and streamlet. Again at His voice, in the blue were seen birds of every kind. But as His crowning work He took the lowly, unlovely clod and molded it into His own likeness, and breathed into it the breath of life. Man was now a living soul, a creature meet for fellowship with God.

When the seventh day came, it was the Sabbath of rest for God. The work of creating was finished, but He is sustaining still. Even yet He robes the morning in purple, drapes the everlasting hills in living green, and guides the flight of the lonely sea birds. Every morning, as the night shadows flee away, He reminds us anew of the dawning of eternal day, when the soul shall awake. In the evening twilight, when earth goes to rest, He reminds us that there remaineth a rest to the people of God. In living pictures He reminds us of His sustaining love. The brown sparrow tells us that He careth; the beasts on the hillsides tell us that the cattle on a thousand hills are His; and the lilies assure us of His daily care. The sheep remind us of our Great Shepherd who leads and feeds us. The rainbow is a token of divine promise. The clouds flung on high tell us of Him who one day will come in the clouds of glory. In the spring, when the tender leaves push out from the tight buds and the timid petals star the woodland floor, we see an illustration of the great principle of the life that is after death. The eternal circle of change and repetition and all the great economy of nature stand as mute witness to the plan of a master mind. "God has not left himself without witness." About the rainbow-circled throne in the glory, John saw the vision of those who cast their crowns before the throne saying, "Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created."

At this Thanksgiving let us thank Him too for the precious, new song, sung only by the redeemed: "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." We, too, can join that Thanksgiving chorus in adoration of Him, who "brings a poor, vile sinner into his house of wine." We shall never be able to comprehend on earth the fullness of redemption. Here we shall never know in full the meaning of the great salvation wrought by the atoning death of Jesus the Saviour. But we do know, and we are thankful, that when the Son of God hung on a lonely cross on Golgotha's hill, that was the event of the ages for us.

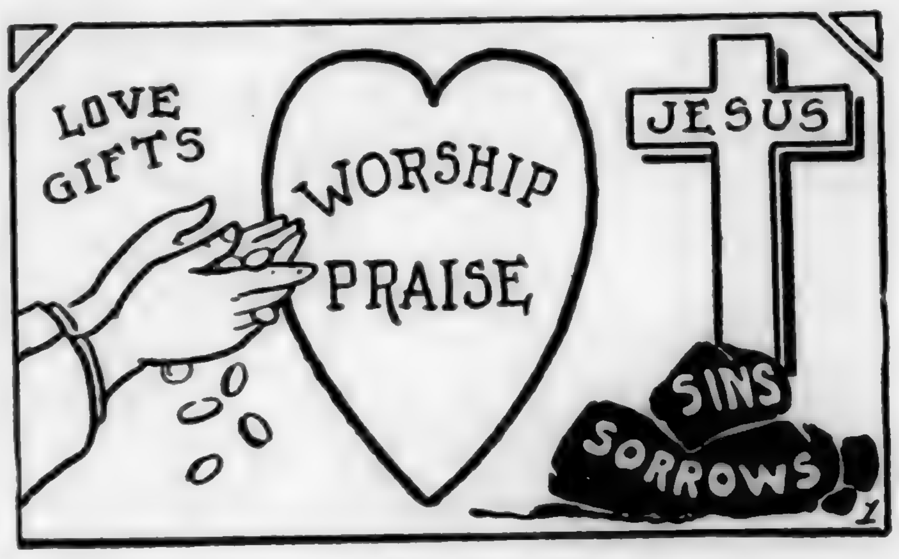
We thank Him, too, because life now is new for us who are in Christ. All the glory does not wait at the end of the road. Even now we may share with Christ in His joy.

In the days, as they come and go, the knowledge that we bear His image is cause for quiet thanksgiving. We thank Him that the ordinary tasks of life, wherever our lot is cast, may be glorified by His presence. In the hour of deep joy and in the hour of heart-tearing grief, we are glad that "He giveth songs in the night."

We may thank Him, too, because He is the guide of our lives, gentle, faithful, unerring. We may thank Him for grace to meet the emergencies of life, for energy adequate to the demands of life, and for strength perfected in weakness.

We thank Him, too, for the hope that brightens all the days, that some day at the parting of the clouds, the Redeemer of men will return for His own to take them with Him to the Father's house.

Bareville, Pa.



PRAISE HIM

Praise Him in the morning
When the world is still.
Let the praise of Jesus
These first moments fill.

Praise Him at the noontide
When the way seems long,
Praise makes burdens lighter;
Meet them with a song.

Praise Him in the evening
For His keeping power,
Mercy, grace, and guidance
Through each busy hour.

Praise Him in the darkness
Of the silent night;
Let His gracious presence
Flood the soul with light.

Praise Him, ever praise Him,
Praise Him every day;
Thus shall heaven's radiance
Brighten all the way.

—Mrs. W. A. Vroman in S. S. Times.

WHAT IS A GRETNA GREEN?

Our modern Gretna Greens receive their name from an old village in Scotland where English persons eloped with the object of contracting clandestine marriages. That description adequately fits a number of our modern towns and cities where eloping couples can be married in haste, at so much per couple. These towns are located in states where the law regarding the marriage relationship is very loose. So common has this practice of eloping young couples (some of them in their early teens) become that a judge in Pittsburgh recently checked up on the cases before him for divorce. Many of them were of the Gretna Green variety, bringing out again the old adage, "Marry in haste and repent at leisure."

In some towns apparently taxi drivers, license clerks, hotel keepers, and even preachers are in cahoot to receive the fees of runaway couples. This desire to escape more stringent marriage relations, we are told, is one of our modern tendencies. It would be interesting to inquire how much of modern idea of loose marriage relationship emanates from the screen, not to speak of the bad examples set by the colony of Hollywood themselves.

Marriage was ordained of God. It is not to be entered upon lightly, but reverently and in the fear of God. Our young people badly need constructive teaching in regard to holy matrimony. Proper laws regarding marriage and divorce can help correct present evils. Why should we not have uniform regulations? But, parents, ministers, Bible school teachers, and all who work with youth can do more toward leading young people to an appreciation of the sacred relation of marriage than all the laws.

Runaway marriages are becoming more frequent. The tragedy of such escapades lies in the fact that there is no careful thinking and planning for life comradeship. A thoroughly Christian home makes for a stable society and does much toward advancing the Kingdom of God. Young people themselves should consider this tremendous fact.—The C. U. Herald.

God has one unchangeable law which holds good and true to both nature and to grace—*As* a man soweth, *so* shall he also reap (Gal. 6:7). Have you ever thought of this? Have you ever proved it to be true? Have you any idea that it really might be true?—R.

WHAT WE MASTER IN A TEMPERATE LIFE

By Anna Mary Landis

Temperance is not a new subject. The teaching of it has always been necessary. From the very beginning the tendency of man has been toward excess. God had provided abundantly for Adam and Eve, yet they took of the forbidden fruit. In them we find an illustration of world conditions ever since. Today forbidden fruit is everywhere within reach and seems to be attracting more attention than the supplies God has provided for us. Many folks find it difficult to leave forbidden fruit alone and to abstain from things harmful and unclean, to live a life that is clean, temperate, and obedient to God. Is it because they are simply Christian professors, and not possessors? "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Men and women who can truly say, "Christ liveth in me," are living lives of victory and are temperate in *all* things.

Sad to say, some folks have a biased opinion relative to temperance, applying the teaching only to one or two principles in life, whereas in other things just as important they will indulge to the very limit. For instance, the tobacco fiend who condemns another for impure speech, or the extravagant housewife, when others are going hungry, who criticizes her thrifty neighbor because of her dress.

What do we master in the temperate life? We master our bodies. Paul said, "I keep under my body, and bring it into subjection" (I Cor. 9:27). It is possible to be intemperate in work. "All work and no play makes Jack a dull boy." The body needs change, new blood, and new nerve tissues that it may be better fitted for effective work. On the other hand, the danger in these latter days is too much play. Excess play is not recreation. The more we keep our bodies under subjection, the better fitted we become to serve the Lord. We can especially apply this thought to the use of our bodies on the Lord's Day. What about the folks who put off things until Sunday which might have been done during the week, or were so busy during the week as to neglect the study of the Word of God? This is intemperance, and self is not mastered in an intemperate life, which probably accounts for the fact that some folks find the church benches a fine place to sleep.

Another thing we master in the temperate life is our tongue. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23). "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26). "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (I Peter 3:10). This leaves no room for speaking evil of others (Tit. 3:2), foolish talking and jesting (Eph. 5:4), falsehoods, profanity (Phil. 4:8), and idle speaking (Matt. 12:3). Calvin Coolidge said, "You are never sorry for the things you don't say."

Someone has defined temperate speech as—"Words of truth spoken at the right time and in the right way, having the courage to speak when the occasion demands speech, regardless of consequence, and having the power to remain silent when the occasion requires silence, simple yet wise; meek, yet firm; merciful, yet just; cheerful, yet sober; courteous, loving, and kind."

Our Lord lived a life of victory. Did He argue with Satan during His temptation? When brought before Herod He answered him nothing. When the Scribes and Pharisees questioned Him about the adulterous woman He stooped down and with His finger wrote on the ground as though He heard them not. In contrast to this we have the beautiful words of John 10:4: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Paul never forgot the words of the Lord when He said, "Saul, Saul, why persecutest thou me?" In Col. 4:6 we read, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Certainly we find a man of such speech in our Saviour.

What do we master in the temperate life? We master our appetites. Many folks are temperate along almost every line but eating. Usually folks would rather sit down to a simple meal while visiting in our homes than have us spend a lot of time preparing a fine one and thus tempt them to eat far more than their bodies require. Is it not true that intemperance in eating is most generally practiced on the Lord's Day? If a simple meal were served more time could be devoted to the purpose for which the day was set aside.

Another thing we master in the temperate life is the use of tobacco and alcohol. It has been proved over and over again that both are harmful and injurious to the health. Billions of dollars are spent each year for strong drink, and statistics tell us more money is spent every year for tobacco than for bread, yet it is neither food nor drink. Temperance means the total abstinence of all things harmful.

What do we master in the temperate life? We master the problem of dress. What appears on the outside is a good index to the inside when applied to dress. The human body, generally speaking, is the most conspicuous place to display pride and vanity. Solomon in all his glory was not arrayed as one of the beautiful lilies of the field which God clothed. If we are clothed with His righteousness, we will also want to be clothed in garments that are comfortable, economical, modest, and neat.

This leads to the thought of simplicity in life as applied to other things. The Mennonite church has been greatly criticized, and I fear rightly so, for her pride in fine homes, and expensive cars. This does not apply to all individuals in the church, but in many instances it is true. We are only stewards of the things God has entrusted to us, and a steward is a servant under the orders of the owner. As servants of God, He expects us to use the things He has entrusted to us in a way that will bring honor and glory to Him. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:16). Pride is mastered in all forms in the temperate life, and we avoid all appearances of consuming things upon our lusts.

Finally, we master our thought life and emotions. The very center of our life is the heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "For as he thinketh in his heart, so is he" (Prov. 23:7). Thoughts are the soil from which actions grow. A temperate life brings into captivity every thought to the obedience of Christ. The mind is like a window to the soul. As long as it is clear and bright the light can shine in. As long as the mind is pure and clean the light of God's love and truth shines in. In a temperate life we think on things that are true, honest, just, kind, and pure. All of these affect our emotions, as we notice in Prov. 16:32, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Think of the personal benefit to both soul and body in a temperate life. Think of the influence in winning the lost to Christ. We are living in times when we certainly need the power of God in our lives to live the overcoming life. The nearer we live to God the more the enemy will try to overthrow us, but we praise Him for the victory through our Lord Jesus Christ. He will not allow us to be tempted above that we are able to bear, but will with the temptation also make a way of escape.

GIVE THANKS

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 118:29).

The secret of the thankfulness in the heart of the Psalmist is expressed in the preceding verse: "Thou art my God." It is when we **know** God and can say with the Psalmist, "Thou **art** my God," that one sees God in all things and is truly thankful in heart.

Thankfulness overflowed from the very depth of the Psalmist's heart. **"O give thanks unto the Lord."** He was God's humble servant. The humble heart is a thankful heart. God gave him a clear vision of the Christ. "I will praise Thee: for Thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes" (vs. 21-23).

In the light of the marvelous working of God his heart is made to cry out, "O give thanks unto the Lord"! In the light of His goodness and mercy to us can we be anything else than thankful, not only for a day of twenty-four hours, but as His goodness and mercy toward us endureth forever so the trusting heart overflows continually with thanksgiving to God. Every day, every moment, the heart in touch with God has so much to be thankful to Him for.

A clear vision of His grace creates an inward flow of thankfulness that never ceases and can never be expressed in words. Paul says in Romans 12:1 it overflows in giving the life as a living sacrifice, thankful to be used up for His glory, who has made Himself unspeakably precious to us unworthy creatures. The one desire of the yielded heart is to be thankful in everything and for everything.—C. J. Felty.

Educational

THE FIRST THANKSGIVING

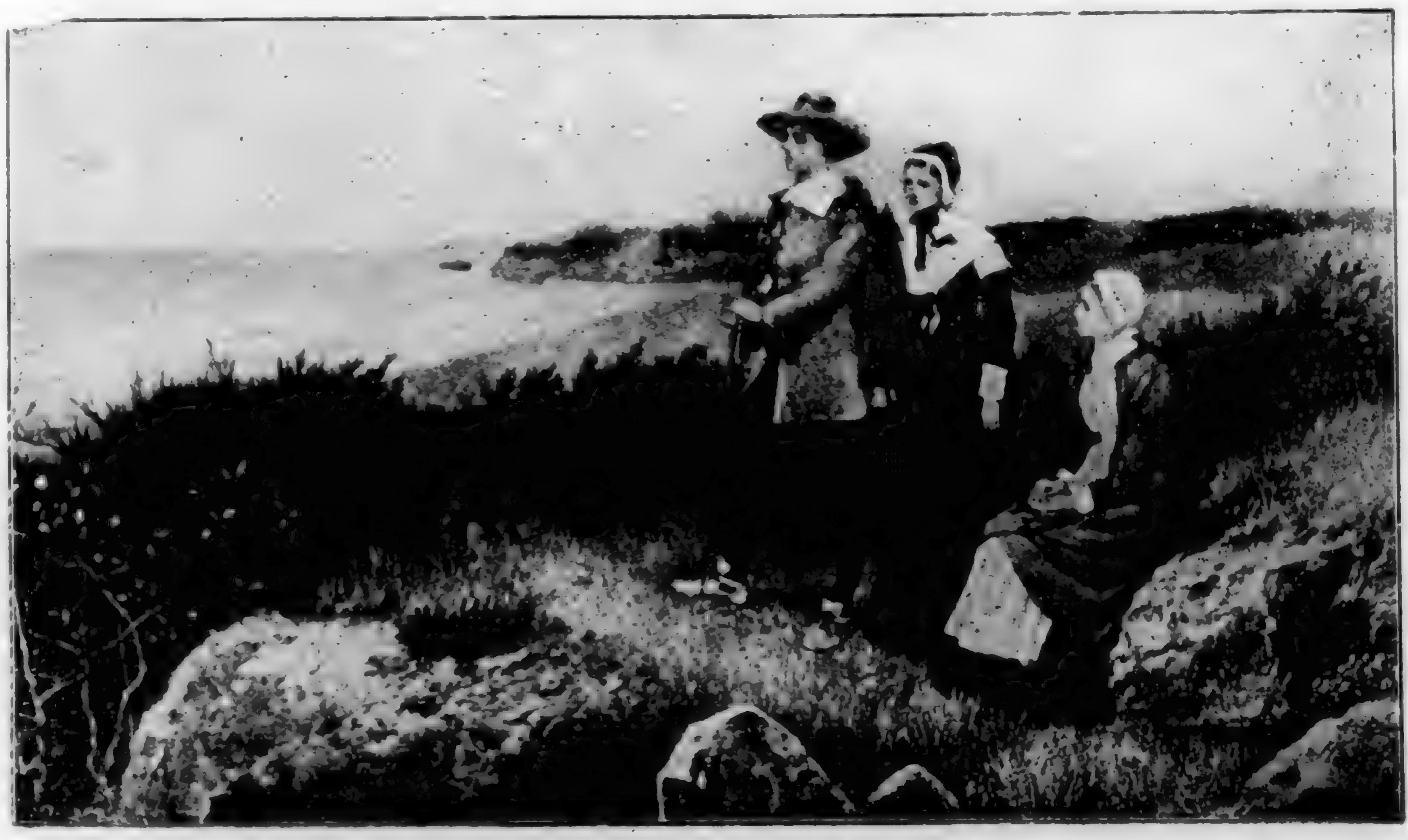
The story of the first American Thanksgiving never fails to hold our interest and to inspire us to give thanks for the blessings we of this generation are enjoying.

Although Thanksgiving Day as we know it today is a distinctly American holiday, it was not an original idea with the Pilgrims who first inaugurated it. Feasts of thanksgiving, celebrating the end of harvest, have been used in many forms down through the ages. This form of festivity is probably the world's oldest celebration.

The Romans worshiped the harvest deity Ceres, the ancient Greeks the goddess Demeter. Among the Hebrews it was called the Feast of Tabernacles. Still earlier the Canaanites "—went out into the field, and gathered their vineyards, and trode the grapes and held festival, and went into the house of their god, and did eat and drink." In the Book of Leviticus instructions for the ingathering of the harvest calls our attention to a beautiful custom of those days that might be followed with happy results in our own day; "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger."

The first day of Thanksgiving on American soil, of which we have any record, was appointed by Governor Bradford of the Plymouth Colony in December, 1621.

Nearly a year earlier the "Mayflower" carrying a little band of travel-weary Pilgrims had landed here. Their sturdy little ship had been overtaken by several storms driving the vessel far out of its course so that the voyage from Holland, where the Pilgrims had been in exile for twelve years, to Plymouth took more than two months. A few dwelling houses and outbuildings were hastily built, and the colony settled down to their first winter in the strange, new land. It became a winter of unbelievable hardships and calamities. Because of the trials of the voyage, the exposure suffered due to poor shelter, and lack of proper and sufficient food, half of the 102 members of the brave company died that winter. As many as two and three died in one day. The burials were made at night and the graves carefully made level with the ground and left unmarked lest the Indians should become aware of their decreasing numbers. At times during this dreadful winter not more than 6 or 7 persons were well. To these fell all the work, as well as caring for the sick and burying the dead.



The Landing of the Pilgrims

With the lengthening spring days the fifty stanch Colonists who had survived the tribulations of the winter began to take courage again. They prepared the ground and sowed their seed: barley and peas brought from England, and twenty acres of corn, a strange grain hitherto unknown to white men, and except for Squanto, a friendly Indian, who had come to live among them and showed them how to plant and cultivate it, they might not have held a feast of thanksgiving that fall.

The summer days blessed with sunshine and rain sped by and the barley and corn stood ready to harvest. The peas had failed. Accustomed as they were to scanty stores, the yield appeared unbelievably abundant. Added to this the woods abounded in game; the river and bay in fish and crustacea. Their hearts overflowed with gratitude and they decided to hold a feast of thanksgiving. True, they were hemmed in on one side by 3,000 miles of "Ye vast and furious ocean," on the other by a wilderness, a mysterious forest sheltering wild beasts and savage men, and as one of a small party lost in the woods for one whole night said, "We were terrified by the roar of lyons, and wolves sat on their tayles and grinned at us," but the devout Pilgrim's trust in God's love and care was unshaken and they prepared for the feast.

Governor Bradford dispatched a messenger to invite the great and friendly Indian Chief Massasoit and some of his braves. Four men were sent fowling and in one day they brought in enough game to last for more than a week.

The next few days were busy, bustling, happy days in the little settlement. Wild turkeys, geese, ducks, waterfowl, and partridges were roasted on skewers over fires in the open. Barley loaves and Indian corn cakes were baked. Oysters, clams, mussels, and fish, especially cod and bass, were prepared in abundance. There were plenty of vegetables, and perhaps there was pumpkin pie. Everything was prepared over open fires out of doors. Even the bread was baked in pans among the coals. Each member of the colony had a part in the preparations and each did his or her share with gladness.

Everything in readiness on the morning of the appointed day, anxious glances were cast in the direction from which the Indians were expected. They did not have to wait long. First a distant murmur punctuated by faint shrieks; then the swelling cadence of guttural voice. The din increased and the shrieks grew louder and sharper until there emerged from the depths of the forest Chief Massasoit and his aides, followed by what seemed, to the surprised colonists, like all the Indians in the world. To be exact there were ninety of them, dressed in their best, rivaling in brilliance the most wreckless colors of the forest itself. They wore trousers or leggings of deerskin. Over their shoulders were thrown a wildcat or panther skin. Bright feathers and fox tails trimmed their long black hair which hung straight over their shoulders. The faces of the braves were painted a reddish brown and black stripes ran from cheek to chin. Governor Bradford and Captain Standish received them with great courtesy and solemn ceremonials.

Did the kindly Pilgrim mother who had supervised the preparation of the feast betray her dismay at the large number of guests? Did the shrewd Massasoit detect this? Perhaps Mrs. Massasoit had worn the same look of perplexity when his generous and friendly ways caused him to bring home too many guests. Be that as it may, he immediately ordered some of his men to go out and kill deer. Five deer were brought back and presented by Chief Massasoit to Governor Bradford and Captain Standish. Some thought they saw a twinkle in his eye in spite of the gravity with which he presented the gift.

It was time to begin the feast. The food was spread on large wooden tables in the open. The dishes were mostly wooden with some pewter and probably even a few pieces of silver. As many as could find room gathered around the tables; others sat in groups on the ground. When all were assembled reverent and lengthy prayers of thanks were said to God who had remembered them in a strange and distant land. The Indians listened quietly and respectfully. They did not understand the language but they sensed the solemnity of the occasion. Although this was primarily a solemn occasion, much laughter and lively talk was heard at this the first American Thanksgiving dinner.

Thanksgiving did not, however, become a reg-

ular holiday for a long time after this first celebration. As a religious festival it was probably kept annually after the gathering of the harvest in Massachusetts, at least. Other colonies soon followed the custom set by Massachusetts. It became the practice for governors to appoint one day every year for a celebration of thanksgiving. It was thus, for several years, although regularly observed, simply a state affair until the dark days of the Civil War suspended it for a while. In 1864 President Lincoln issued a proclamation, appointing the fourth Thursday of November, intending to have the day kept thereafter annually. The assassination of President Lincoln the next year very nearly caused the ruling to be discontinued.

On being urgently requested to do so, President Johnson appointed the last Thursday in November. Since 1865 Thanksgiving Day has been an annual national holiday. It is interesting to note that Thanksgiving is the only religious holiday observed in the United States by authority of the civil government.

It is good to have even one day during the year in which to abstain from making mental lists of the things we want and instead fill our minds with grateful thoughts of the things we have. On this day, then, dedicated to gratitude, our prayers are prayers of thankfulness instead of the customary petitions. And how many, many things we have to be thankful for!—The Friend.

A PAGANIZED EDUCATION, THE REMEDY

By M. H. Duncan

We appreciate this frank discussion and the suggestions for remedying a condition that is much to be deplored. There is among Christian people a growing conviction that the decadence of the public-school system is a call to the Church to establish schools under her own supervision.

For more than twenty-five years, the gradual substitution of the evolutionary hypothesis for the principles of the Christian faith as a basis for American education has controlled the thinking of educators, and educated away from the landmarks of our civilization. It has led away from the Christian individualism of an earlier day, to an attitude of mind that believes in the socialization of our political and industrial institutions. During these years we have heard much of the training of the coming generation for some kind of useful work and the substitution of the three H's (head, heart, and hand) for the three R's (reading, writing, and arithmetic) in our educational program. But a wrong viewpoint of life, inculcated by a pagan philosophy, has kept the schools away from such a program, and today their products are without practical training and unprepared to face the problems of everyday life.

This pagan philosophy, which the educators call modern, but which is old enough to have destroyed the civilizations of the ancient world, not only does not prepare for work, but creates an attitude of mind hostile to work. It has turned the boys away from honest toil and the girls away from the home. The boys look for the white-collar positions that will not soil their hands, and the girls leave school with only the training that comes from the reading of books, looking forward to a career of their own. These girls have entered the industrial world, crowded the young men out because they were willing to work for less, and today we find thousands of young men walking the streets looking for work, which they are ill-prepared to do if they were to find it, and embittered against the social order that brought them into such a situation. Many of them have turned to crime to gain that which they could not get honestly, and thus during the period when our educational system—which cost us ten billion dollars to establish and two billion dollars a year to maintain—claims to have reached its highest efficiency, we have our penal institutions filled with young men, and the crime age in the country reduced to less than twenty years.

We wonder what is the matter with conditions in this country, the richest in the world and with a capacity to produce more than enough for all. We wonder why the home is decaying, why moral conceptions and practices are becoming lower and lower, why crime is on the rapid increase, and why communism is gaining such a hold among the people. The trouble is we have established an educational system and turned it over to a group of theorists who had in their minds some social and political theories that they wanted to try out, while we have gone about the business of providing for our physical needs, and have not realized that those who shape the program of the schools today also shape the destiny of the people tomorrow. These educational theorists who are hostile to the things in our national life that have made us what we are, have gradually turned us away from the sane conceptions of our forefathers and trained us to think like pagans instead of Christians. We thought we had sown our educational field with the seed of Christianity, but while we slept these enemies have sown the tares of distrust and unbelief. They have so enervated us mentally and morally, that we have neither the power nor the inclination to free ourselves from the conditions in which they have placed us.

A false attitude of mind inculcated in the schools has taken away from us the determination to help ourselves, to solve our own problems with the help of Him in whom we once put our trust, and has turned us to legislation as a means of getting out of our difficulties. As a result of a false educational philosophy, the American people have become "pension minded," and more and more of them feel that the state owes them a living. They have forgotten the meaning of discipline and thrift, refused to deprive themselves to lay aside for the rainy day, and feel that the government should make up for their deficiencies. In other words, we have left God out of our life and are paying the price.

As an indication of the almost total lack of sanity in our educational system and the inability of the people to think for themselves, we are spending more than ten million dollars in this country each year for football, which all but the blindest enthusiasts should know prepares for nothing worth while in life and, worse than that, it creates an attitude of mind in the player that tends to render him incapable of doing any useful work. Some schools have the football team as the center of their program, where the coach is the biggest man on the teaching staff, and frequently paid a higher salary than the principal, superintendent, or president. Hundreds of young men are thus exploited and robbed of an education, to furnish entertainment for the football fans, who frequently are the dominating factor in the community. There has not been anything like it since the days of the gladiatorial combats of ancient Rome. Every thinking man knows that an attitude of mind among the people that will allow such a situation means certain disaster in the end.

Another indication of the lack of sanity in our educational system is the emphasis placed in recent years on band music. The most important department in many schools, outside of football, is the band, and in most communities the band is an adjunct of the football team. Music helps to create enthusiasm for the team, to give color, to prevent the fans from thinking long enough and deep enough to see the emptiness of it all, and otherwise to help give football the place it has among those who have influence in the local school affairs. Band teachers are among the highest paid instructors, and even in many rural communities the band receives an emphasis above agriculture, home economics, carpentry, and other courses that would prepare for practical life. Parents who can ill-afford it, frequently pay hundreds of dollars for band instruments for their children, and money is taken from the school treasury to purchase the larger instruments, while other departments that have real value are allowed to go begging. This is all because the people want a band, something showy to which they can point with civic and community pride. A visitor from another world would think that music is our principal business and that life with us is one grand song. Maybe a wise providence, seeing that we are headed for the precipice, has so arranged that the shrieks and cries of those who go over shall be timed to music and perhaps drowned by the sound of the cornet, trombone, and saxophone!

Common sense should enable us to realize that the schools are not a picnic affair where the children meet to have a good time, but a serious situation where they should be engaged in the serious business of preparing for life, which most of them will find very serious. . . .

Christian people who know their Bibles are the only ones who know where we are headed, and the Spirit of God is the only source of sanity in a world money and pleasure mad. If help comes, it will come from above and as a result of the petitions of the God-fearing people of the land who believe in prayer. . . . God alone can save us, through a revival of Bible Christianity.

Let us pray that God will send such a downpouring of His Holy Spirit upon the people that their eyes will be opened, and the infidels in our schools, on our school boards, and among the taxpayers will turn to the Lord. Such an awakening will be from above, miraculous, and it alone will bring sanity to the nation. The promise is, "If my people, which are called by my

(Continued on page 339)

THE BIBLE AND THE WAR

By George Wells Arms

A thoughtful article on the war question from one of our exchanges.

Of all the prophets of the Old Testament there was not greater than Jeremiah. So great was he that even in our Lord's day it was thought that perhaps Jesus was Jeremiah returned in the flesh. And of all the prophets of the Old Testament there was none more unpopular than Jeremiah. His message was true and all fulfilled to the letter, but its contents was not good news. The prophet of gloom the people called him, and they would have killed him, except that they feared he might be right. Their reasoning was that they preferred to have good news and have it false, rather than to have bad news and have it true. And of all the prophets of the Old Testament there was none whose times were so like our own and none whose message is so needed as that of Jeremiah's. It was he who said, "They cry, peace, peace; when there is no peace." Because they were God's chosen people they imagined they had certain exemptions, and therefore were living in a false sense of security. They were the so-called Christian nations of our day set over against the pagan nations of their own day—they basked in a false pacifism. To such Jeremiah preached to amend their ways; and with a bleeding heart and a fountain of tears he preached repentance and that their hope was in God. From such he received only scoffing and mocking. Finally, the words of the prophet came true. Nebuchadrezzar, the pagan king, came down from the north, laid their city and land and temple waste, carried them into captivity, and established his world empire. What was true of Israel then is true of ourselves now.

Living in a Fool's Paradise

We have been boasting of our own self-sufficiency, that we are a great people, with all natural resources, bounded on the east by one ocean and on the west by another, with England and France, to act as our shock absorbers, a "Christian nation" as over against the pagan nations, confident that "It can't happen here," and crying "Peace, peace; when there is no peace."

But men cannot establish peace. Only God can do that. He has announced that "there is no peace, saith my God, to the wicked," but "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isaiah 57:20, 21). The basis and foundations of peace are righteousness, and to try to establish peace without righteousness is like endeavoring to build on a quicksand.

This is a Day of Failure

Man has failed; civilization has failed; democracy has failed; Protestantism has failed. That is gloom and that is pessimism, and it is no more popular than the preaching of Jeremiah, but it is just as true.

Man has failed, and when we say man, we mean civilized man,—man who has given us the greatest inventive age in history, whose inventions have turned out to be a Frankenstein; man who through medicine has raised to new heights the average age of man and then has poured out his blood like rivers. This is a wonderful, enlightened age, they say. But enlightened by what? By man's own intellect? Certainly not by the Light of the World, for man has put that Light out; and "If therefore the light that is in thee be darkness, how great is that darkness" (Matthew 6:23)! Yes, with all of our enlightenment, how great is that darkness!

Strange as it may seem, this present condition has been born of Modernism, and Modernism, or destructive criticism, was born in Germany about 100 years ago. Luther gave Germany the Bible in her own tongue and made her the great people which she later became, many of her emigrants becoming our finest citizens and homemakers. Then her universities began to turn out a subtle learning which blasted the very foundations on which she stood. The Bible which Luther gave her, and with it her faith, was ploughed under. The soil was then left ready for any sowing and the seed which fell upon it was Nietzsche's philosophy. This became the new philosophy of a generation that knew not Joseph, the philosophy of Nazism—that might is right and Christianity is wrong, full of blasphemies against the faith once for all delivered unto the saints, letting loose on the face of the earth a scourge with demoniacal aim to crush all minorities and liberties and the determination to rule or die. Of course in saying these things we know there are always individual exceptions, and in all of this we are speaking in a general summary. Germany still has some of the finest Christians that ever lived, most of whom, however, are in concentration camps.

But the germs of Modernism did not end with Germany. They took root in England, France and America. We sent our sons to German universities for "more learning", to have many return to us with this same subtlety of destruction and again plough under the Book which gave us our liberties and birth, leaving the soil here ready for any seed that might fall. The seed was false—an imitation Christianity. We might call it Unitarianism, except that the denomination which bears that name has not spread, the reason being that there has been no cause for its teachings to spread, since it flourishes sufficiently within the bounds of Protestantism. As a substitute religion it has given us a false sense of security, trusting in the progress of evolution rather than in God; a false brotherhood, built upon a mere flesh and blood animal foundation (which is no more a brotherhood than the jungle) rather than built on re-birth and our Elder Brother, Jesus Christ; a false pacifism, based on man's good will, which he doesn't seem to have, rather than ordered lives that secure God's good will.

The result has been that with no eternal Word to which to turn, one great group of people have been building up a philosophy of destruction, while another great group of people, having likewise forsaken the infallible rule of faith and practice, have found themselves hoodwinked by a philosophy of a mock Christianity. Unprepared morally and materially, they have seen the cyclone coming, but refuse to believe it was coming, crying, "Peace, peace; when there is no peace."

Democracy Has Failed

Democracy as we have experienced it and seen its promise has been born out of the centuries from the principles of God's Book. It began with the Magna Carta and Bill of Rights and came into full bloom in our own Declaration of Independence and Constitution. The Protestant nations became the great nations. Individual morality and the sense of individual responsibility to God became the backbone of these peoples. The Church became the builder of schools in order that all might read the Word of God, and the founder of colleges that her sons might be educated ministers of the Word. But the liberty brought forth turned into license, with every man claiming the right to do "that which was right in his own eyes." The colleges turned their sons and daughters against the very source that gave them birth and destroyed the inheritance which they had received from their founders, which was again to blast the Book. God was put into the discard. In the light of this, what right then have we now to cry unto God to "save democracy," if democracy gives Him no more recognition than totalitarianism; and should He save it, what expectation would He have that democracy would use its freedom to enthrone Him? If we will not use the liberty which we have to come to Him, then do not let us cry unto Him to maintain it. If we mean we will use our liberty to put Him first, then the first sign that we will thus use our liberty is REPENTANCE.

Protestantism Has Failed

I am not saying the Church has failed. The true Church will never fail and "the gates of hell shall not prevail against it." Persecution can never stamp it out.

"O where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same."

But Protestantism as a movement has never brought forth to completion. Protestantism never became missionary in spreading its Good News, except for the little band of Moravians, until about 100 years ago, beginning with William Carey and the Hay Stack Movement. But even then it never brought forth unto perfection. Missions have always been unpopular. Protestantism never sacrificed and bled to send out her own sons and daughters. She preferred to be bourgeoise rather than poor; she never even gave her tithes, as a people, and the Lord's work was carried on largely from the crumbs that fell from her table.

Protestantism never progressed in those great doctrines that bind hearts together and build up in the faith, but sought unity rather by peeling down her faith. Protestantism as a movement finally denied her Magna Carta and seat of authority, the Holy Bible, telling her followers, "It is a great Book, but after all you cannot depend upon it." Modern learning may be right and the Bible may be wrong, but if "by their fruits ye shall know them," I prefer the Bible.

A Day of Judgment

We have come to the breaking up of the nations and the end of the age; and in our extremity we blame God. "Why does He allow all this"? we hear on every side. But why blame God, when it is we who have forsaken Him? God has not failed—we have

failed. We have turned His Sabbaths into holidays; we have forsaken His churches; we have tabooed His Bible; we do not even pray —we have cut every cord that ties us to God, and then we blame Him!

God is righteous and judgment must fall. "I have spoken unto you, rising early and speaking; but ye have not hearkened. . . . Therefore thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. . . . And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jer. 25: 3-12).

The way God punishes nations is with other nations. Here He picks out the pagan Babylonian to smite His own people! He calls Nebuchadrezzar "my servant," not in the sense that Nebuchadrezzar is a follower of the Lord, for Nebuchadrezzar does not even know he is chosen for this thing, but "my instrument"; and after that He will punish the king. In this sense Hitler may be called "my servant,"—we do not know—and God will also take care of him for his atrocities, and "If they refuse to take the cup (of His chastening), Thus saith the Lord of hosts; Ye shall certainly drink" (Jer. 25:28). To prevent all these things from happening, the prophet cried out with a bleeding heart, "Turn ye again now every one from his evil way" (Jer. 25:5).

Under date of May 12, 1940, the Commission on International Justice and Good Will of the Brooklyn Church and Mission Federation, not known for its Fundamentalism, says:

> "We recoil from the thought of the invasion of England for instance. We shudder at the possibility of the destruction of its capital. But by what law or upon what principle should it be thought that Great Britain should forever escape? Great Britain has invaded many a land. She has bombarded many a capital. Shall we be naive enough to believe that there shall never be a day of reckoning for England?"

But we are naive enough to think that there will be no day of reckoning for America, who has broken covenant with her Indians, who has supplied Japan with the great bulk of her war material for the destruction of China, who took by conquest Texas, larger than all Europe! Our hands are not free from blood.

Last year our New York World's Fair took for its motto, "The World of Tomorrow." This year it has chosen, "For Peace and Freedom." If "For Peace and Freedom" turns out no better than "The World of Tomorrow," we may soon find that we have neither.

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

(Continued on page 346)

BOOK REVIEWS

Constantly new books are being published which we feel would be of interest and help to our readers if they knew something of their nature. The books and pamphlets reviewed here are of special interest because of issues and movements that are particularly alive just now. We shall continue this feature from time to time as books suitable for reviewing come to our attention.

Mennonite Pioneers, by John S. Umble.

This book consists of a series of biographical sketches of some of the leading men and women of the Mennonite Church who have served in the missions and institutions of the church both in foreign fields and in the home land. The following chapter heads in brief give us the names and the leading characteristics of the men and women whose lives are portrayed in the book: Joseph S. Shoemaker, Executive and Beloved Counselor; Abram Metzler, Disciplinarian and Friend of Children; Melinda Martin Ebersole, Pioneer Missionary and Friend of Girls; Tobias E. Moyer, Friend of the Aged; Menno Simons Steiner, Organizer and Consolidator; George L. Bender, Treasurer of Missionary Organizations; Jacob A. Ressler, Pioneer Foreign Missionary; Levi Mumaw, A Christian Financier; Lydia M. Heatwole, The Praying Nurse; Arthur T. Moyer, Friend of the Colored Man.

This is one of the books written under the direction of the Mission Study Course Committee of the Mission Board, but is of equal value as either a reading or study book. It is interestingly written and deserves a wide circulation. Old and young we believe will read it for both pleasure and profit. 212 pages. Paper binding, 50 cents each; cloth, 75 cents. Mennonite Publishing House, Scottdale, Pa.

What about the Conscientious Objector, A Supplement of the Pacifist Handbook, prepared jointly by a number of peace societies.

The booklet is designated as a supplement to the similar one entitled "Pacifist Handbook" [reviewed last month]. This one, like its predecessor, is packed with useful information. Its purpose is to present such facts and information as will help people think through clearly just what all is involved in taking the stand of a conscientious objector to war when military conscription takes place. The meaning of different terms is clearly defined—conscription, pacifist, conscientious objector, noncombatant, alternative service, absolutist objector, alternativist objector, and the like. On the whole the booklet upholds the position of absolute nonparticipation in any service under the military arm of the government. Fifteen cents each. It may be ordered from the Mennonite Publishing House, Scottdale, Pa. E. Y.

Glimpses of Mennonite History, by John C. Wenger.

This is a new book by the author of the "History of the Mennonites of Franconia Conference." It is designed for use in our church schools, including winter Bible schools. Bro. Wenger has performed a valuable service in giving us a brief, comprehensive, and readable book on the history of the Mennonite Church. Beginning with the origin of the Mennonite Church he traces its history and leaders down through the centuries in every country where the Mennonites were found in any great number. There is a chapter on Conrad Grebel, the Swiss Mennonite leader, and one on Menno Simons, the leader among the Mennonites in Holland and North Germany. Other chapters treat of Dutch, German, Swiss, and Amish Mennonites, and the Hutterian Brethren. The latter half of the book is given to an account of the immigrations and settlements in America and the development of the American Church. Following each chapter is valuable bibliographical material for further study and reading. The book also includes in the appendix the Dordrecht Confession of Faith. Illustrated. 138 pages. Cloth, 75 cents each. Mennonite Publishing House, Scottdale, Pa.

For Conscience Sake, A Study of the Mennonite Migrations Resulting from the World War, by Sanford Calvin Yoder.

This is the fourth volume in the series of "Studies in Anabaptist and Mennonite History" prepared by the Mennonite Historical Society. Treating of the Russian Mennonites who emigrated to Canada, Mexico, Paraguay, and Brazil, in 1920 to 1930, this book is an appealing story of the flight of Mennonite refugees from one country to another, and from an environment of modern conveniences and comfort to that of the pioneer settlement in virgin and undeveloped lands, all because of their conscientious objections to bearing arms or being subjected to military or other pressures contrary to their beliefs and convictions. Loyalty, faith, sacrifice, devotion, suffering, hardship, and steady persistence in the face of disease, perils, and death, are found on every hand as the reader follows the trek of the refugees from one land to the other "for conscience sake." 320 pages. Cloth binding. $2.00. Order from the Mennonite Publishing House, Scottdale, Pa.

Bible Teaching on Nonconformity, by twelve different brethren.

The twelve chapters of this book were first published as a series of articles in the "Gospel Herald." So aptly did these articles set forth the fundamentals of the faith connected with this important subject, that there was an earnest request made that they be collected and published in book form. The first chapter is entitled "The Christian View of God, Man, and the World." The other chapters treat the subject of nonconformity as related to religious life, social life, business, unequal yoke with unbelievers, worldly pleasures, civil government, home life, apparel, education, and church discipline, concluding with a summary. We feel that this is a valuable booklet in the cause of setting forth the principles of the nonconformed life as taught in the Scriptures. 25 cents each; 50 or more copies, 20 cents each. Mennonite Publishing House, Scottdale, Pa.

What about War? by Edward Yoder.

This is an eight-page tract setting forth ten Bible reasons why conscientious objectors cannot take part in war. In these days when the war question is a live issue a concise statement of this kind is especially valuable to the nonresistant Christian. Each reason is backed up with statements from the Scriptures. A valuable pamphlet that merits a wide distribution. Per dozen copies, 4 cents; hundred copies, 30 cents. Mennonite Publishing House, Scottdale, Pa.

Should Christians Fight? by I. C. Wellcome.

This booklet was first published soon after the close of the Civil War. It met with a hearty endorsement by the advocates of the doctrine of peace and nonresistance as taught in the New Testament. The subject is largely discussed through the medium of an argumentation between two characters, "Demi," and "Christian." A new edition has now been printed, and we believe all who are interested in the study and defense of the doctrine of peace will find this a useful booklet. 69 pages. Paper cover, ten cents each; dozen copies, $1.00. Mennonite Publishing House, Scottdale, Pa.

BIBLE STUDY

CHRISTIAN DOCTRINE

XVII. Jesus Christ, His Priestly Ministry (Concluded)

By the Bible Study Editor

Not only is Christ the approved Mediator of God for man. He is also the medium of reconciliation, in the sacrifice which has been made for sin. We have often noted that He is both the Priest and the Sacrifice. As stated by the letter to the Hebrews (8:3), He must also have somewhat to offer, if He is to be a priest of God. The Old Testament priesthood had appointed sacrifices for each occasion of service and for each peculiar ministry of the sacrifices. If Christ, then, has an effective ministry He must be able to meet every condition of service and also provide an adequate offering for every requirement of sacrifice. In this respect our Lord is indeed able to fulfill all things for us as our efficient Mediator.

The Lamb

"Behold the Lamb of God." What great interest the sacrificial service holds for us! The center of all sacrificial services seems to be the sacrifice. Too often do we forget the priest while beholding the sacrifice which is brought to the slaughter and offered, either on the altar or seethed for the food of the people. Instinctively we are drawn to the suffering animal, and we trace its progress into the sanctuary, to the place of slaying, to the sprinkling of the blood, the separation of its members, the burning of the flesh, the coals of fire that go beyond the door into the holy place. All this we see in memory of the suffering animal whose blood was shed. There is something about the pouring out of the life blood that holds our interest. Life is very precious, even to the animal life that is often shed for our benefit. There is a terror for us in the thought of blood, because it means life to the one whose blood is poured out. But God appointed the sacrifice, and the shedding of the blood of the sacrifice, it may be, with the thought of appealing to our sentiments with the suffering of the animal, and the sympathy for the life that was laid down for us.

One should never think of the sacrifice of the Jews as being merely the offering of the blood and flesh of the lamb or goat or bullock as of any value in themselves. Separated from the offering being made for an individual, a representative offering, there could have been no virtue in the death of any animal sacrifice. Such a slaying of animals without their spiritual significance and virtue would have fitted the animal for food. There was no virtue attached to any bloodshedding of animals that were used solely for food. No flesh was permitted to be used for food without its blood having been poured out on the earth and covered with dust. Lev. 17:13; Ezek. 24:7. But such bloodshedding did not atone for sin. It only kept the food from defilement. Nor could such bloodshedding have availed for sin, because it was not shed by the priest and was not associated by the priestly ministry at the altar of the Lord. Three things were involved in the shedding of blood which made an atonement for the sins of the people. First the blood must be shed for the specific purpose of taking away the guilt of sin. Second, it must be ministered by a properly designated person; and third, it must be offered in the proper place. Without these particular characteristics, no animal sacrifice under the law could make atonement and without such definite performance of the rite of offering could there have been true testimony concerning the coming sacrifice of God for the sins of the world.

Christ was the true lamb of God. He is now the Son of God at the Father's right hand in glory, but when He came into the world He was the Son of God to become the Lamb of sacrifice for the sins of the world. He knew that He would be required to lay down His life for the sins of men. "My flesh is meat indeed, and my blood is drink indeed" (Jno. 6:55). "I am the living bread which came down from heaven: if a man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (Jno. 6:51). There is no mistaking the knowledge of Jesus concerning His death for the sins of the world.

While Jesus understood the fact of His death, even to the nature of His death, the lifting up on the cross, the breaking of His flesh, and the pouring out of His blood, He did not state at any time His relation to any one of the specific sacrifices that were offered in the sanctuary. Jesus often conversed with His disciples concerning His going up to Jerusalem to a certain feast. It was His custom to go to the city of His God at the time of the Passover. It was on the last occasion of the Passover feast with His disciples that He suggested a possible association of His ministry with the significant feast. "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:15, 16). Only on one occasion is Christ called the Passover in the writings of the apostles. "Christ our Passover is sacrificed for us" (I Cor. 5:7). In this case it was the purpose of the apostle to point out the purity of the life of the believer, in that, having partaken of the Passover of Christ, the believer should also observe the sanctity of the feast by abstaining from the old leaven. Nevertheless, Christ was made the Paschal Lamb by whose blood of redemption we have been delivered from the bondage of sin into the liberty of the people of God. The deliverance from Egypt was a physical deliverance celebrated by the later offerings of sacrificial Passover lambs. The later offerings for sin which were made at the altar of the Lord were spiritual deliverances from guilt offered after the transgressions were committed and for the purpose of delivering the soul from its guilt of sin.

The Passover Lamb

The lamb of the Passover was sacrificed while the people were still in bondage. Their deliverance was assured to them by Moses, but it had not as yet been accomplished. With their shoes upon their feet, their staves in their hands, and all preparations made for their journey, the people entered upon the service of preparing and eating their first Passover lamb. These lambs were slain at the close of the day when the act of slaying was not observed by the Egyptians, who would have been grievously offended by such an act. The blood was struck upon the doors when it could not have been observed by their enemies. It was intended to be observed by the angel of the Lord. It was doubtless discovered by the Egyptians the following day. No blood or offal was thrown out to be devoured by quarrelsome dogs, to arouse the curiosity of the enemies of Israel. The odors of the roasting flesh ascended, and in the quiet of each home there was a devout attitude of worship and of expectation to behold the wonder of God in a marvelous deliverance, when and however it was to be brought about. At midnight the value of the sprinkled blood was better understood. In the morning the certainty of God's Passover was more appreciable, when the order went forth from Pharaoh that the people of Israel should depart from his land. They had eaten the unleavened bread, the bread of affliction, and the bitter herbs, significant of their hard labors borne for so many years. All was ended on the morning after the Passover lamb was slain, and eaten, and the traces of the feast had been burned. The sacrifice was finished, and they were delivered. The bread of affliction was ended. The bitter herbs of bondage were tokens of their bitterness ended with the Passover slain. Such was the significance of the Passover in Egypt. It symbolized a completed salvation.

When the Lord instituted the memorial of this Passover it was not with the intent of its having any further value in their deliverance, nor was it intended to be kept as a ritual effecting any further grace than that of His people's expression of gratitude to God for what had been done. It was a testament in the blood of the Paschal Lamb, to be observed as a memorial of what had been accomplished in Egypt. It was never used for any other purpose, nor in celebration of any other deliverance from bondage. This is the significance which Jesus placed upon it when with His disciples He ate it the last time.

Passover Memorial

The Passover feast, as now observed by the Hebrew people, is scarcely the Passover as indicated by Moses, nor as observed by the Lord. In the days of the Lord there was a Passover lamb to be slain. See Lk. 22:7. Unleavened bread was used in connection with the feast of unleavened bread, which was closely associated with the passover. Lk. 22:7. Nothing is mentioned concerning the bitter herbs in the feast of the Lord and His disciples. It is, however, customary among the Hebrews to use the bitter herbs in connection with their present-day celebration. One feature in connection with the feast with the disciples which is not given in the writings of Moses, is the use of the cup which He gave to His disciples to divide among themselves, of which cup He would not drink until the kingdom of God shall come. Lk. 22:18. This cup seems to have been introduced into the feast at some time and was used by the Lord. It is a traditional cup, as were many other features of the sacrifices in the day of the Lord and in other ceremonies among the Jews. The Lord said of these traditional practices, "Thus have ye made the commandment of God of none effect by your traditions" (Matt. 15:6). The Hebrew has no lamb to sacrifice and no blood to sprinkle. He has no house of God unto which he may go and no city of worship in which to offer his sacrifice. The bare bone laid upon the table of the Hebrew passover is typical of sacrifices long past. Their unleavened bread is still to them the bread of affliction. They still have the days of bitterness, as their bitter herbs indicate. There is no present nor past sacrifice for them. Theirs is no celebration of deliverance and peace. Were there no Saviour whose blood has been shed, there would be no deliverance for us, no peace to enjoy, no freedom from judgment, and no assurance of life and salvation to be enjoyed now or hereafter.

"This is the new testament in my blood, which is shed for you" (Lk. 22:20). Jesus had not referred to the Old Testament covenant, nor to the blood of the Passover. But there could not have been a Passover to be eaten without there having been Passover blood shed and sprinkled on the doorposts and lintels of the house into which they had entered. There was indeed a large upper room where the Passover had been prepared. But there was also a door which had to be sprinkled with the blood. This was the blood of which the Passover was the testament. It was the Old Covenant of God with His people. Each year there was a memorial of what the Lord had done for His people in the land of Egypt. It was the observance of this feast of deliverance which assured the people of the faithfulness of God for them. As often as they kept that feast they renewed the covenant of God for their blessing and peace. It was when they had forgotten the observance of that special covenant feast that they had gone astray from God and had fallen into other times of distress from which the Lord delivered them. But there was not another memorial of deliverance save that given in the land of Egypt, the Passover.

The New Memorial

After the feast of the Passover, "after supper," Jesus "took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Lk. 22:19, 20). It is evident that the Lord desired to make the clear and definite contrast with the former observance of the Passover. In the flesh and blood of the lamb He discerned the Old Covenant, which must now be done away, because of the better sacrifice which was to be made. He removed the memorial of the paschal lamb when the Lamb of God took its place.

Jesus did not give another flesh to be consumed, nor did He give other blood to be sprinkled in memorial. Nothing is more evident than that the constant repetition of the sacrificial lamb, unleavened bread, and bitter herbs was but a memorial of what had been done many years previously. It was not the same lamb that was roasted afresh, nor the same blood sprinkled anew, nor the old unleavened loaf restored to the constantly recurring feasts. Each year a lamb was slain in memoriam; fresh blood was sprinkled in token of that which was first sprinkled, and newly made unleavened bread was used as had been the first unleavened loaves. The feasts of the Passover were all memorials of the first one. When Jesus was made the New Passover His work was completed, yet it was essential that His great work of redemption should be kept in memory. It was a most worthy sacrifice that was made in the blood of Christ. It was a most noble body that was broken for men. It was a most effective sacrifice which God had provided by means of which the sins of the world were atoned for. What worthy memorial could be had for such a Passover? It was left for the Lord to institute His own memorial, and that was accomplished in the presence of the broken body of the paschal lamb and under the shadow of its blood. Could the disciples catch the significance of that new institution? Could they know that on the following day they should observe the real Passover hanging on the cross and seeing the blood of the Son of God flowing from His broken flesh? Then would they remember the words, "This is the new testament in my blood."

One may wonder why the Lord did not institute a memorial with actual flesh and blood, such as was observed by the Hebrews for so many years. Because the Passover of God was yet to come, one that was to be made with a broken body and shed blood, the memorial was continued in flesh and blood. Since the offering of that sacrifice has completed forever the atonement for the sins of men, there is no need of further flesh and blood sacrifices. The offering of a broken body and of shed blood is completed. Our Lord truly said, "It is finished." Instead of the flesh, Jesus gave the bread in which is no blood to shed, for no more flesh is needed to take away sin. In the place of the blood sprinkled on the door, Jesus gave the cup, the fruit of the vine, which is not blood, nor closely related to blood. It was not freshly shed fruit of the vine in the days of the Passover. The fruit of the vine was made in the time of the grape harvest, in the fall of the year, while the Passover was observed in the spring of the year. The memorial of the blood was far removed from the requirements of the shedding of the blood of the Passover, and as far removed from the sprinkling blood of any sacrifice. Jesus used the cup only as a memorial, as He also used the bloodless bread as a memorial of the body which He gave to be broken for us.

The finished sacrifice must be impressed upon the conscience of every believer if the assurance of salvation is to be enjoyed. Is the flesh of Christ to be repeatedly broken for sin? Is the blood of Jesus required to constantly flow from that broken body in order that we may have redemption from our sins? Let us note this important feature in the matter of our salvation: If Jesus' flesh still contains the blood, then is the life of Jesus not laid down; if the blood of Jesus continues to be shed, then is Jesus not dead in the flesh to complete our redemption. But Jesus' body was broken for us: "Which is *broken* for you." Likewise, concerning the blood, Jesus said, "Which *is shed* for you." In both instances the past tense is used. It is finished. Only in the light of a thing having been accomplished can a memorial be observed. Thus Jesus said, "This do in remembrance of me." Had Jesus said, "My body is being broken for you, and my blood is being shed for you," the manner of some of the observances of the sacrifice of Jesus would be in order. Even the noble hymn, which is so expressive of the atonement of Christ gives the erroneous impression that the wounds of our Lord are still fresh and flowing in the presence of God. "Five bleeding wounds He bears, received on Calvary." Another line—"A bleeding sacrifice in my behalf appears." But the picture which John saw in heaven was that of "A lamb *as it had been slain*." Thank God that our Saviour is no longer suffering the agonies of dying and bleeding as He did on the cross. Thank God that, "it is finished," and our Lord need no longer suffer in the repeated offering of His body and of His blood. Let us also thank God that the bloodless memorials of the bread and the cup are perfect memorials of a sacrifice of a body that was broken but once, and of blood that was shed but once and need not be broken nor shed again for the remission of our sins. Upon the virtue of the finished work of death on the cross of Calvary we hold our sacred memorial and by virtue of that finished work on the cross our Lord is our Mediator at the right hand of God.

God often sees that a career of unbroken worldly prosperity is becoming very fatal to the soul. Therefore He puts the torch to the barley-field. Not only are the impenitent thus dealt with to bring them to consider their ways, but His own children are often put through a process which is marvellously improving to their graces, for a career of rapid success is seldom healthful to piety. Very few even of Christ's choice ones can travel life's railway with perfect safety at forty miles an hour. The heated axle is very apt to snap, or else the engine flies the track of conformity to God and goes off the embankment. Prosperity brings out only a few of a good man's graces; it often brings out a great many secret lusts, and no little pride and selfishness.—T. L. Cuyler.

A PAGANIZED EDUCATION

(Continued from page 335)

name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron 7:14).—Moody Monthly.

MISSIONS

"GO YE THEREFORE AND TEACH ALL NATIONS"

By E. C. Bender

An address delivered at Arbutus Park Young People's Institute, Johnstown, Pa., August 25, 1940. Bro. Bender is treasurer of the Mennonite Board of Missions and Charities, with headquarters at Elkhart, Ind. We are glad to present a few special missionary articles this month, the third Sunday of which we observe as Missionary Day.

In this missionary program we have taken a look at the field and have been impressed that it is great and that there are millions who have never heard of the Christ. We have observed the Master's emphasis on the need of following Him in His training school in order to become successful fishers of men. Then, too, our Lord's plea for prayer for laborers because of the ripeness of the field was brought to us anew. But before my subject could apply there was need of still another very important message—"But tarry ye . . . until . . . ." We may have every other missionary training and equipment and lack the filling of the Spirit, the Power, and all our missionary efforts will be vain. Now, my message—"Go ye therefore and teach all nations," necessarily follows all these others. As we again consider this Great Commission, is it not almost a rebuke to us? Think of it, over nineteen hundred years ago our Captain gave us this command! This afternoon while we are speaking we are facing the fact that Italy, Rome, the home of the Pope of the great Catholic Church, and Germany from which came Luther and the great Reformation are at war with England, which produced the Wesleys and the far-reaching revival. It is a war of devilishness and cruelty, far worse than any war ever described on the pages of history. Practically all other nations are acting as though there is no God of so great love that He sent His own Son to die for the world.

I recall of reading a little book, when I was but a lad, written by a Mennonite historian. In this book the writer saw the golden age just around the corner. Nations were settling all disputes by arbitration, and implements of war were being converted into agricultural tools. Then came the first World War, and from then on strife and cruelty in all parts of the world. No, let us not become confused like this writer was. "Man . . . shall wax worse and worse." "Falling away." "Shall he find faith?" Our commission is not to Christianize the world but to evangelize it. We can never hope to Christianize it. Our task is to be used of Him to call out a people for His name. There is a great similarity between our commission and that which was given to Isaiah of old. When he asked how long, the answer was not till all His people turn back to God, but "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

As long as the Lord tarries, even though world conditions make it extremely hard to carry on missionary enterprises, the commission is "Go." There are still some that we must save.

There are two words of my subject that I wish especially to emphasize—"Go," "Teach."

1. **Go!** "Why?" The One who gives the command has full authority to do so. "All power [authority] is given unto me in heaven and in earth." Just the fact that the One who has so graciously given Himself for our salvation is asking us to go should be enough to make every born-again person want to go. We should go because of the value of a soul. According to Christ's estimate one soul is worth more than the whole world. Knowing this, should we not be willing to make great sacrifices in order to go or to help someone else to go? There is no other way of salvation but through Jesus Christ. "Go ye therefore!"

"How?" Shall I leave my present occupation and go? Not necessarily. But when that definite call comes to you, it may mean leaving a very pleasant and lucrative position. As long as that word does not definitely come to us to go we have a definite responsibility to help make it possible for others to go, regardless of the size of our income in comparison to our living expense. The early Jewish Christians seemed to be quite satisfied to remain settled in Jerusalem in spite of the Great Commission. God allowed severe persecution to come upon them. Then we read, "They that were scattered abroad went every where preaching the word." Today, sometimes God must allow persecution to cause a scattering. It is so easy to become absorbed in material things and to forget all about our commission. Ask those Russian Christians who were shaken out of their homes, and they will tell you that they forgot about the Great Commission.

SELFISH AMBITION

I wanted to walk in the beaten path
That was trod by the feet of men.
I wanted to thrive by the sweat of my brow,
And rove in the valley of gain.
But the Master said,
" 'Twas not thus I walked, nor lived;
If so, I lived in vain."

I wanted to live with a selfish will.
My logic was surely sane;
No thought had I for a hungry world
Nor for those who suffered pain.
But the Master said,
" 'Twas not thus I loved, nor gave
If so, I gave in vain."

I wanted to climb to a lofty height,
To be known by the fame of men.
No care had I for the souls of men,
Nor for death at the end of the lane.
But the Master said,
" 'Twas not thus I lived, nor died;
If so, I died in vain."

And so my all to Him I gave
In consecration deep. For me
He loved and lived and gave
And died. Then self died out of me.
—Western Recorder.

Some may say, "We will do our going by preaching to our neighbor, the grocer, the iceman, the milkman, or anyone who might come to our back door." We certainly should do this if the person is unsaved. If we begin here we will not be satisfied to stop at that. But, let us suppose that every one would be satisfied with not going farther than this in spreading the Gospel. How would the millions in India, Africa, China, and even our South America neighbors ever hear the Gospel message? Of course, you know that we have a greater missionary obligation than just to tell our neighbor. And, you know, too, that not all of us are expected to go to some foreign field or to the city, or to a rural field, but those of us who are not expected to go are expected to help make it possible for others to go. Under the Jewish economy, God said that all of the firstborn were His. But instead of picking the firstborn from each tribe He took the entire tribe of Levi for His services, and it was the responsibility of the other tribes to support the Levites. This was not to be done just as they felt about it, but it was to be done systematically and proportionately. A similar responsibility rests upon us who are not expected to leave our occupation and go. In this way we are really going while we are at home earning.

We must go, too, with our prayers. If we are not really burdened for lost souls we need to pray the Lord to give us a burden. If we are disinterested and unconcerned about missionary activities, we need to pray the Lord to show us what is wrong with ourselves. If we do not want our pocket books opened or possibly to be called into some definite field of service or to have our children go, we had better not pray for the salvation of the lost, for the Lord has a way of doing such things with us when we really pray. We go by praying.

Our third question concerning this command to go is, "Where"? Jerusalem, Judea, Samaria and the uttermost parts of the earth. Too many feel that they are fulfilling their responsibility by doing some missionary work in their Jerusalem. Sometimes we hear this expression, "We have so many poor in our congregation that until we take care of them we are unable to do missionary work outside of our congregation." Then, there are others who will go as far as their Judea, but that is the limit. Nevertheless, Samaria and the uttermost parts of the earth come under our responsibility. Every congregation should have some definite part in city, rural, and foreign work, besides taking care of local projects. It is a fine thing for a home congregation to adopt a foreign missionary and then support him or her. This will help to draw you closer to the field and at the same time will encourage the one on the field.

"Who shall go?" We are all agreed that to fulfill this command to go into Samaria and the uttermost parts of the earth, we must largely do it representatively. Who shall these representatives be? Certainly they should be such that have the Biblical qualifications for a pastor in the home congregation. Even though there be such that go primarily as nurses and doctors, they should have a thorough knowledge of the Bible and they should be "apt to teach." They should have a passion for souls. Health, adaptability and ability to learn new languages are important factors. As a rule, the one to go is one that is busy and has many jobs waiting for him or her,—the one that the home congregation feels she needs so much at home.

2. **Teach.** To be successful in our missionary activities we dare not lose sight of this important phase of the work. Yes, we must preach the Word to sinners to bring them to repentance, conversion, and confession, but we dare not let these born-again babes alone. We must teach. No foreign missionary work can be carried on successfully without this phase of the work. To be successful in our foreign fields we must do a certain amount of institutional work. Of course, great care must be taken that our work does not become merely humanitarian. It must always be evangelistic. This institutional work necessarily involves quite a large expense, but we are repaid a hundredfold for it.

In the early missionary activities under the Apostle Paul we notice that in many places he stayed but a short time and founded a church and then went on to the next place. This enabled him to cover a large territory. But, let us not forget that in all these places he had some Jewish converts and naturally they were qualified to carry on the teaching. If they were brought up in a Jewish home they had a good knowledge of the Old Testament. They knew about the Messiah, and once they were convinced that this Jesus, who was crucified and rose again was the Messiah, and they received the Holy Spirit, their Scriptures just naturally unfolded to them with a new emphasis. They could then teach those who were converts from heathenism and idolatry. We must remember that in our present missionary work in foreign fields we do not have this great asset. We are almost entirely dealing with those who have no other background than generations of heathenism, idolatry, and superstition. Therefore, our representatives must stay and teach much longer than Paul did. They must teach until their converts become able to teach, and then they are ready to go into new fields. "**Go** ye therefore, and **teach** all nations."

Elkhart, Ind.

THE MAN GOD USES

By J. J. Hostetler

I Samuel 16:7: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." According to this text it is not how big or small the man, nor the manner of his outward appearance, nor what attitude and judgments you and I may have; but the man that God uses, is one who is right in his heart. Sometimes the most unlikely or unsuspected man is chosen of the Lord for His work.

We want to speak of four important heart qualifications of the man God uses, namely: one who is ready, or "Prepared;" one who is willing, or "Passionate;" one who is active, or "Practical;" and one who is consecrated, or "Prepossessed."

Prepared

Paul was a ready man. In Rom. 1:15 he said that he was "ready to preach;" in Acts 20:7 he was ready to depart;" in Acts 21:13 Bible never said that such was a necessary he was "ready to come;" in II Tim. 4:6 he was "ready to be offered;" and most certainly God used him in a great way. To be prepared in heart means to be a Christian, to be cleansed from sin. Isaiah had to experience this cleansing before God used him. Again, it means to be a student. It is not necessary to have a diploma, or be a graduate; the Bible never said that such was a necessary requisite, but it does say that we should be students of the Word. II Tim. 2:15. I never yet found any man who knew it all; however, some may have thought they did.

To be prepared, means to be tried, tested by trial, having some experience. Paul warned Timothy in his ordinations that the man chosen should not be a novice. I Tim. 3:6. This trial is of an indefinite nature; it may be along other lines; or it may be of long or short duration. Luke 16:11. Joseph was tested for years through his own brothers, by a slavemaster, and in prison before God used him as a ruler and preserver. Peter was tested and tried a few years as a follower before God used him as the great apostle on the days following Pentecost. John Mark did not endure the test at first, and he failed; but later through more trials he was able to faithfully carry on the work and was used of God to write for us one of the Gospels.

To be prepared, means also to be ready to adapt oneself to the work God has for us. Some folks seemingly can only do one or two things relative to their assignments, and usually it is a case of whether or not they like it. Paul said that he "became all things." He was ready to adapt himself. Caleb was ready to adapt himself. He was not looking for an easy job; he adapted himself in old age to the hardest task, from which even the young men shrank, when he asked for an allotment amongst the giants. The man God uses adapts himself to the task and the conditions around himself, making the most of the problem.

And then lastly, to be prepared, is to keep your material things in such shape that you can be ready when God desires to use you. Barnabas was a sincere follower; he sold his possessions; he placed himself in a position in this world where God could use him; and when the call came he was ready to leave and be used.

Passionate

To be passionate is to be moved into action when feeling the need; to be willing to volunteer when the call is presented. If we had more passionate Christians the cause of Christ and the need for men would not be lacking. We ought to be more like the soldiers in the regiment of a certain officer, who, when he had a hard and dangerous task to be performed, asked for the man who would volunteer to step forward two paces. As he was engaged in conversation he did not notice any response and loudly called, "What, no volunteers for this task?" Whereupon one replied, "Sir, we have all stepped forward two paces." That was a passionate army, the like of which God wants us to be.

When you are passionate you have an intense interest in Christ's kingdom. Notice how Philip went to a large city and preached Christ; then to a desert and led a Negro to Christ. It made no difference to him; he had an interest in Christ. You will have a real desire to introduce folks to the Lord, as did the little Hebrew maid in Naaman's house. You will be willing to forsake all, mother and father, home and friends, position and comfort, yes, everything. Take a lesson from the rich young ruler; he could not forsake his possessions, and God could not use him.

A passionate man will yield to the "constraining love of Christ." There are millions of sufferers. Who will go and help for the love of Christ? There are millions of heathen; who will go for the love of Christ? There are many neighbors fallen by the wayside; who will lend a helping hand for the love of Christ?

Practical

A practical person is one who is busy doing something, and doesn't only have the theory how it ought to be done. He may be busy doing something that isn't along the line of his wishes, but he is busy doing something for the kingdom. Paul was interested in his own brethren, but he went to the Gentiles because his own brethren would not listen to him. David was active in the field before God used him to reign over His people. Amos was busy as a herdsman before God used him as a prophet. Some of the disciples were fishermen, one was a tax-gatherer and all were busy before the Lord used them.

A practical man is also one with zeal, but properly placed. Some folks have zeal, but not according to knowledge. Paul had a great abundance of zeal before God used him, but it was to persecute the church,—it was not properly placed. But he had just as much zeal in the service of the Lord, and it was in the right place too. Some folks' zeal is misdirected, and therefore impractical.

Again, a practical man who is active, is a busy man. God never uses loafers. Some folks say they are ready, and then they sit down to wait until the big job or call comes to them. No, God has no use for drones. There are only two kinds of waiters in the Bible, those who wait on the Lord in prayer and those who are waiting on the Lord for the redemption of the body. Yes, a practical man is diligent, perseveringly energetic, and industrious in the things of God.

Prepossessed

One whom God can use is consecrated, prepossessed, that is, He is under the control and power of the Holy Spirit. He is one who has yielded himself, recognizing that God can guide and direct him better than he himself. Consecration means to be devoted to the cause, regardless of circumstances and difficulties. Paul never flinched at stonings, jails, and persecutions. However, John Mark turned back in his first experience. I believe, however, that he became consecrated later, and he was not afraid to be a companion of Paul.

When I think of the three Hebrew children in the fiery furnace, they were prepossessed, under the control and guidance and deliverance of the Lord Himself. They surrendered their wills to God rather than to the king, even though he threatened them with burning. When you are prepossessed you are truly separate from the world and sin. Note how Paul was separate from the world: he worked and made tents for a living, but he was not mixed up with unions and organizations. He went to the market place to preach, and didn't argue profits and illegitimate business ethics. He went to the riverside, for prayer, and not to enjoy the pleasure resorts and waste his time. He was taken to a worldly college at Athens to preach, and because he wasn't a modernist they put him out. He went to court when arrested to defend the Gospel of Christ, and not to pursue his own liberty. Paul was consecrated to the cause of Christ, prepossessed by His Spirit; that is the man God uses.

Conclusion

Probably no one man will meet all these qualifications, and so God has to use whomsoever He can, which, of course, is a hindrance to His work. We ought to strive for the Bible standards set out as describing the man God uses. And finally, may we remember that it is not our choice when it comes to choosing or calling a man. We must remember that God looks on the heart, and we have to lay aside our petty feelings and ideas. We might further discuss how God can take unlikely men and make real servants out of their infirmities and weaknesses, but we leave these Bible standards before us as a challenge to young men and women to prepare for service.

Canton, Ohio.

THE CHRISTIAN CONQUEST OF INDIA

XI. Agriculture and Industry in Christian India

By Geo. J. Lapp

It was recognized by his excellency, Lord Linlithgow, Viceroy of India, that those of the country who bring into the storehouses and granaries of the country the productions of the soil must receive their due attention and support. Where debt, extortion, and usurious rates of interest grind the villager down to the lowest level of penury, it is to be expected that there will develop a slave mentality which leads the peasant to submit to many impositions. In too many places in India low production has been the result. Where higher production is realized exploitation by relatives, professionals, village authorities, and money lenders at once begins. The more wealthy and prosperous village dwellers are generally indifferent to the improvement of their own villages or of their tenants so long as their own individual incomes are sufficient to meet their needs. Their chief desire is to pass their time in idleness and ease. It is no wonder that Government and other responsible forces are concerned.

The main factor for successfully implementing plans for agricultural and industrial welfare and improvement is the ability to create and utilize the active interest of the group. It is useless to work with individuals only, except in the matter of training leaders. By agricultural welfare we mean that which will promote better production both in quantity and quality, and by industrial welfare we refer to that which will provide for productive subsidiary leisure-time employment.

Let us briefly look at the position of agriculture in India. Apart from pastoral and hunting occupations seventy-one per cent of the population of India are directly dependent upon the soil. This agricultural percentage includes a large proportion of the Christian population. According to a late census those engaged in agricultural and industrial pursuit averaged nearly 8,000 out of 10,000 inhabitants. The average acreage per cultivator throughout India was 6.324 acres. The largest average was found in the Bombay Presidency where it was 12.15 acres. The lowest was found in the United Provinces where it was 2.51 acres. This does not take into account the large estates in the hands of landlords. It does include many cultivators who have no holdings of their own. The lowest acreage was found in the areas where the soil was highly productive, such as the valley of the Ganges in North Central India. It is interesting to note that only about five per cent of the export trade in India is in non-agricultural products. **Were every individual of this vast population adequately clothed and fed there would be insufficient of everything produced to supply the need. Due to poverty the people, especially of the countryside, are compelled to sell to the sacrifice of sufficient for themselves in order to fulfill their financial obligations and fill the coffers of the rich, the idlers, and the money lenders.**

The problems, then, which face the village people of India, who are the real producers of the country, may be classified as follows:

1. The matter of individual holdings and personal security.
2. Such organized effort as will make for the peace and prosperity of the producer.
3. The grading and marketing of produce and the storing of grain and other foodstuffs for seed and consumption.
4. The matter of improved and safe transport, especially of perishable goods.
5. The development of productive home and village industry.
6. The building up of such co-operation on the part of Governmental and other agencies as will hold the confidence of the producers because of safe and sane methods of disposal at reasonable profit.

The setup for agricultural and industrial development in India is worthy of note. In nearly every province in India there have been officially organized both provincial and local rural welfare and development boards whose primary duty it was to deal with the Indian village and its needs. They studied the work and experiments of both public and private agencies of the last twenty years and provided for more research and experimenting at public expense on new and improved lines, and they equipped model agricultural and industrial centers as laboratories for study and extension. The results of such efforts have been put at the disposal of the cultivators of the soil.

The matter of improvement of the soil, its conservation by methods especially adapted to the area, the selection of seeds, the selection and grading of animals best suited to the respective areas are receiving increasing attention. Previously the village people labored by chance only through very much localized experience. Rice and other seeds were selected very haphazardly. Nothing was considered regarding the grading of cattle, with the result that only the most scrubby sorts of small and least productive animals were owned by the people. Imagine a cow being considered good which would give two quarts of milk a day. Imagine a farmer being content with oxen so small that they look almost like rats pulling a miniature plow through a field. Imagine herds upon herds of such cattle overrunning the country, when one third the number of better grade would be sufficient to meet all the needs of the people. Oxen and buffaloes are still the best beasts of burden and labor for India. They should be of a better grade than one generally sees in the heart of the country. We have a difficult time explaining the kind of "oxen" used by the agriculturalists in America.

The Imperial Agricultural Research Institute was established on an estate of 1,358 acres by Lord Curzon, then Viceroy of India, in 1904 to deal scientifically with agriculture, bacteriology, and economic botany. This great institution has since been removed to Delhi, the capital of the country, and it increasingly functions as a research and experimental center for the whole empire. In its organization of extension it successfully co-operates with all provincial agricultural departments which have established local experimental centers throughout their respective provinces. Each district of the province has its experimental station with its related centers for experimenting with grain, fruit, vegetables, and animals in order to develop such species as are best adapted to the area and also develop the species in sufficient quantity to make them available to the producers.

In order effectively to distribute the results of such experimentation the villagers are organized into co-operative associations, according to their respective interests. In the

Dhamtari area of the Central Provinces there are more than 75 such co-operative organizations among the village people. The organization is done either on a community basis or according to primary interest. It might be a grain, cattle, or gardening association. In urban centers there are barbers' and even sweepers' co-operative associations. In one area there was a bone-gatherers' co-operative association. One village landlord with whom the writer is well acquainted and who is an owner of Bhatgaon, where we have a mission school and several other villages, is president of a number of local co-operative organizations of his own and adjacent villages. Through such local organizations the officials of the experimental centers are able to distribute better grades of grain, garden products, cattle, etc., and also to introduce better methods of cultivation. The Government co-operative banks are able to make safe loans at low rates of interest, to be paid on the instalment plan to such organizations whose members are able to invest to advantage. So far as we are able to know no such organizations in the Dhamtari area have gone bankrupt.

The personnel operating in this field of research, experimentation, and distribution have seriously applied themselves to their task. They have been provided with years of special training for their respective fields of work and are efficiently serving the interests of the agricultural public. Efforts are increasingly being made to break down the pernicious system of grinding down the peasant of the land and keeping him in a condition of serfdom. Through co-operative organization and easy loan systems set up by Government this will be accomplished if it continues to obtain in the country.

Now why devote special space to the discussion of agricultural and industrial development of the Christian community in India and its relation to community of our own church community in the Central Provinces? Unless they have come into the Christian fold in numbers sufficient to guarantee their existing as self-contained units the Indian people who have accepted Christ are definitely socially and economically disinherited from the loyalties and benefits of the land because of the social boycott applied to them by non-Christian society. The implications of this are too many to discuss in detail, and one's feelings rise with the very thought of it. We in this country know nothing of such handicaps, for they are not imposed upon us when we accept Christ and become His followers.

Therefore it has been imperative that all foreign missionaries who have been instruments in bringing souls into the fold of Christ diligently apply themselves to the task of helping to rehabilitate the members of the Christian community on the basis of a self-sustaining and self-contained unit independent of and separate from the communities from which they have come. This applies to all classes of Hindus as well as Mohammedans. Where the Christian community has existed for a great number of years and has attained a degree of prosperity it is looked upon with a greater spirit of tolerance, and co-operation with it in some respects is also tolerated, but not too much for fear of religious contamination. The non-Christian communities have found that they are unable to absorb the Christian community into any of their own systems of social or economic relationships. The Irish Presbyterian Mission of Western India has succeeded in building up a co-operative system by which they have established their Christian community in villages bought for the purpose. There are more than twenty such communities which have become self-contained units whose interest in the extension of the Church and in the spiritual welfare of their own numbers and of others has made them a witness of the grace of God.

Our own pioneer missionaries saw the practical necessity of providing such training for our own converts as would enable them to apply themselves to such productive pursuit as would enable our community to become a self-contained unit. This has in a measure been a success. Through the purchase or sale of land and also through the training in trades and handicraft we have among our Indian brethren carpenters, brick and stone masons, tailors, gardeners, and farmers who through their pursuits support their families. Many of them have been able to accumulate from their income and are contributing to the support of the interests of the Church. It is true that we have in Mission employ teachers, medical assistants, and household and station employees who also have holdings of their own, the income of which they are able to supplement from the earnings of their employment. A few of our brethren who are teachers or evangelists have sufficient land or property or other investments to support themselves independent of their earnings as Christian workers, but they have an interest in the work and continue in it of their own accord. One of our brethren invested in a village and as landlord has developed a fruit orchard, sugar-cane culture, and a dairy, all of which have been productive in addition to his other village agricultural interests.

Were one to become despondent over the many things which militate against the spiritual, social and economic construction of the Christian community in India due to conditions in the country one might despair of its emancipation. But our Indian brotherhood has become receptive to suggestion and where methods have been successfully applied its members improved their conditions in the home and the field, and have adjusted themselves more fully to a constructive, uplifting and ennobling program of construction according to what we believe to be the leading of the Spirit of God. They desire to live to the full the life that will become theirs through Jesus Christ.

Manheim, Pa.

LIVING AND PRAYING

I knelt to pray when day was done,
And prayed, "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.

Yet once again when day was done
I prayed, "O Lord, bless every one."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray,
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face, and cried,
"Forgive me, God, for I have lied;
Let me but see another day
And I will live the way I pray."

—Selected.

WHY OBSERVE A DISTINCTIVE GARB

Those who do it should have good reasons for doing so. The Word positively states that we should dress distinctively. Many or most people believe the principle but fail to practice it. A religion that doesn't cost you much will not be appreciated or valued very highly, consequently it should cost you something. Cross-bearing is the challenge of the Gospel. It serves as a screen to keep out the riff-raff, that which should not be in the church. Every church should have some principles which make it hard to get into the church. There are things we need more than numbers. It's good in helping to discipline us. Better to submit to the will of the church and there's some use for doing it if only for the church, but it's better to have it in the heart.

There is great value in uniformity. Our forefathers have handed to us a principle which we do well to hand to the next generation as given to us. There is protection in it. You're only misunderstood if you're a wolf dressed in sheep's clothing. When everybody's doing it anybody can do it. It develops character. It's worth a great deal to belong to Christ's kingdom.

It's a good, economical practice. The most worth-while reason is that it perpetuates a principle. Churches which are laying aside principles are declining. Happy is the man that condemneth not himself in the thing which he alloweth. We are developing a spineless generation but a distinctive garb puts courage into us. If your conduct is in accordance with your garb you'll never need to apologize. "They must be holy people"—is a statement made concerning certain members of the church—dressed in their own distinctive garb. Some are church members but do not have salvation. It makes equality by having a sameness among the group—no class distinction. It is a religious drama which impresses each time it's practiced. At the present rate of drifting from the practice the future generations will not know anything about the wrong in being immodest and all the other evils which are taken care of by wearing a distinctive garb, if we don't teach through our dress as well as by training. By teaching this the church tries to avoid the silly slavery to the god of fashion.—By E. J. Swalm in The Clarion.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE GOLDEN RULE.—Luke 6

Lesson for November 10, 1940

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Chapter 6:1-5. All life has form, but not all forms have life. The spirit of relationships will necessitate rules, but the rules may be continued after the spirit has been lost. Cold formality will so interpret and add to spiritual rules as to make them grievous to be borne. When you come to the point that observance of rules is the aim and end of life you are in need of a resurrection, for you are spiritually dead. Sometimes it is necessary to break the letter of a rule in order to keep the spirit thereof. The priest that gave of the shew-bread to David and his companions to eat, broke the letter but kept the spirit of the Old Testament. The only one who has the right to make laws for the kingdom of God is the King, and He only has the final word in the interpretation of those laws. That king is our Lord, here called the Son of Man. He gave us both the Old Testament and the New Testament. Adam and Eve heard the voice of the Lord God walking in the garden. That voice that they heard walking was the Word.

John 1:1. It was the Word that had spoken to our first parents, and it is only through the Word that God has ever spoken to the children of men. It is more important to please the Giver of the Law than to please some would-be judge.

Verses 6:6-11. Professed lovers of God may have but little of the love of God. When men have the love of God they will have love for their brother also. And I use the word "brother" in the widest possible sense, so as not to exclude any of the children of men. Any rule that hinders me from service to the full to supply the bodily and spiritual needs of my fellows is a bad rule and should be abolished. The lovers of rules often get exceedingly bitter against the lovers of God and men.

Verses 12-19. Our Lord communed much with the Father in prayer; and when extraordinary occasions arose He spent so much the more time in prayer. He spent a whole night in prayer before He chose the Twelve. His course could be followed with much profit by the church, especially when choosing pastors for its congregations.

Virtue or strength went out from the Lord and healed all those who touched Him. This is a law of the spiritual life—those who are in constant touch with God will give healing and strength to those who get in touch with them. All power is of God; you and I are only transmitters. Only those living in constant touch with Him are good conductors. Some are poor conductors, and many are nonconductors.

Verses 20-49. This sermon is probably the same as the one recorded in Matt. 5-7. The Master prayed that the Father might direct Him in the choosing of His apostles. Having chosen them He now gave them instruction on the principles of the Kingdom. The Sermon on the Mount was to them the constitution of the kingdom of God. They taught it to all their hearers, and preachers of the early church quoted more often from the Sermon on the Mount than from any other portion of Holy Writ. But some say that it isn't for us. For whom is it then? Are the best things of the Bible only for the Jews? Were the early church fathers mistaken when they taught the believers that they were to direct their lives according to teachings of these verses? They were not. There was far less danger of their misapplying the Scriptures than there is for the heady teachers of today.

Faith and obedience are not antagonistic; they are indispensably complementary. Faith fruits in obedience; and obedience strengthens faith.

The poor in pride are blessed; the rich in pride are cursed. The hungry of soul are satisfied; the full of soul are starved. The sad of heart over personal failures shall be gladdened; the happy-go-lucky who take no account of their sinful state shall mourn and weep at the end. It is better to be spoken ill of for being true than to be spoken well of for being false.

The rule of gold is carnal; the golden rule is spiritual. The one leads to strife and woe, the other to peace and good will among men. It is the goal of the saint to become like unto the Saviour. Higher than that we can not go, and we should not be satisfied with less. You have no right to call Him Lord if you are not willing to obey Him. Regardless of profession, it is only the life that is lived that will stand the test of storm. The deeds of life are the result of the condition of the heart. Be right inside, and you will be clean outside.

JESUS' CONCERN FOR LIFE AND HEALTH.—Luke 7

Lesson for November 17, 1940

Golden Text.—I am come that they might have life, and that they might have it more abundantly. John 10:10.

Chapter 7:1-10. In the ungraded schools the little fellows learn much by hearing the older pupils recite. So here, while the Lord specifically taught the disciples, yet the multitude heard Him and no doubt were astonished at His teaching. It was at the close of that memorable sermon delivered from a shelf on the Horns of Hattin that the Master came down and entered into Capernaum. Everybody was talking about Jesus, and a centurion overheard some of this gossip. It created an unusual degree of faith in that man's soul. The everyday talk of the people is much more powerful in molding the thought life of a community than all the learned discourses from pulpit and rostrum.

The centurion was a man of station, but it had not made him proud. Pride of station is the weakness of little souls. He had servants and loved them. This is also an evidence of a noble soul. Although a Roman, he had done more for the religion of the Jews than most members of the Jewish church would have been willing to do; he had built them a synagogue. True worth sees no worth in itself. If there is to be any praising let another praise thee and not thine own mouth.

The faith of the centurion was evidenced not only by his assertion that all the Master needed to do was to speak the word without coming into the home, but also in his sense of unworthiness. How different from Simon the Pharisee, also mentioned in this chapter.

Verses 11-16. It is not recorded that our Lord ever attended a funeral. But it is recorded that He came three times into the presence of the sadness of death and each time brought back to all the gladness of life and health. And these things presage the time when all that are in their graves shall hear the voice of the Son of God, and all that hear shall live. These three also illustrate a great spiritual truth that there is a spiritual death from which only God can awaken us. And thus awakened we can be returned to our loved ones as one from the dead. There have been many pretenders to the Messiahship, but they failed to verify their claims by their lives. Jesus not only made the claim, He proved the fitness to that claim by the way He lived and wrought.

Verses 17-23. The original "gossip" was a companion, an intimate one, who kept no personal secrets from you; the present-day gossip doesn't talk about herself, but tells you all the mean things she has heard and invented about others. Be not intimate with such but avoid them as you would the plague. Rumors, too, are so different. Most of them are false reports, claiming no certain origin. The word itself implies the common voice of the multitude, or that which is on everybody's tongue. But such talk is vague, uncertain, and often widely variant from the actual facts. Any report will have changed much by the time it has passed through several minds and lips. John heard these rumors. How they had been modified before they reached him we do not know. "Aber wo shmoke ist, ist auch fire." But John wanted the facts firsthand. Do you blame him? I don't. Then his imprisonment may have caused him to be discouraged, and discouragement breeds doubts. He wanted more than facts firsthand, he wanted his faith revived. He sent faithful disciples to find out. And they found out not by listening to more rumor but by coming to Jesus, and seeing and hearing the things He said and did. The iron strength of faith is seldom unmixed with the clay weakness of doubt. The hearing of the ear is good, but actual fellowship with Christ is better.

Verses 24-30. John's doubts and fears did not disprove his greatness, but did prove that he was a man of like passions as we are. John was an inflexible oak, rather than a pliable reed; he was a man hardened by rigorous self-denial to endure much rather than a "softy" made so by luxurious living. Both in character and calling he stands supreme among the sons of natural birth. But wasn't he also in the kingdom of God? Surely. The Jewish nation was the kingdom of God in the Old Testament as the church is the regenerated kingdom of God now. But the everlasting kingdom is on the other side which we reach only after having been faithful unto death. The greatest here is small compared to the least there.

Verses 31-50. To the impure there is nothing pure; to the man full of faults everyone else is wrong. What you see in others reveals what you are in your own heart.

In this chapter we have three notable characters: a noble centurion, a penitent sinner, and a proud Pharisee. The noble Roman felt unworthy to have Jesus enter his home, the sinful woman would be a servant to wash the feet of the Lord with her tears and wipe them with the hair of her head; but the proud Pharisee would not even do Him the honors of a host after having invited Him into his home. The centurion sought good for his servant, the woman sought to give reverence and adoration to the Saviour, and the Pharisee probably sought honor for himself. The centurion had faith, the woman had love, but the Pharisee had nothing but criticism. The centurion received healing for his servant, the woman received forgiveness for her sins, and the Pharisee was exposed of the hollowness of his religious profession. The Master has also somewhat to say unto thee. Listen to what He has to say. And may they be words of hope and commendation rather than of criticism and condemnation.

ATTITUDES TOWARD THE GOSPEL MESSAGE.—Luke 8

Lesson for November 24, 1940

Golden Text.—Take heed therefore how ye hear.—Luke 8:18.

Chapter 8:1-3. The kingdoms of this world are founded with the sword, maintained by the sword, and will perish with the sword. Dangers and crises follow each other rapidly so that there is no peace of mind among their peoples. The kingdom of God is founded on the fact that its King gave His own life for His enemies, and won them to Himself by His love. Its citizens are righteous, and they live in peace without fear. For He who never slumbers nor sleeps doth keep them and lead them. These are glad tidings to a weary and troubled world. But the most attractive note in the Gospel message is the personal one. I, myself, can be cleansed from sin, delivered from its power, and guided in the paths of peace in the companionship of the King and the saints.

The people that formed the company with Jesus had been delivered from the depths. They owed their all to Him, and they gave their all to Him. It is a fine thing to be a helper in the cause of the Lord, even though that be only a service to the servants of the Lord.

Verses 4-15. The preaching of the Gospel does seldom bring the same results. The fault may in part be caused by the way the sower sows; but the major reason is in the condition of the soil upon which it falls. The wayside soil is that which has been tramped solid by myriads of passing feet. You have sunk so low that you are under the feet of the multitude. The birds that pick up the seed are the man's wicked companions who have dragged him down and now try to keep him from rising up. Can he rise and be more than the dirt under the other fellows' feet and produce fruit for God? Surely. But if he is to produce fruit he must arise.

The stony ground hearers are the emotionally unstable. They quickly appropriate but just as quickly forsake. The multitude of backsliders belong to this class. If I belong to this class, what hope is there for me? Plenty, but I will have to get busy blasting out the rocks. Stony batteries can be converted into beautiful gardens if you are willing to do the work. If you are lazy you will never do it. I heard of a farmer once who sold his farm of rich limestone soil and moved to poorer ground, because he had to work too hard gathering his big crops of corn. He never prospered.

The thorny ground folks are those who didn't go deep enough in the preparation of the soil; they cut off the tops of the thorn bushes but did not bother with the roots. It is not recorded that these left the church. They may have kept their place as honorable members; but the cares of the poor and the pleasures of the rich both, like thorns, choke the seeds of godliness. If you cannot get out the roots you can still bring forth fruit, if you are diligent in killing the sprouts as they spring up.

The good ground (I wish my farm was like that) is a pleasure to cultivate, its crops are a joy to the eyes, and the well filled barns and storehouses bring food to the multitude.

It is not sufficient to have a farm given you free without encumbrance by your father. You must work it intelligently and diligently, or you will lose it.

Verses 19-21. "Blood is thicker than water." But there is a stronger tie than that of blood; it is the tie of spiritual brotherhood. Those who hear the Word of God AND DO IT are the children of God. Christ who set us the perfect example of hearing and doing is our brother, and together with Him we share the kingdom and the inheritance.

Verses 22-25. In the company of the Saviour you are safe, regardless of the storms of life; without Him you are in danger, even though all seems quiet and peaceful.

Verses 25-39. "The whole world lieth in the lap of the wicked one." Some are asleep and know it not; some are charmed and care not; but some are possessed until life on earth is a foretoken of life in hell. If the demons are not in the abyss, the place of torment for fallen spirits, they convert the place where they are into such a state. To tell the world and especially my friends of the great things God has done for me is a greater privilege than being with Him. But when I do that He is with me.

Verses 40-56. It was not the woman's faith that saved her; it was the healing power of Christ. Her faith enabled her to take hold of that power. The Lord is always pleased at such manifestations of faith and honors it.

It is better to come to the Lord late than not to come at all; but it is better not to come late. There is nothing too hard for the Lord. In this chapter He is revealed as Master of the elements, as Master in the spirit world; and as Lord in the kingdom of sickness and death. When natural means avail not; when recourse to the spirit world enslaves; there is deliverance from all and for all in the person of the Redeemer.

AN EXACTING DISCIPLESHIP

Luke 9

Lesson for December 1, 1940

Golden Text.—No man, having put his hand to the plough and looking back, is fit for the kingdom of God.—Luke 9:62.

Chapter 9:1-10. We learn to do by doing. Every good master first shows his apprentice how to do a thing and then gives him a similar job to do. Our Lord had chosen the Twelve, first, to accompany Him and to help Him in His work; and, second, to carry on the work after He should return to the Father. He, after having called them, taught them, and here in our lesson sends them out alone to do the work. They went out in pairs so that they could be of help to one another. In the service of God you must learn to do teamwork as well as to pull hitched single.

Verses 11-17. Christ was the perfect host. Although weary and poorly prepared to accommodate such a vast multitude, He nevertheless received them as guests. And after He had received them He would not send them away without feeding them. But you say that He knew what to do. Truly, but we can show ourselves also as proper hosts when people come to us at inopportune times and when we are not prepared to serve them. The fact that He could multiply the little does not keep us from stretching our little so that the folks will at least know that our hearts were friendly. Let us again be given to hospitality. But let us who have the place of guests not just run after those who can give us a full stomach for another meal. There is more than eating and drinking in the kingdom of God. Rom. 14:17.

Verses 18-22. A very dear friend of mine used to say, "Let us get this thing straight." I think that the Lord asked the disciples the questions of these verses to get the disciples straightened out in their views concerning Him in order that He might lead them to a fuller revelation of Himself. The Lord did not change His plans at this time. From the time of His advent He faced the cross. The crown was to follow, not precede, the cross. But it was only after the disciples had fully realized His Deity that He could begin to unfold to them the great mystery that redemption was to be accomplished not by the might of arms, but by His death on Calvary. The exaltation followed the humiliation.

Verses 23-27. God's laws are of universal application and force. If our blessed Lord could only gain the glory by self-denial we can gain ours only by traveling the same road. It was Satan's temptation to persuade the Lord to gain the goal by other and apparently easier methods. Satan tries to make us believe that we need not follow the path that the Master trod. What would it have gained the Lord if He had received all the kingdoms of this world and the glory of them and forfeited His standing as the Son of God and Redeemer of the world? And what will it profit us if we should gain the world and lose our soul and the privilege of taking our place with the Master to redeem our fellow man? The kingdom of God is for those who say "no" to self and follow the Lord all the way.

Verses 28-36. The transfiguration revealed how close and how much interested the heavenly world is in the affairs of earth. It illustrates the great truth that he who will lose his life for the Lord's sake shall find it. Few men ever gave up as much of the earth because they had respect unto the recompense of the reward as did Moses. Here we see him enjoying the reward after enduring as seeing Him who is invisible. In his self-denial Moses was but a feeble shadow of our Lord. The Father was well pleased with the Son. Is He well pleased with you?

Verses 37-42. Withdrawing from the world and drawing nigh to God brings blessings. The demoniac child could only be delivered by those who were willing to pay the price of spiritual agonizing. It is easy to give lip service to the Lord; but to overcome the demons that throw us down and cause us to foam at the mouth is a battle to the death. The disciples could not cast him out. Why? They had not agonized. Why cannot we cast him out of our own lives and out of the church and out of the community? For the same reason.

Verses 43-48. The basic reason that men cannot understand and believe the deep things of God is because they desire and seek honor one of another. John 5:44. The path to understanding and greatness leads through the lowly door of humility.

Verses 49, 50. Though others may not do things the way that I do them, and though they may not always walk with me I am to pray for them rather than oppose them when they seek the same goal, the glory of God, that I do.

Verses 51-56. If the other fellow does not do things the way that I do them, I feel like forbidding him, and when he hinders me I feel like calling the vengeance of God upon his soul. Truly I am calling a carnal spirit into the service of the Lord. Do not condemn the apostles without also condemning yourself in those things wherein you have shown the same spirit.

Verses 57-62. Here we have three would-be disciples. They have been classed as the precipitate, the procrastinating, and the irresolute disciples. The first made a declaration before he had counted the cost; the second wanted to put off the day of following until the death and burial of his father; and the third had to say good-bye to his friends first. All of these attitudes are unwise, and the last particularly dangerous. If you are wise you will count the cost intelligently, and then decide immediately and irrevocably to follow and serve the Lord. Psa. 84:10.

THE BIBLE AND THE WAR

(Continued from page 337)

As to Prophecy

All that Jeremiah prophesied came to pass; and one does not have to stretch his imagination to see in these days the fulfillment of the prophecy, "distress of nations, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26), as spoken by our Lord. (See also Matt. 24 and 25; II Thess. 2; II Tim. 3, etc.) The days of Noah and Sodom and Gomorrah are upon us. Our interest is not in the details of prophecy concerning which there may be always difference of opinion. We know from the Old Testament that at the consummation of the age there is to be a Kingdom of the North—Gomer and Rosh (Germany and Russia), one of the East, or rising sun, symbolized by Japan's banner of the rising sun, and the old Roman Empire. How far the exact boundaries of that Empire are to be followed we do not know.

These however are minor details, concerning which we may be right or wrong. We can be too much occupied with them. We are not to look for the Anti-Christ ("there are already many antichrists," as John says); we are to look for our Beloved Lord and His appearing, concerning which He says we know not the day nor the hour. This is our HOPE. We have no other hope but Him. The world has no hope. The Christian is the only one who can be optimistic in these days. Christ's words, "When these things begin to come to pass, . . . your redemption draweth nigh"—"I also will keep thee from the hour of temptation, which shall come upon all the world" (Luke 21:28; Revelation 3:10) are our great assurance.

A Further Word

We have noticed that the philosophies which the nations adopt determine the kind of nations they are—their life and activity. Russia is molded by its Marxian philosophy, Germany by Nietzsche's philosophy, and England by its Christian Modernism, a false interpretation of our times that lulled her to sleep in a day of slaughter.

Likewise in the bounds of Christianity there are two groups whose manner of life and attitude toward the days in which we live are determined by whether they believe these days to be the Kingdom Age or the Church Age. Those who believe that this age is the Kingdom Age are seeking to "bring in the Kingdom," to make the world better (raise the standard of living) by a Social Gospel, lobbying, legislation and any means at their disposal. Their aims are lofty, but their success is discouraging and disappointing. They are trying to build a new world with old material, and the walls continually collapse. We are not to bring in the Kingdom. We pray for it to come. When the King comes back He will set it up. Not until then will men beat their swords into ploughshares and their spears into pruninghooks.

The other group who consider these days between the First and Second Advent as the Church Age think of this time as a time when our Lord is forming His Church—His Body. "I will build my Church," He says. It is a time of great redemption when His own are being gathered "as a brand plucked out of the burning." The present conditions do not surprise these, for He has told them, "in the world ye shall have tribulation; but be of good cheer: I have overcome the world" (John 16:32). Christ is the only one who can keep such in these days; and the peace of God that passeth all understanding reigning in the individual heart is the only peace we may expect in this age.

When the flood comes the only thing to do is to get into the ark. He has provided a shelter of refuge under the shadow of His Cross for all who will take refuge, and no one can snatch us out of His hands. To again change our figure, we are not to spend our time trying to patch up the old wreck and improve it, but to get people to leave it and come into the Lifeboat. The Church has a great soul-winning work to do by manner of life and testimony of the Word, and thus out of the darkness to bring a great revival.

"Rescue the perishing, care for the dying;
Jesus is merciful, Jesus will save."

—The Presbyterian.

"AS A GRAIN OF MUSTARD SEED"

(Continued from page 322)

Many coffins had stood there before, but yesterday it was Joe's, and she had occupied the place of the mourners. No, she would not weep, for she could remember his smile.

When the congregation was called to prayer Lucy knelt and gave thanks to God who heard and answered prayer, even when her faith was only as a grain of mustard seed.

God knocked Saul down, but God did not pick him up: that part Saul had to do.—M. E. M.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

A very rich field of thought is before us in the topics of the month. As we think of **Jesus as a good shepherd** who cares for human souls after the spirit of the shepherd who loves and cares for his sheep there is something to stir profound gratitude and drive away all our fears and cares. What a lonely feeling a certain boy felt when he was being left by his parents in the care of another home while they went on a long journey! Friends care very tenderly, but the touch was not the same as that of the home where fourteen years had been spent with father and mother who knew their boy intimately. How precious when we can so learn the tender heart of Jesus and to learn how intimately He can enter into the smallest detail of our need! May God grant every one of the boys and girls and older ones such a blest acquaintance with Jesus that we may feel homesick without the touch of His love and care.

Missionary Day will open to us another rich field as our hearts go out with the heart of Jesus in a feeling of compassion for the "other sheep" whom He is concerned to bring into the fold. Companionship with the Good Shepherd will surely make us good missionaries, ready to go at the bidding of the Master and to do whatever He bids us to do for the bearing of the message of love to others.

Thanksgiving Day is just another opportunity to center our minds upon the goodness of God in all that He has done, is doing, and will do for us. How rich this field of thought is! How strengthening it will be to us to contemplate the greatness and goodness of God and then open up our hearts to Him in worship and praise in a united thanksgiving!

Worship in the Home opens up a field that should be very near and very dear to the heart of each of us. This service of the home is one so much neglected in many homes that we feel that it should be earnestly considered by our youth at this time and as much as possible be impressed upon parents that the homes of the future may be more after the pattern of the divine will.

'Tis the blessed hour of prayer, when our hearts lowly bend,
And we gather to Jesus our Saviour and Friend;
If we come to Him in faith, His protection to share;
What a balm for the weary! O how sweet to be there!

'Tis the blessed hour of prayer, when the Saviour draws near,
With a tender compassion His children to hear;
When He tells us we may cast at His feet ev'ry care;
What a balm for the weary! O how sweet to be there!

'Tis the blessed hour of prayer, when the tempted and tried
To the Saviour who loves them their sorrows confide;
With a sympathizing heart He removes ev'ry care;
What a balm for the weary! O how sweet to be there!

At the blessed hour of prayer, trusting Him we believe
That the blessings we're needing we'll surely receive,
In the fullness of this trust we shall lose ev'ry care;
What a balm for the weary! O how sweet to be there!—F. J. Crosby.

JESUS AS SHEPHERD (Jr.)—Jno. 10:1-18

Topic for November 10

MOTTO

"The Lord is my shepherd."

MEDITATIONS ON THE TOPIC

I. **Like a Shepherd.**—It is the heart of Jesus that is like the heart of the shepherd. A heart of love and tender concern for the sheep. The sheep have naturally been drawn to their shepherd because he is always true to them and acts for their highest welfare. Those who act deceitfully toward their animals will find these beasts doubting them and fleeing from them. But those who are always honest toward their dumb beasts will be rewarded by their constant confidence. So it is in the realm of the hearts of men. Although men are imperfect and sometimes stray away from the Master, yet they always find Jesus the same Good Shepherd who is serving them for their highest welfare and a Shepherd whom they can implicitly trust.

The Good Shepherd cares for **all** his sheep. If one has gone astray, that one is the object of special concern until it is found. If there are "other sheep" far from the fold, it is the particular concern of the Shepherd that they may be brought. "Them also I must bring," says Jesus. Thus Jesus felt a larger concern than the Jewish pastors. They were very restricted and exclusive in their view of the sheep and were unwilling to receive the Gentiles into their fellowship. But the "Good Shepherd" had both Jew and Gentile in view as He came into the world and was ready to give His life as a ransom for all.

The "Good Shepherd," like the natural good shepherd, is very tender toward the weak and helpless. "He gathers the lambs in his arms and carries them in his bosom." He leads the mothers gently with their young. He is very quick to discern the needs of each one in the special circumstance and condition in which they are. So is our Jesus with us.

II. **The Text.—Jno. 10:1-18.**—In this passage Jesus speaks the parable of **The Sheepfold and the Shepherd** and then proceeds to make the application to Himself. There were false shepherds and robbers who have come in and have robbed and destroyed the sheep. Jesus as the Good Shepherd came to give life and abundant supply for the sheep, and to lay down His life for their salvation.

III. **Suggestions for Junior Programs.**—This lesson easily suggests the method. Jesus Himself has given the method of presentation. The boys and girls readily respond to the Master's method. The passages of Scripture found in the Outline Study will be a good basis from which the boys and girls can obtain their information about the Good Shepherd, Jesus. The application of sheep to men can also be easily made, and the lambs can easily be applied to little children. The sheepfold may be compared to the Church of Jesus Christ where Jesus gathers His people in this age that they may be protected and cared for. He loves all the sheep, as we sometimes sing with the children:

"Jesus loves the little children;
 All the children of the world;
Red and yellow, black and white,
 They are precious in His sight,
  Jesus loves the little children of the world."

If Jesus loves all the people of the world, He naturally wants His undershepherds to go into all the world and gather them into the fold so that in the great day of His return He will be able to find them all ready to follow Him wherever He goes.

OUTLINE STUDY

I. **What Kind of Shepherd?**
1. The **good** shepherd.—Jno. 10:11, 14.
2. The **great** shepherd.—Heb. 13:20; Mic. 5:4.
3. The **chief** shepherd.—I Pet. 5:4.

II. **What the Shepherd Does.**
1. Calls His sheep by name.—Jno. 10:3.
2. He leads His sheep.—Jno. 10:3, 4; Ps. 23:3; Isa. 40:11.
3. Gathers them in His arms.—Isa. 40:11; Jno. 10:16.
4. Carries them in His bosom.—Isa. 40:11.
5. He feeds them.—Jno. 10:9; Ps. 23:1, 2.
6. He protects them.—Jno. 10:28; Jer. 31:10; Ezek. 34:10; Zech. 9:16.
7. He lays down His life for them.—Zech. 13:7; Jno. 10:11, 15; Acts 20:28.
8. He seeks the lost.—Lk. 15:4-7; Ezek. 34:11-16.
9. He provides undershepherds.—Acts 20:28; I Pet. 5:2-4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Shepherd."**
2. Jesus as Shepherd.
    a. He is good.
    b. He is great.
    c. He knows His sheep.
    d. His sheep know Him.
    e. He keeps them safe from evil.
    f. He feeds and waters them.
    g. He died for them.
    h. He gives them life.

For Seniors.
1. The Shepherd Heart of Jesus.
2. The True Sheep of Jesus.
3. Under the Shepherd Care of Jesus.

PERSONAL THOUGHT

How precious to belong to the flock of Jesus! How blessed it is to be the Master's helper to bring in the other sheep wherever they be!

SEED THOUGHTS

Saviour, like a Shepherd lead us,
  Much we need Thy tenderest care;
In Thy pleasant pastures feed us,
  For our use Thy folds prepare.
Blessed Jesus, blessed Jesus,
  Thou hast bought us, Thine we are;
Blessed Jesus, blessed Jesus,
  Thou hast bought us, Thine we are.

We are Thine, do Thou befriend us,
  Be the Guardian of our way;
Keep Thy flock, from sin defend us,
  Seek us when we go astray.
Blessed Jesus, blessed Jesus,
  Hear, O hear us when we pray;
Blessed Jesus, blessed Jesus,
  Hear, O hear us when we pray.

Thou hast promised to receive us,
  Poor and sinful though we be;
Thou hast mercy to relieve us,
  Grace to cleanse and power to free.
Blessed Jesus, blessed Jesus,
  We will early turn to Thee;
Blessed Jesus, blessed Jesus,
  We will early turn to Thee.
—Dorothy Thrupp.

MISSIONARY DAY.—Matt. 28:18-20

Topic for November 17

MOTTO

"Lo, I am with you alway."

MEDITATIONS ON THE TOPIC

I. **The topic** has been selected with a view of having a special day for the brotherhood in general to consider missionary themes. It is an appropriate time for the boys and girls to bring in their earnings for missionary purposes and to give some expression in a special program to keep alive the purpose of all their service and to inspire them to consecration of themselves with their gifts. Likewise the young people generally can use the occasion for the stirring of missionary motives and a renewed desire to engage in some missionary enterprise for the many needy causes for the forwarding of the Gospel. All the brotherhood both old and young may make this day a special time to refresh their minds upon the Christian's duty toward the cause of missions.

II. **The Text.—Matt. 28:18-20.**—We have outlined the passage in the Outline Study. It is the final and Great Commission which the Lord Jesus gave to the disciples before He ascended to heaven. It is His purpose while He is in His place in glory that the believers here on earth carry the message of salvation to all the inhabitants of earth. His presence will be with them though His bodily presence is yet in glory. This is realized in the indwelling and work of the Holy Spirit who is the active power in the believer and in behalf of the lost souls of earth.

III. **Suggestions for Junior Programs.**—Selections appropriate for the occasion may be made for the part of the juniors in the program which very appropriately may be held with the entire audience of juniors and adults. Select readings, or essays, or an account of how they earned their money for their offering to the cause of Missions, or the reading of a choice Scripture, or the singing of some appropriate song. All this may be arranged to fit into the general program in a way that all together may serve and pray unitedly for the advancement of the cause and for the blessing of God upon the offerings that have been brought.

OUTLINE STUDY

I. All Authority (exousia) **Belongs to Jesus.**
  1. All things are in His hands.—Jno. 13:3.
  2. He has the power of salvation.—Matt. 11:27-30; Jno. 3:35, 36; Jno. 17:2.
  3. He has the power of judgment.—Jno. 5:22; II Cor. 5:10; Rom. 14:10; Matt. 25:31, 32.
  4. He is the head of the Church.—Eph. 1: 19-23; Eph. 4:11-16.

II. He Sends Messengers to All Nations (ethne).
  1. To every creature.—Mark 16:15; Rom. 1:16.
  2. Souls in every station.—Rom. 1:14; Gal. 3:28.
  3. Whosoever will.—Rev. 22:17.

III. Teach All Things.
  1. All the counsels of God.—Acts 20:26, 27.
  2. Observe all the commands.—Matt. 28: 20; Jno. 14:21-23.

IV. His Presence to the End of the Age (aion).
  1. With you alway.—Matt. 28:20.
  2. Never leave thee.—Heb. 13:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. How We Can Help Those Who Are Sent.
  2. Earning for the Cause of Missions.
  3. Personal Blessings from Helping Others.
  4. Where to Witness for Christ.
  5. Recitations. (Watch the church periodicals for suitable material.)

For Seniors.
  1. Christ's Authority to Forgive Sins.
  2. The Lord's Authority to Send Out Missionaries.
  3. The Task of Making Disciples.
  4. The Promise of His Presence.

PERSONAL THOUGHT

May the Lord give us a heart to serve and willing consecration of ourselves to His cause.

SEED THOUGHTS

Going forth at Christ's command,
Going forth to ev'ry land;
Full salvation making known,
Thro' the blood of God's dear Son.

Serving God thro' all our days,
Toiling not for purse or praise;
But to magnify His name,
While the Gospel we proclaim.

Seeking only souls to win,
From the deadly power of sin;
We would guide their steps aright,
Out of darkness into light.—El Nathan.

Is thy cruise of comfort failing?
  Rise and share it with a friend!
And through all the years of famine
  It shall serve thee to the end.—Sel.

COUNTING OUR BLESSINGS.—Ps. 147

Topic for November 24

MOTTO

"Praise Ye the Lord."

MEDITATIONS ON THE TOPIC

I. **Blessings from God.**—"Every good gift and every perfect gift is from above." All that we have and all that we are, is by the blessing of the Creator. There may be conditions in our life that have come about by perversions by our own disobedience and by the influence and evil work of Satan. But in spite of the evil work in men we notice that God still pours out many blessings upon them that through His goodness to them they may be led to know and serve Him. "It is a good thing to give thanks unto the Lord." If we fail to see any cause for thanksgiving, it would be a good thing to awaken thanksgiving in our heart if we would just sit down and count as many blessings as we can, and name them as we count. We shall soon find that there are so many that we will weary of counting them and may just have to stop and praise and pray.

In the realm of creation there are thousands of gifts that flow to us from the hand of the Creator. Material benefits and comforts are innumerable, but we may name some of them, such as air, food, water, warmth, vegetation, sun, moon, stars, seasons, etc. Spiritual blessings also flow out to us and especially to fallen humanity. How marvelously the love of God has been manifest in providing a salvation! In connection with that salvation how many blessings come to us daily to strengthen our faith and fill our hearts with blessings in relation to God! Our homes and our churches, our parents, our ministers, our friends, our teachers, our country, etc.—these are provisions God has given for our welfare. Perhaps we may be tempted to forget that some of the trials and hardships of life are blessings in disguise which some time will be more manifest than they seem now.

II. **The Text.—Psa. 147.**—The Psalmist enumerated a number of God's works in blessing upon Israel above any other nation and considers it a call for the people to praise Him.

III. **Suggestions for Junior Programs.**—There is scarcely any community nor any time that does not have persons who are passing through trials.

Every program for thanksgiving should include in it the thought that God knows all our trials and is able to make blessings come forth from the midst of them that will far exceed the anguish that may be felt. The junior mind may be puzzled to understand this, but it can be explained. Illustrations of joyful Christians who have experienced and who understand, can be given. In the emphasis of this point let some one discuss point 7 in division II of the Outline Study.

The list of blessings named may be discussed and other blessings, which the boys and girls think of in their own experience, may be added and discussed, as there is time. All that we enjoy should be properly credited to the Lord. Many times there are blessings which the unbelieving think of as to their own credit, and they cannot seem to connect them with the doings of the Lord at all. Juniors also are afflicted with this type of unbelief. We need to help them to understand.

A doctor was observing a sore on the face of a patient with the fear that it might be a cancer. The patient prayed between times until the doctor gave his verdict, "It is no cancer." "Praise the Lord," said the patient. "Then I do not get any credit for curing you," said the ungodly doctor. What could any doctor do without the help of God? How often people take the credit to themselves when it is God alone that gives all the power and the intelligence and skill that men possess!

OUTLINE STUDY

I. Blessings Considered by the Psalmist.—Ps. 147.
  1. God builds Jerusalem.
  2. He gathers the outcasts.
  3. He healeth the broken in heart.
  4. He lifteth up the meek.
  5. He casteth the wicked down.
  6. He causes the rain.
  7. He feeds the beasts and birds.
  8. He takes pleasure in them that fear Him.
  9. He hath strengthened Jerusalem and blessed its people.
  10. He brings peace and prosperity.
  11. He sends snow and frost and ice and then warmth.
  12. He gives His Word.

II. Blessings We May Consider.
  1. The Church.—Matt. 16:18.
  2. The Bible.—II Tim. 3:16.
  3. Promises.—II Pet. 1:4.
  4. Fellowship with God.—I Cor. 1:9.
  5. Fellowship with saints.—Acts 2:42.
  6. Prosperity.—Ps. 1:1-3.
  7. Peace in the midst of strife.—Phil. 4: 6, 7.
  8. Temporal blessings.—Acts 14:17.
  9. Answers to prayer.—Ps. 34:4.

YOUNG PEOPLE'S BIBLE MEETING TOPICS FOR 1941

January

5. Our Stewardship of Life.—Rom. 14:7-12; Eccl. 11:9-12:14.
12. The Essential Nature of God.—Jno. 4:23, 24; Jer. 10:10-16; Deut. 6:4, 5; Matt. 28:19.
19. How to Cultivate Humility.—Matt. 11:28-30; Phil. 2:1-13.
26. What Shall we Do on Sunday (Jr.).—Isa. 58:13, 14; Heb. 10:23-25; I Thes. 5:11-26.

February

2. Fields White Unto the Harvest (I).—Matt. 8:36-38; Jno. 4:27-38.
9. The Moral Attributes of God.—Ps. 99; I Jno. 4:7-16; Ps. 103:8-14.
16. Our Separation from the World.—II Cor. 6:14-7:1; I Jno. 2:15-17.
23. What Shall I Read (Jr.)?—Rom. 15:4; II Tim. 3:13-17; Prov. 2:1-9.

March

2. The Christian's Conduct in the World.—I Pet. 2:9-25.
9. Why Christ Died.—Isa. 53:4-12.
16. Christian Stability.—Dan. 3:13-27; Phil. 1:27.
23. Meeting God in Prayer (Jr.).—Dan. 6:10-23; Ps. 51:1-19.
30. Laying Foundations for the Christian Home.—Tit. 2:1-15.

April

6. Fields White unto the Harvest (II).—I Thes. 2:1-20.
13. Christ's Resurrection Triumph.—Eph. 1:16-2:10.
20. My Part in Family Worship.—Ps. 78:1-8; II Tim. 1:1-6; Ps. 148.
27. Youth Helping Others (Jr.).—I Sam. 3:1-21; II Kings 5:1-6.

May

4. How to Spend My Leisure Time.—Eph. 5:1-21; Mk. 6:30-32.
11. Respect for My Parents.—Ex. 20:12; I Tim. 5:4; Eph. 6:1, 2.
18. The Moral Nature of Man.—Rom. 3:9-20.
25. My Responsibility to the Church.—I Cor. 12.

June

1. The Christian's Comforter.—Jno. 14:26; 15:26-16:24.
8. How Nature Tells of God (Jr.).—Ps. 148; Ps. 104:1-35.
15. Wholesome Attitudes Toward Life.—Matt. 6:16-34; Lk. 12:13-21.
22. Entering Neglected Unoccupied Fields.—Rom. 15:8-24.
29. True Christian Liberty.—Col. 1:9-29.

July

6. How to Overcome Temptations (Jr.).—Lk. 22:38-46; Matt. 4:1-11.
13. What Sin Does.—Rom. 1:18-32; Rom. 3:10-20.
20. Zealous of Good Works.—Tit. 2:11-14; Eph. 2:1-10.
27. Lessons from Proverbs (I).—Prov. 8.

August

3. Lessons in Self Denial (Jr.).—Lk. 14:25-33; Phil. 2:6-8.
10. Wonders of His Word.—Ps. 119:129-144.
17. Fasting and Prayer.—Isa. 58:1-12; Matt. 6:16-18; Dan. 9:3-19.
24. Preparation for Service.—Phil. 2:12-16; Col. 1:3-13.
31. Lessons from the Proverbs (II).—Prov. 23.

September

7. The Right Care of the Body (Jr.).—I Cor. 6:15-20; Rom. 6:12-19.
14. How We are Justified Before God.—Rom. 5.
21. Principles of Worship.—Jno. 4:20-24; Heb. 10:11-22.
28. Lessons From Proverbs (III).—Prov. 25.

October

5. Dangerous and Helpful Habits (Jr.).—Prov. 23:29-35; Ps. 122; Ps. 1.
12. Sanctification of the Spirit.—Rom. 8:1-39.
19. Overcoming the World.—I Jno. 5.
26. Compassion for the Lost.—Lk. 15.

November

2. Learning to Control the Tongue (Jr.).—Jas. 3.
9. Industry and Thrift.—Prov. 6:1-11; 24:30-34.
16. Missionary Day.—Rom. 16.
23. Thanksgiving and Praise.—Ps. 145.
30. My Contribution to the Home.—I Tim. 5:1-16; Ps. 128.

December

7. Favorite Bible Passages (Jr.).—I Pet. 2:1-10; II Pet. 1:1-4.
14. The Kiss of Charity, a Symbol of Fellowship.—I Pet. 5:14; Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26.
21. The True Christmas Spirit.—Phil. 2:1-11.
28. Youth Witnessing for Christ.—I Tim. 4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Praise."**
2. Blessings to Count.
   a. Use the list under II in the Outline.
   b. Add to the list from your own experience.
   c. Talk together about the blessings of God.

For Seniors.
1. Make a Study of Psalm 147.
2. Consider the Blessings of Your Own Experience.

PERSONAL THOUGHT

Do I so count my blessings that I can truly give glory to God for all of them?

SEED THOUGHTS

For gifts we have had from His hand,
Who is Lord of the living,
Let there ring through the length of the land,
A Thanksgiving! Thanksgiving.—Selected.

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellow men are dear, duty is close beside us, and God is over us and in us.—Phillips Brooks.

We thank Thee, O Father, for days yet to be;
For hopes that our future will call us to Thee.
Let all our eternity form, through Thy love,
Our Thanksgiving Day in the mansions above.—W. Carleton.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thos. Fuller.

WORSHIP IN THE HOME.—Gen. 12:7, 8; Job 1:5

Topic for December 1

MOTTO

"Worship the Lord in the beauty of holiness."

MEDITATIONS ON THE TOPIC

I. **Home Worship.**—Home is God's first institution. The family altar is the first altar that was erected, and the father of the home is the first minister to officiate at the family altar. There are no altars of stones erected as in the time of Abel and Abraham and Job, and the early patriarchs. But we have an altar today in the crucified Lamb of God who serves by faith, every individual, home, congregation, or meeting, where the children of God come to God in prayer and praise. Does that altar occupy a place in our homes? Do we bring the sacrifice of praise in "the fruit of our lips giving thanks to his name" (Heb. 13:15)? Do our petitions ascend daily at this place of worship where the family unitedly gather to honor God and to secure His blessing and help?

The family altar is a place of worship that may be used at more than a set time. There should be set times, and these times should not be moved in a way to disorganize the one accord of the family in their gathering. But there are many occasions that come into the experience of a family, when the family altar may be made all the more blessed by using the altar for other occasions of thanksgiving and praise and petition. Farewells, reunions, visits of Christian workers, times of special danger, or strong temptation, in the discussion of special problems, etc.—all may be fitting times for the home to open up its inner sanctuary and there worship God. Let us keep this sanctuary open by keeping the peace and the purity and the fellowship unbroken between God and the inmates of the family, as well as with all men.

II. **The Text.—Gen. 12:7, 8.**—This passage gives us information of the practice of Abraham building an altar wherever he pitched his tent and there calling upon the name of the Lord (compare also Gen. 13:4, 18). Though the tent was a temporary dwelling, the altar made these dwelling places sacred because of the blessing of God.

Job 1:5.—Job continually offered sacrifices on the altar in his home in behalf of his sons and daughters.

III. **Suggestions for Junior Programs.**—The worship in the home will need to be something which the boys and girls have experienced to get the most from this lesson. However, there can be an improvement on the part of the family worshipers through the discussion of this topic with the boys and girls. Among the things that may occupy the exercise of the worship in the home is the reading of Scripture, songs, prayers, discussions of some things related to the worship period. Nothing is more irreverent than to have members of the family continue in some task while the others are engaged in reading or singing. Also when able-bodied boys and girls fail to bow down with others when prayers are offered, there appears a condition that speaks of a break between that child and the heavenly throne, as well as a lack of sympathy with the worship of the family. The discussion of these things may be made by the boys and girls through assignments or by a discussion through some leader in the meeting.

OUTLINE STUDY

I. Men of God who Worshiped in the Home.
1. Noah.—Gen. 8:20-22.
2. Abraham.—Gen. 12:7, 8; 13:4, 18.
3. Jacob.—Gen. 35:2, 3, 6, 7.
4. Job.—Job 1:5.
5. The Philippian Jailor.—Acts 16:31-34.
6. The Apostles and believers.—Acts 1:13, 14; Acts 5:42.
7. In the house of Mary.—Acts 12:12.

II. Occasions for Worship in the Home.
1. On set times of practical convenience.—Deut. 6:6, 7.
2. On special occasions that call for it.—Jas. 5:14, 15; Acts 28:8.
3. At the visit of ministering brethren.—Acts 5:41, 42.
4. Special farewell or reunion.—Acts 20:36-38; Acts 21:4-6; Acts 28:15.
5. When Christian friends are together.—Acts 28:30, 31.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Worship."**
2. Worshiping at Home.
   a. Attentive to reading the Word.
   b. Helping in songs.
   c. Kneeling and taking part in prayers.
   d. Bowing when thanks are given at mealtime.
   e. Attentive to conversation about the Lord.
   f. Taking part in Scripture quotation.
   g. Putting away other work while engaged in worship.

For Seniors.
1. The Home Which Welcomes God's Worship.

(Continued on page 327)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the **Word of God.***

THE CHRISTIAN SIXTH COLUMNISTS

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; **for kings, and for all that are in authority;** that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.—I Timothy 2:1-3.

Instead of seeking to give a brief, grim summary of world conditions, World News may be pardoned for omitting the grim details this month, and considering the challenge they give us to **pray.** If there were reasons in the past to pray for nations, kings, and rulers, and there were, then there is greater need for prayer today, with a world conflagration facing us. Atheism, Communism, Fascism, Nazism, and all sorts of other isms, are stalking through the world. The hour has struck for action. The action that is most needed, and action that becomes Christians is by the way of the throne. For "God is still on the throne." We sing that fact: do we believe it?

Are there no spiritual weapons with which we can meet the program of hate, the policy of brute force, the enthrallment of the human spirit under ruthless tyranny? There are!

Quite recently a deeply religious Englishman retold how the villagers of Yorkshire were discussing the "fifth column" underground workers among nations overrun by armies. They agreed to form a **"sixth column"** in which they pledged themselves to give some time each day to intercession in the house of prayer. This suggestion is Scriptural and timely. The nations are out to pile up munitions of war—let us be all out for the increase of spiritual weapons.

Recently, our friend and brother in Christ, F. Noel Palmer, of Liverpool, wrote a personal letter in which the spirit of prayer was evident from start to finish. It may help us in prayer to know how others in the thick of the conflict pray. Ours is a happier lot. We are unworthy of the present peace. Only the graciousness of Divine Providence has still granted us peace, with its glowing opportunities. The readers may appreciate this portion of the letter all the more when they know that the writer, while pastor in Canada was known to us as the most prayerful minister in the city of Toronto. In many contacts connected with the work of getting the Gospel into high schools, normal schools, colleges, and universities, we have always found the writer to first contact God, then bring blessings through that prayer fellowship upon himself and others, before seeking to reach others.

Dear Brother in Christ:

First of all, let me thank you for the wonderful strength and comfort of knowing that you **pray** for us **daily.** Please go on. God is wonderful. "As for God His way is perfect." We have sometimes repeated that over and over when our hearts were rather like ice, and we find that it becomes increasingly true in experience. During the Battle of France many fears assailed us, but since then great peace and confidence have taken possession of our hearts and minds, and I find that this is generally true among all sorts of people. Isaiah 37:20 applies here. Notice the motive: "That all the kingdoms of the earth may know that thou art the Lord, even thou only."

In our more intimate prayer circle there is great assurance that we are to claim a new coming of the kingdom of God out of this. Some think the Lord's return may be very near, but whether that is the next thing, or not, we know that God has His own wonderful plan to triumph over all the evil devices of the devil or of man. We believe actually that God is the defense of Britain, unworthy though we are as a people. Of course, air raids do bring suffering to many, although even in these it is remarkable to see how we have so far been protected, as a nation, from many things. The greatest need undoubtedly is to lay hold of the revival of His work. There is a new openness, a new humility in many unlikely quarters. We are expecting **"great things from God."** Pray that we may have grace and wisdom to attempt, aright, "great things **for** God."

It has been so difficult to plan anything in the way of holidays, but I have begun to look around for a farm where John and I could do some farm work, and the family get a bit of a change. Of course, all plans are made these days subject to alteration at the shortest notice. We have not yet found any suitable farm. The children are all with us except Barclay, who is of course still at his school in Southport. They are all well and take things happily and calmly enough, thank God. We have had wonderfully gracious invitations from friends in Canada to send the children out, and indeed I have made enquiries with every thought of sending them. But at the moment the position is this: the government evacuation scheme is more or less at a standstill and we cannot send the children privately. We shall not move them **unless and until God makes it clear.**

We have been encouraged with seeing several people come to Christ lately, but our hearts are hungering for much more—both in the work, and in our own daily life. I hope that you are all **living in the heavenlies, praising God and in everything giving thanks,** and that your life and witness are being used of Him in these urgent days to turn many to righteousness and to bring the Living Christ close to men, women and little children.

I have realized lately that God is always wanting us to **climb,** and that climbing **costs**—especially on the really **great** mountains. "Blessed is the man who, nerved by Thee, has set his heart on ascents." I have too often been content with little "ascents" and have not stirred myself to seek the greatest, the utmost heights! Oh, pray we may be heroes!

The Lord bless you.

F. NOEL PALMER.

The emphasizing is ours in the above letter. There are some personal omissions. I trust you have noted the "life lived in the heavenlies" in prayer and fellowship and trust. This ought to encourage us, that we make use of the **"arms"** at our disposal:

To Arms!

Christian, up! Rouse thee,
For the day's dawning;
Too long thou hast slumbered;
'Tis past the morning.
Hark ye! Beyond the mists
Jesus is calling!

Christian, up! Gird thee.
Conflict is raging;
And fiercest armaments
Men are engaging.
The battle for thy Lord
Thou must be waging.

Christian, up! Arm thee
To meet sin's dread ire;
The cannons of darkness
Are belching forth fire.
Forward! though conflict
Bring losses dire.

Christian, up! Go ye
In Jehovah's might;
The living Word of God
Thy weapon bright.
Great battles must be won
Ere comes the night.
—M. Bernard.

THAT THERE MAY BE NO SPIRITUAL "BLACKOUT"

To give **light** to them that sit in **darkness** and in the shadow of death, to guide our feet into the way of peace.—Luke 1:79.

"War!" That is a ghastly word. It spells mortal misery. In its train follows spiritual night, a blackout of the soul. Sunday, September 3, 1939—what a sad day in modern history! The day of the beginning of World War, No. 2. Only God knows what the decisions of this day will cost in the destruction of material property and of human life. It has been a time of heartache for the Lord and for all His people. The standards of life are being lowered all over the world.

"At the beginning of the World War a quarter of a century ago, Earl Grey saw the lamplighter making his rounds and was moved to say: **'The lights are going out all over the world, and many of them will not be re-lit in our generation.'** We know that some of the lights which then went out have not been relighted, lights of good will, of education, of religion. And now again the lights are going out. We have been reading of 'blackouts' in the cities and on ships at sea. It is safe to say that for a considerable time to come men and women will grope their way through the dark, not only in London, Paris, Berlin, and Warsaw, but in other parts of the world. The fear of death raining down from the sky will grip millions. By day as well as by night counsel will be darkened by falsehood and hate. Propaganda will cause us to walk in a thick fog of misunderstanding and malice, and men by the millions will march out to maim and kill their brothers. As Henry Drummond cried years ago on a city street, when surrounded by evidence of human cruelty and lust: **'How can God bear it?'**"

"On a pleasant evening in September, 1939," writes F. T. Birchall in his book, **"The Storm Breaks,"** "for the first time in twenty-one years, the lights of London failed to shine out at the appointed hour, and the city went into the blackout that has lasted since."

Such blackouts do not mean as much, do not impress us greatly, until in a measure we have felt their chilly, fear-creating quietness. The writer confesses until he experienced such an actual blackout in September, that it was more or less a new term of speech, which expressed a vague idea. During our two weeks' stay in the city of St. John, New Brunswick, the second largest and most important coastal city of Canada, on the Atlantic, we experienced strange feelings, when the sirens sounded their weird and terrifying notes, calling for a city-wide "blackout." This city on the coast is already under military protection, soldiers by the thousands on guard, sections of the water mined, the island near-by called "The Rock" a veritable armed fortress, anti-aircraft guns pointed skyward on every hill, the trenches already dug all around the city. Such was the war background—the sounding of the sirens, the lights all gone out on the streets, the fire engines moving up and down the streets seeking to get acquainted with night driving without lights, all lights in homes extinguished, policemen and home guards walking swiftly up and down the streets seeing that all pedestrians stop moving, autos stopping with lights turned off, and street cars as quiet in the dark as a sepulcher. All this and more gave us a strange feeling which words cannot describe. Fortunately, for them and us, no deadly planes droned above in the sky. This was only a trial "blackout."

Now that the lights of the world are again going out it may be a good thing for us Christians to think anew about some astounding facts.

In the first place, it may be that we were among the deluded folks who believed that the kingdom of God was being ushered in, and who did not believe what the Word of God has always plainly recorded, "that the whole world lieth in [the lap of] the evil one." Perhaps we thought that the accustomed order of things bore the imprimatur of heaven. Our decadent democracy which has served its own age well enough, but is failing, was never necessarily ordained of God. The world order in the days of Christ was aptly described as "men sitting in darkness, in the shadow of death," in other words, a spiritual blackout. Jesus foretold, "the distress of nations." He foreknew, and foretold the destiny of nations. Daniel 2 and 7 were given by Jesus Christ, whom John the Revelator called, **"the spirit of prophecy"** (19:10). He clearly earmarked all the ages as changing from one form of government to another, until ultimately the judgment of God would fall upon man's rule and end it forever. He knew.

In the second place, we altogether too often put the blame for world chaos on the easiest fellow within reach. In other words, we over-simplify the problem. Arthur Burd McCormick, in the "Presbyterian" points out the direction for much of the blame:

> There is a common tendency to blame Hitler and Mussolini and Stalin for the present world situation. Certainly they are to blame for some things, but not for everything. It might be hopeful for the world if a search were made for all the causes of the calamity that is upon us. We should find that blame belongs to us here in America, as well as to Britain and France and Poland and Germany and the rest. America has failed in not giving the world the leadership which might rightfully have been expected. We have been so busy getting rich that we have failed to grow enough tall men. We have closed our ears to the cry of the world's spiritual need; we did not send enough missionaries to Japan to Christianize that rapidly growing nation when the door of opportunity was open, and now it is closed. Back in the Twenties the infant German Republic was pleading for assistance. Help then might have averted Hitlerism, but we were nursing old wounds and wildly speculating in the Bull Market, hence democracy was snuffed out. The hour is late, but there is yet time to save freedom and truth for our children. But in order to save them there must be a spiritual renaissance: the humility that comes from honestly looking at one's self through the eyes of Christ.

The "Herald of Holiness" also points out vividly, strikingly, and effectively some of the needs, which have left the world slump into the present chaos; calling for humble repentance for the sins of us Christians:

> Our personal and secret sins with which, in spite of all our public profession, Christians continue to trifle.
>
> Our lack of love toward our fellow Christians and of redemptive love toward the world.
>
> Our sin in giving the world our own opinions instead of proclaiming what God has revealed in His Word.
>
> Our failure to declare to men their utter inability to save themselves either in this world or the next.
>
> Our concentration on issues between man and man instead of the issues between man and God.
>
> Our failure to keep eternal things, which alone abide, before the hearts and consciences of men.
>
> Our failure to proclaim the end of the age in the personal return of the Lord Jesus Christ.

When thinking about repentance it may be good to remind us that twice the former Prime Minister Chamberlain of England was petitioned to call for a day of National Repentance and prayer. He said, **"It is not time for it."** However, England has now called for the same from one end of the empire to the other. Millions have responded. The world has been coming into its present plight for a long time. Now men feel that the only remedy is armed force. "Corrective measures" must go deeper than this.

Recently, an illuminating sermon, **"Christ's Coming and Our Civilization,"** from the pen of Ward Ayer, D.D., of New York came under our observation, in which he says: "There is no greater phenomenon in history than the comparatively limited influence of Jesus Christ upon civilization. Many of you will wish to disagree with that statement, but if you will ponder it carefully, you will see the factualness of it. Christ has won great victories over individual lives, and He has influenced many communities, but His hold upon civilization has been flimsy and sporadic.

"There have been brief revivals in which Christian ideals have come to the fore, but invariably civilization has returned to its essential paganism. Today after nearly two thousand years of the Christian message in the world, we are being slowly but surely dominated by pagan philosophies and forces.

"Through the centuries, however, there has been a preserving element in the millions of genuine Christians who have been the salt of the earth, the preservative of society. When they have been strong and virile, they have influenced civilization Godward. When they have been weak and anemic spiritually, paganism has become strong and society has decayed." He further adds: "Man's civilization is, in the last analysis and in all its phases, but **'the valiant dust that builds on dust,'** and it is to be destroyed at Christ's second coming. Instead of our civilization evoluting Godward, it is surely and purposefully marching towards Antichrist. Men of discernment know this to be true, even though they may not believe the Bible teaching concerning the matter."

Granting all the above writer has written, which we accept; nevertheless, we have a responsibility, until the end of the age; we must keep the **Light** burning brightly, and must function as the preservative element in society, as the **salt** of the earth. This is our task. We must not suffer the world to have a **"Bible blackout,"** or a **"spiritual blackout."** "Ye are the Light of the world" was spoken to the disciples in a dark day, and it still speaks to us.

Our times have brought the spirit of self-examination, introspection, and diagnosis. Many experts are telling what is wrong with society, the Church, and the world in general! It is natural that the Church should get her share of the criticism. As a certain professor has said, "Nobody kicks a dead dog."

Perhaps we have been over diagnosed, have had too many doctors. Maybe we have developed a "sick man's psychology." It is fitting then to remind ourselves afresh and to declare to the world the everlasting truths on which the Christian Church is erected. The Church of today is by no means bankrupt. She has withstood severer storms. Persecution from without and warrings from within have failed to undermine her structure. Through the centuries and ages she has stood like a mighty Gibraltar. The forces of evil and the ravages of time have beaten against her in vain. Her mission is clear. Her work has been set apart by the Lord Jesus Christ. What is it? **"Go** ye into **all the world,** and **preach the gospel** to **every creature."**

The times have shaken the Church. Much that is unessential in Church life may be sloughed off, but nothing worth while will be lost. Truth is of God. Truth is eternal. Men and life may become shoddy, but they will again turn to the better way, if the Lord tarry. Men sicken of the vanities. Wholesome life, and old-fashioned home life and its pieties were never more charming than now.

Rufus M. Jones has well spoken in these words: "The chief obstacle in the way of a return to faith in this generation is that a former generation **surveyed "the wondrous Cross on which the Prince of Glory died,"** and then went out and turned their communities upside down, while we spend endless time **"surveying"** our communities, and leave them about as they were before. True, too true. God help us, fire us, keep us on the job, send us out until all nations will feel the glow from the fire that lit the lamps in our own hearts. There must not be a **"SPIRITUAL BLACKOUT."**

A NATION-WIDE CONFERENCE ON PROPHECY

We have also **a more sure word of prophecy**; whereunto ye do well to take heed, as unto **a light that shineth in a dark place**, until the day dawn.—II Pet. 1:19.

In the United States periodically great prophetic conferences have been held—1878, 1886, 1897, 1914. In November, 1939, an International Prophetic Conference was held in New York City, N. Y. Quite recently another such national conference was held in the city of Chicago. Some fifty outstanding students and teachers of the prophetic word were invited and spoke at the sessions. Their traveling expenses were paid by a Christian business layman. Their entertainment in a hotel was also provided. Dr. W. H. Houghton presided at all the sessions. General unity prevailed in spite of the fact that prophetic students do not always see eye to eye. Over all the spirit of evangelism and soul winning was the dominant note.

Besides the news feature, it is of interest that a statement and call was made which they hoped would be given wide dissemination among believers and Christians in general. This statement will largely be acceptable to all "Premillennialists," and with the exception of one article will be acceptable to "Amillennialists," who look for the coming of the Lord, but do not accept the idea of a coming kingdom, following the Church age. Even in Statement No. VIII they allow for difference of opinion. We are glad to report that there is a growing spirit of love and good will among Bible students who do not always interpret the Word of God the same way. May we unitedly keep on searching the pages of the Book of God, may the Spirit of God teach us, and may the **"love of God"** keep our hearts warm until our heads come to the proper **"Biblical interpretation."** Read for yourself the

Statement and Call

A needy and blind world reels and staggers under the impact of a fearful crisis. Millions of hearts are sick with fear. "What is coming next?" trembles on every tongue.

We assembled for the following purposes: To humble ourselves before our sovereign God,

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SPECIAL OFFER

To Our Readers for Securing New Subscribers

The Christian Monitor is constantly seeking to enlarge its sphere of service both by improving the content of its reading matter and increasing the circle of its readers.

One of the ways in which the subscription list can be increased is through the efforts of those who are already getting the paper. Often by contacting a few friends who do not read the Monitor new subscribers can be secured. In order to make it worthwhile for our subscribers to help us to increase the circulation of the paper we are making the following special offers:

1. To all who secure one new subscriber we will send a beautiful Scripture text mechanical pencil, with extra leads.

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4. We also want to call attention to our regular liberal club rates: Ten or more copies to separate addresses, new or renewals, 75 cents each; ten or more copies to a single address, new or renewals, 50 cents each. Also we renew the offer of giving one subscription free for every ten subscribed to by clubs.

The subscription list of the Monitor has been making steady growth for a number of years, but we feel that there is still room for much expansion. We thank you for your co-operation in helping to extend its ministry of providing good literature for the home.

Mennonite Publishing House,
Scottdale, Pa.

and to seek His will and His message for us and the world in this darkest hour of human history.

After prayer and careful consideration we deem it wise and needful to issue the following statement:

I. We affirm our faith in the Bible as the Word of God, and we express our conviction that departure from revealed truth is responsible for the collapse of civilization and for the isms, such as statism, classism, racism, and all the ideologies of destruction and disintegration.

II. We believe God is speaking very definitely to the nations through present world conditions, and that at "such a time as this" ministers of Christ and all Christians should give themselves to Bible study and humble and prayerful consideration of the present plight of the world in the light of Bible prophecy.

III. Because of the growing interest and eager inquiries on the part of Christians and other thoughtful people, we increasingly feel it our solemn responsibility in this crisis hour to tell forth what God has clearly foretold in His Word, and thus enable the people properly to interpret the tragic events of our day.

IV. We deeply deplore both the lack of and abuse of scriptural prophetic teaching today, since the apostle Peter plainly declares in his second epistle, verses 16-21 of the first chapter:

> "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. . . . We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (American Revised Version).

We are profoundly convinced that the prophecies have been given by inspiration to save us from foolish prophesying, speculation, date setting, and "star gazing," and to assist us clearly to interpret age-events, and understand things that are afar off. They are also necessary to provide strength, stimulus, and comfort for believers, and enable them to give obedience to the scriptural injunction, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

V. We reaffirm our deepened conviction in the imminency of our Lord's return for His Church, and we see in this expectation the necessity for purity of life, and zeal in prosecuting Christ's commission to the Church to evangelize at once the nations of the world.

VI. As Christians we must stand unalterably opposed to all forms of racial hatred, including hatred of God's ancient people, Israel, believing these things to be contrary to the mind of Christ. We compassionately urge the Jews to turn to Jesus Christ, their Saviour and their Messiah, of whom Moses in the law and the prophets did write. We join with the rabbis in urging tolerance and consideration, and at the same time plead that they and all Jews manifest the same consideration toward Jews who become Christians.

VII. We rejoice in the marvelous triumphs of the Gospel in many places in the face of adverse conditions, and in the knowledge that many Christians, even out of deep persecution, are finding a fuller consecration to Christ. On the other hand, as to trends, we are sure that "perilous times," "the love of many waxing cold," "abounding iniquity," "lawlessness," "men's hearts failing them for fear," "nations in commotion," racial hatred and persecution of the Jew are plainly indicated in divine prophecy as conditions of the last days of this present dispensation of grace.

VIII. While there are admitted differences of opinion in these matters, we are agreed that the essentials of divine prophecy include: the completion and the gathering of the Church unto our Lord Jesus Christ; the personal, corporeal, visible return of Christ; the nations moving toward catastrophic judgments; the regathering of Israel into the land of Palestine, their God-given promise and possession, and their subsequent regeneration; and the personal rule and reign of Christ over the earth for a thousand years.

IX. We are assured in our hearts that great Christian latitude and love should be manifested toward all within the fellowship of the faith, **although they may not see eye to eye with us on the details of the prophetic program.**

X. We recognize the increasing and terrific intensity of the great spiritual warfare in which the Church is engaged and we call upon born-again Christians everywhere to judge themselves and to lay aside all manifestations of a worldly spirit, which hinders their testimony and cripples their effectiveness. In the realization that the times call for the utmost in consecration and surrender, we call upon God's people for a complete and absolute abandonment of self and resources to the service of our crucified, living, and soon-coming Lord. We further call upon God's people, in repentance, confession, and humility, to pray and work for a mighty revival, that multitudes may yet be saved before the Lord comes.

Sacrificial giving expresses your loyalty to Christ and the church.—P. A. W.

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Christian Monitor

DECEMBER, 1940

CHRISTMAS
GREETINGS

"When they saw the star, they rejoiced with exceeding joy"

"OUR HOPE FOR YEARS TO COME"

By Ursula Miller

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

"Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God;
To endless years the same.

"O God, our help in ages past
Our hope for years to come;
Be Thou our guide while life shall last
And our eternal home!"

At the first glimmer of dawn Lila awoke. Because it portrayed her utter need, the words of the song she had heard in church just a week ago kept running through her mind.

"Our hope for years to come,
Our shelter from the stormy blast. . . ."

Even though it was the joyous Christmas season, and all the songs were expressive of joy she herself had no joy; with a rush as of a mighty destroying flood, came the poignant agony, the full meaning of the calamity which had swept over her. If that were possible the pain was more searing and tearing, rending her heart more into bits, she thought, than when she had first read Bruce's cold, unfeeling letter. And to wait until she had given up her position and come home to prepare her household and trousseau for her spring wedding! Jilted! And for Etta Hart! It was unbelievable, though it was too true.

* * *

Meanwhile yonder in the city where Lila had served as one of the librarians, two of her friends were discussing her.

"Lonely without Lila, isn't it?" said one.

"I tried my best to keep her here," said Irma, near to tears herself.

"Dreadful, isn't it?"

"If I could only have warned her," wailed the first one. "I always knew that Bruce Hall was a worm, a no-account."

"Oh, I wouldn't call him no-account, but he is very unstable; and Lila is so good she can never believe anyone else is less so. Even at that, I never could see what Lila saw in Bruce."

"Well, she didn't know him as well as we do."

"And you can't just march up to a friend and warn her against her date; not when they are planning a wedding in the spring," Irma said.

"Stepping out with that Etta Hart! A year ago Bruce wouldn't have looked at her."

"Do you believe that they inherited a lot of money?"

"Who? The Harts? I wouldn't know the answer to that. They are certainly driving a beauty of a car."

The clock pointed to the closing hour; so Lila's friends ceased their discussion, but sorrow and pity flourished in their hearts.

* * *

Lila thought, "If only I needn't meet the family! They will be so ashamed and sorry for me that I will not be able to bear it." But dawn heralded day, and day had to be met. Lila was very young to discover that though sorrow overwhelms you, nearly smothers you, yet there is no turning back, only going forward. Whatever the days, the weeks, the years give, even though they blanket with an avalanche of grief and trouble, yet there is no turning back to a happier past. One must go onward. Her heart was heavy with betrayal by the one who had promised her to be faithful through life. He had broken his troth casually, carelessly, coldly, as if it mattered no more than an excuse to miss a basketball game. Lila determined to keep up a brave front, especially before her family. If only they needn't know of it. If only she had had a few days' time to orient herself to her disturbed emotions, before she had to see the pity for herself mirrored in their eyes. In spite of heartbreak, as she supposed, she arose and dressed quickly in order to hasten downstairs to help her mother.

"Well, it's Lila," said her mother simply. "You all right, Lila?"

"I'm fine, Mother," Lila answered, sure that her mother at least had not heard of her humiliation.

Her sister, who had been setting the table, now came into the kitchen. "O Lila, I'm glad you're home. Now I can stay at school a little later. I've wanted to, for my debate, but couldn't leave all the work for Mother." Her sister did not know! Not yet! A surge of gratitude swept over her. Her father came in from the barn and her young brother Fred. They all went to the dining room for breakfast, where they read the Scripture and prayed. After breakfast Fred and Amy left almost at once for their school. Father went to his outdoors—his stock, his land, his poultry, his machinery, his harness, his various interests as a farmer. Lila and her mother began the day's work, the usual routine with additional preparations for the Christmas season almost at hand.

The dread was ever before Lila, the moment when she realized that her family knew what had happened, that she was jilted for Etta Hart. Why—why—but she had gone over the matter so often that she decided that that chapter was ended. She determined to steel her heart to bearing her own burden with Christian grace and fortitude, though a burden not of her choosing. By evening they will have heard. Amy was first to approach her. She said, her voice choked and broken, "Lila, I didn't know. How can you be so calm, and how could he be so dumb? I should be tearing around in wrath I don't care, I never did like old Bruce," Amy stormed.

Never did the family allude to the broken engagement in each other's presence. Fred was very careful to mention a great many commonplace matters. The same way the others. It seemed to Lila afterward that her mother never did say anything about it. Father spoke only once, very timidly, very kindly. When they two were entirely alone he said, "Lila, except for the suffering this has caused you, I am glad. Bruce was never good enough for you. For the wrong he has done you, may God judge him."

Strangely enough to Lila, through the days that followed, although her grief was intense and she had discovered that "weeping may endure for a night," yet she knew that the keen edge of the agony was becoming dulled. She had learned in this upheaval of her emotions to lean heavily upon God.

"O God, our help in ages past,
Our hope in years to come,

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CHRISTIAN MONITOR
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"UNTIL . . . THE DAY STAR ARISE"

By Arline Yoder

The author hopes that this story, based on actual facts, may be the means of helping any readers who are wavering on the theater question to settle the matter before God once and for all.

"Hallelujah! Oh, how the angels sang!
Hallelujah! how it rang!"

Rita and Joy were standing along with others outside the church, the words of that last song still ringing in their hearts. They had helped to sing it. The chapter of another annual Christmas program was closed. Their hearts had been strangely warmed and thrilled in the celebration of the birthday of the King of kings.

A light snow had fallen and the night was so still—so calm, that one could almost feel the quietness around. Bright stars glittered in the heavens and a pale moon hovered above as a beacon to a Christ-worshiping world.

Joy, her mind apart from the conversation, was watching the sky.

"And the sky was bright with a holy light,
'Twas the birthday of a King."

"Yes, tomorrow will be Christ's birthday—and mine. That is why I was called Joy, because I was born in such a joyful season. "Dear Jesus," she prayed, "I thank Thee for Christian parents who love Thee, and who constantly pray for me that I may always do the right."

"What are you staring at the sky for, Joy, I almost forgot you were here?" questioned Rita as the conversation was broken up by the departure of some of the girls. "Oh, here come Jim and Dave—looks as if they have something plotted. It looks as if we may have a double date, Joy."

Joy liked Jim, but he was a bit worldly minded, as were also Dave and Rita. But she was never a "wet-blanket"—even though her conscience did trouble her at times. She loved fun too much herself to spoil it for others. But tonight Joy did not want to be brought back to earth. Her mood was too worshipful,—she wanted to stay on the mountain top to which she was borne on the wings of the birthday songs of her King.

For a long time Joy sat quietly in the car beside Jim, her mind scarcely on the conversation, though the laughter irritated her.

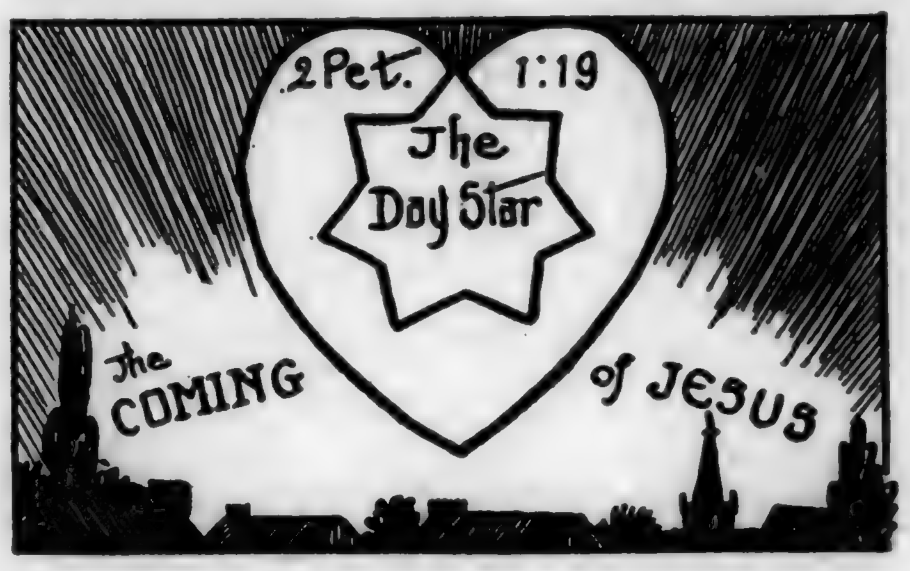
Finally, Jim ventured, "Joy, what makes you so unearthly quiet tonight? Rita doesn't give you a chance to say anything, I know. She's so talkative." They laughed—that is, all except Joy.

"I'm sorry, Jim; I didn't mean to be rude. But it is such a quiet and beautiful evening, and after such a wonderful service I can't get my mind off the fact that it is so wonderful to have a birthday on the same day as my Lord. But where are we going, Jim? May I ask?" politely.

"Dave and I had that all planned—a Christmas surprise for you girls. We must celebrate, you know."

Considering the direction in which they were traveling, Joy concluded that they were on their way to G——, a large city not far distant. That meant one thing—what it had meant a number of times before. Each time her conscience troubled her a bit less.

But tonight she wondered how she could endure to sit through a two-hour performance at the theater. All the wonders she had experienced that evening would be swept aside. And as she would step out into the stinging cold from a hot, stuffy balcony, weary-worn, the only thing left would be an empty heart. If they only felt as she felt—but there must be a way out some way. Maybe Jesus could help her. She thought of her parents praying for her at home—what if they knew? They would be grieved. There was a tug at her heart. She pleaded with Jesus, with her whole heart, soul, and mind that they would not take her to the theater. She truly did not want to go.



SAW YOU NEVER IN THE TWILIGHT?

Saw you never in the twilight
When the sun had left the skies,
Up in heav'n the clear stars shining
Through the gloom, like silver eyes?
So of old the Wise Men, watching,
Saw a little stranger star,
And they knew the King was given,
And they followed it from far.

Heard you never of the story,
How they crossed the desert wild,
Journeyed on by plain and mountain,
Till they found the Holy Child?
How they opened all their treasure,
Kneeling to that infant King;
Gave the gold and fragrant incense,
Gave the myrrh in offering?

Know ye not that lowly Baby
Was the Bright and Morning Star;
He who came to light the Gentiles,
And the darkened isles afar?
And we, too, may seek His cradle;
There our hearts' best treasures bring;
Love, and faith, and true devotion,
For our Saviour, God, and King.

—Mrs. Cecil F. Alexander.

"Still enjoying the evening, Joy?"

"Yes, Jim, do you mind—?"

"Not at all—this is your birthday party."

Rita and Dave in the back seat became engrossed in conversation of their own, leaving Jim and Joy to their own meditations.

At last they reached the city. The dazzling lights and decorations blinded them as they entered.

Suddenly Rita sat forward in her seat and looked searchingly out of the window.

"Say, Jim, do you mind turning around up here? I think I saw something on that church signboard back there."

"Sure, Rita; don't tell me you want to go to church again after sitting in one all evening?"

"Well, if it's what I think I saw, I do. The rest of you can go on to the show if you want to, and pick me up here. I'm going to hear this if I have to walk home."

Joy's heart leaped. Whatever it was, it must be better to be in a church than a theater, especially on this particular night. "What was it, Rita?" Joy suddenly beamed with interest.

"I don't know; I'll tell you later when I'm sure."

Jim turned the car around, and drove back slowly. He parked directly in front of the signboard.

"That's it—I thought I saw right." In bold letters—"Kay Curtis—Converted from the Stage." "That's the girl who was a star toe dancer a few years back in all the largest theaters. She danced in the best theaters in Broadway. My cousin, Fred, lives in New York, and I heard him talk about her. And now that tells me she is speaking in this church. Did you ever hear anything like it? I'm going to hear this."

"I'd like to, too," ventured Joy.

"But," laughed Dave, "it's nine forty-five and church is probably over. You don't see anyone around."

"But the signboard says 7:30 and 9:30. The second service is going on now, I'll bet." Rita was sure.

"That is unusual to have two services in one evening, isn't it?" asked Joy.

"They do occasionally when the crowds are too large to take care of," Rita informed.

"Well, let's go in and see what we can see." Jim was reluctant.

As they opened the door they saw no available seats. There was standing room only, as many others had discovered before them. So they lined up along the back wall with the rest of the standers.

Kay had just risen and was facing the large crowd. How wonderful she looked in her Christian beauty! thought Joy. She could scarcely visualize her as a dancing girl on the stage. Her heart was touched. Kay could not be any older than Rita and herself, —and there she was,—speaking before large crowd after large crowd, giving her testimony to the saving power of Jesus. But what was she saying?

"My heart goes out to you Christian friends, tonight, to make Jesus **real** in your lives. Is He **real** to you? Tomorrow we celebrate His birthday. Is it **real** to you? I've been asked to give my testimony, and may it bring many into a fuller realization of who Jesus is. Ever since I can remember I was interested in dramatics. As soon as I could toddle on the stage I toddled on to entertain the public. I took dancing lessons from as far back as I can remember. I loved it. I dreamed day and night of what I wanted to be—what I wanted to do.

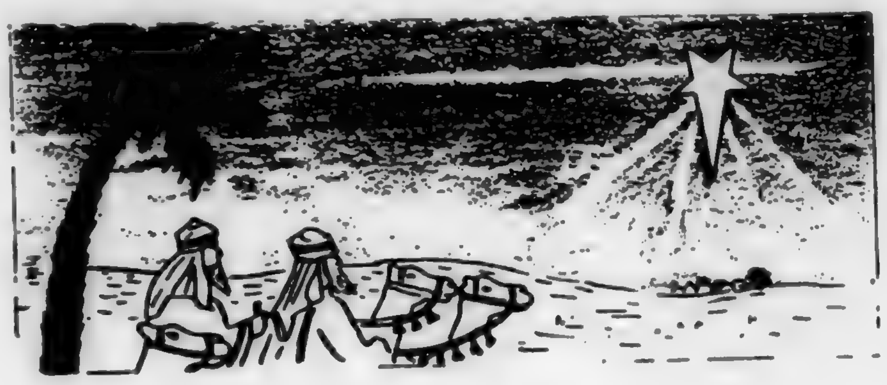
"I hung around stage entrance doors until I finally found enough nerve to enter for an audition. The producer was astonished at my beautiful dancing. I at once signed a contract. I was thrilled. I climbed up and up and up. It was hard work too. We had to keep constantly ahead of the other person. The devil does not want 'good-enough's.' He wants his work well done. Many times we went to stage rehearsals at ten in the morning, danced all day and all night, and finally found ourselves crawling into bed when most folks were crawling out after a night of refreshing sleep. We had to keep ahead to keep our jobs. But anything seems good enough for Christ—if we don't feel like going to church or prayer meeting we don't go. Many girls have fainted on the stage from utter exhaustion—but Christians can't go to church when they have a little headache or some slight ailment. Christ demands our best work and interest. If He is **real** to us He will get our best.

"One time when I was dancing in Philadelphia I stayed with my cousins. They were very religious, and constantly talked about the Bible, and quoted Scripture. Something was happening inside of me. I couldn't explain it—but something was tugging at my heart. I was glad to get away, and back to New York. But even then, in my dressing room I found myself humming a chorus I heard so often in their home, 'In the cross, be my glory ever.'

"One afternoon I received a letter from my cousin begging me to attend a large church near where I worked. To satisfy my curiosity I went the next Sunday evening. That something was tugging at my soul again. The invitation was given,—I jumped to my feet and ran down the aisle. What would my friends say? I didn't have time to consider. I only knew I wanted to satisfy a longing within me. A Christian lady prayed with me. I knew something had happened,—and I was happy. I went to my room that night, happier than I ever was before. The next morning a card came calling me to rehearsal in the production that I had wanted so much to have a part in. But the devil was too late,—I had signed my contract with Jesus. But I had failed to consider the future. I was the sole support of my widowed mother. I walked the street day after day looking for a job, while my mother, frail and ill, was forced to work hard to keep our bodies and souls together. Though she did not complain, yet she did not understand.

"Job's comforters, my friends, came around with their advice. They called me lazy and foolish for leaving the stage with a good salary, and let my poor sick mother support me. I had a hard battle. Perhaps they were right. Perhaps Christ didn't want me to leave the stage. I had always lived a decent life. Perhaps I was too young to be a religious fanatic. I was just beginning to learn what life was all about. I had given Jesus a chance. I showed Him I wanted to leave the stage. But He hadn't given me a job. Yet I couldn't feel that I could follow Christ and at the same time dance on the stage where we are gazed upon by the eyes of greedy, lustful men.

"As I walked up and down Broadway the lights of the theater dazzled me. The doors seemed to swing out telling me I belonged there. I was tempted to yield. But I felt to do that would be to turn my back on Christ. I left the stage because I had fallen in love with Christ, and I couldn't turn my back on Him now.



REJOICE, O EARTH!

Rejoice, O earth, rejoice! rejoice!
Today the Christ is born!
Hail Him, Redeemer of mankind!
Hail glorious Christmas morn!
Sing praises to the Saviour's name,
Sing praises to our King!
Jesus, the blessed Son of God,
Doth our salvation bring!

The Star of Bethlehem proclaims
The Deity of Heaven
Has come! Behold His royal train!
Our Lord incarnate given
To reconcile the world to God—
Down from His Kingly Throne
Our Saviour comes, to live, to die,
Unwelcomed by His own.

Lo, angels dip their silvery wings
Thro' the Milky Way's soft sheen,
And suddenly, hosannas roll,
Flooding the fields of green,
While shepherds watch their flocks by night,
And all the world is still,
Good tidings of great joy they hear,
Tidings of peace, good will.

Adoring wise men worship low
Beside a manger bed
Where rests the Prince of Peace Who soon
Must suffer in our stead.
Rejoice, O earth, rejoice! rejoice!
Today the Christ is born!
Hail Him, Redeemer of mankind!
Hail glorious Christmas morn!

—Annie Lind-Woodworth.

"Finally, I came to the end of myself. I told Jesus I couldn't stand it any longer. Something had to be done. The battle was too great.

"One evening, a few weeks after I accepted Christ, there were baptismal services in the church. Preceding that was a consecration service. I found out I had been fighting my battles alone—I went to the altar and surrendered my will to Jesus and gave my battles to Him.

"As I sat there waiting for baptismal services to begin I helped to sing a hymn. As we came to the second verse, I could not sing. My eyes were glued to the words:

" 'Though the way seem straight and narrow,
All I claimed was swept away;
My ambitions, plans, and wishes
At my feet in ashes lay.'

"That was a perfect picture of me. I had left Broadway with its glittering lights, and chose the narrow way. Now all I had ever dreamed, planned, and wished was in ashes at my feet. I had surrendered all to Christ —He would take care of that. I had to surrender before He would show me my work. I was baptized and far happier and contented.

"As I walked back along Broadway towards home I had to pinch myself to see if it were really me. There were no dazzling theater lights—no opening doors. They were there,—but not for me. All desire was gone. Christ had won my heart.

"I was no longer ridiculed by my former friends. They respected me, for I practiced what I preached. Christ is **real** to me. My Christian life is **real**. I cannot compromise with the world. I faded out of the lives of my friends, for I no longer had anything in common with them. 'Old things are passed away; behold, all things are become new.'

"Soon I was called on to conduct young people's conferences, and God led me very directly into His mission field. I plead with you young people, **Stand for Christ!**"

There was not a dry eye in the audience. Joy and Rita were sobbing. Tears trickled down the cheeks of Jim and Dave. They felt, oh, so very much ashamed. It was a quiet group that rode home that Christmas eve. But each had made a solemn resolution.

Jim ventured one remark: "I thought our ministers and parents were cranky about show-going—trying to crush our fun. I enjoyed sneaking to the theater, thinking no one knew. Here we are with our Christian heritage,—and this young girl has more Christianity than we have. Her Christ is real to her,—He isn't to us or we couldn't go to shows. I'm so ashamed that my Christian testimony has not rung true. Never again shall I darken the doors of a theater or do anything that would disgrace my Lord."

"Neither will I," echoed back the others.

Christmas dawned more beautiful than ever before to these young people who had consecrated their lives anew to the Saviour of the world.

Barberton, Ohio.

OUT IN THE OPEN AGAIN

A Collection of Spiritual Gems

By Lawrence Keister

Our Father who art in heaven, hallowed be Thy name. Thy Presence is the reward of Thy people, their exceeding great reward. Thou art above us and so we worship Thee; beside us and so we walk with Thee; within us and there we welcome Thee. Our response to Thee in prayer and praise rises like incense in Thy temple.

How wonderful Thy Kingdom, how faithful Thy Word, how near to us Thou art and how close we come to Thee!

Enable us to ask and receive and then proceed on our way with patience and courage. We wish to be wise and strong enough to bear another's burden and so fulfill the law of Christ. We are honored as Thy witnesses, Thy servants, and Thy friends, and are kept by Thy power lest we dishonor our Redeemer. Even so keep us as in the hollow of Thy hand. In Christ's name, Amen.

Personality is more than fine clothes and an agreeable manner.

Fortunately we can test personality by the best example on earth.

Our Lord was tried in all points like as we are, but He remained a unit mentally, morally, and spiritually, a safe teacher and leader.

A Christian is a person who is reconstituted on the spiritual pattern.

His first interview with Jesus brought Nicodemus face to face with the new birth.

"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit," is an axiom in Christian teaching.

Reasonable as it is that statement must be accepted on the authority of Christ.

Reason hesitates and falls short, but faith takes Christ's words and finds them true.

After faith has acted reason has a new basis and a new field of interest.

The Christian walks by faith, because faith is a permanent principle.

"All we like sheep have gone astray"—we are inclined to follow leaders and often are misled.

To save us from such misadventure Christ offers to be our spiritual Leader as well as our divine Redeemer.

His "Follow me" has never lost its value amid the confusing voices of the centuries.

Times change, but our Leader is the same person with the same mission and the same method.

"I am the light of the world"—a bold statement the world hears from His lips alone.

He is inclusive and also exclusive and cannot be mixed up or made over or duplicated.

No man comes to God as a personal being but by Christ, and so personality holds in heaven as well as on earth.

He is the way, the truth and the life, three fundamental needs of humanity.

The poet makes confession for us all when he says, "'Tis life of which our nerves are scant."

The demagogue promises "the more abundant life" to tickle the ears of the multitude.

Men are searching for life, for their own kind in their own way.

Some take the liquor method beginning with cocktails that seem to them harmless. The travel route, the sun bath, and the rest cure are all in use.

But some hear the voice of the central Figure in history saying, "Because I live, ye shall live also."

Faith says, "So be it," but doubt drifts till the sound is lost if not forgotten.

Paul said to his Colossian converts, "Your life is hid with Christ in God."

Hidden from the curious but highly honored by its relation to Christ, the interpreter of human life and human history.

Prisoners in the penitentiary are known by number, while free men are known by name.

A man's name is his signature in business, his trademark of character, and the advance agent of his personality.

The new name awarded in heaven must indicate some important personal development.

It must be significant to the Giver as well as the one who receives it.

"Eye hath not seen nor ear heard," but the Spirit interprets the future to all who can understand.

Jesus said of Abraham, "He rejoiced to see my day, and he saw it and was glad."

The Advent brought angels who sang their immortal anthem and who wished to be seen and heard.

Men who fail to see and hear and rejoice are so preoccupied that they are not aware of His coming and His presence.

To know Christ is life eternal, life that is not limited to time and not subject to death.

To be a Christian is a personal matter as regards each one and as regards God's way of dealing with each one.

Personality makes room for prayer, for only persons can confer with each other.

It takes all there is of a man to believe in Christ, and so it takes all there is to pray to God.

Only a sincere expression of an honest heart can claim a divine answer.

The double-minded man gets no answer, for God is one, and man must be a unit to confer with Him.

The irreligious regard prayer as more or less unreal, but its value grows in the estimation of every true Christian.

When answers have the marks of divine wisdom and grace and goodness, humble thanks are in order.

But each one must know for himself, because secondhand knowledge is not enough in a matter of such importance.

How fine to know One who knows and who assures us, "If it were not so, I would have told you."

True worship cannot be localized, because the Spirit cannot be limited by time and place.

Jesus lived in a small country, and only a few years were all that His work required.

His ministry covers the life of man and provides for man's redemption.

Any true Christian is sensitive to the Holy Spirit as a teacher and leader and interpreter of Scripture.

He needs no devices to discover the will of God, for spiritual things are spiritually discerned.

Spirit with spirit can meet when properly keyed and perfectly harmonized.

Men who have the sixth sense, the sense of the spiritual, no longer search for the fountain of youth.

It is splendidly human and really wonderful to be a citizen of the spiritual kingdom.

"Life is real, life is earnest," with new value and wider outlook.

The wisdom and language of the kingdom come natural to its citizens.

Christians see Christ and know Him as God sees and knows.

The irreligious observer notes something he cannot explain, especially the personality and the prayer of the believer.

Everyone who is born of the Spirit acts freely, like the wind that is heard but not seen.

No wonder Paul commanded Christians to pray without ceasing as if it were a life process like breathing.

Daniel prayed three times a day, busy statesman as he was.

Benjamin Franklin knew the value of prayer when the Declaration of Independence was being framed.

Prayer wheels are not Christian devices, and the rosary appears mechanical and external.

Prayer is a reverent appeal to God for divine help.

Better praying means better churches.

"Behold, he prayeth," was the proof the Lord gave Ananias that Paul was a changed man.

How hard to live a spiritual life without a spiritual birth! "The intellect is a born atheist," but "with the heart man believeth unto righteousness."

"Give us this day our daily bread" is a petition to God and not to the government.

Could marriage under divine direction reach the divorce court?

It is hard for rich men to enter the kingdom of heaven and also for men of science and women of fashion.

He that humbles himself shall be exalted, a plain reversal of human judgment.

Wait on the Lord not as if He were slow and hesitant, but because we are dependent.

What can a man do while the clock ticks twice? Pledge obedience to God and be conscious of His approval.

Tolerance has kind intentions, but love has a kind heart.

A splendid young man asked a question. Jesus answered kindly, and the young man heard sorrowfully.

(Continued on page 372)

THE ORIGIN OF PROTESTANT STATE CHURCHISM

By John Horsch

In his early writings Menno Simons gives special attention to the most vital points of the Gospel, such as repentance, faith, conversation, and consistent Christian living. To these subjects he gives much space and emphasis.

We observe first in this connection that Menno draws a dark picture of generally prevailing religious conditions in that period. We shall give attention to a brief consideration of this question.

There was in the first place the Roman Catholic Church. During Menno Simons' lifetime this was the dominant church in Holland. We all are acquainted to a degree with this church, as it exists today. And yet it would be a mistake to judge the Roman Catholic Church of Menno's time by present-day Catholicism. Before the rise of Protestantism corruption and immorality were so prevalent in the Roman Church that the need of a reformation was widely and freely recognized within that church. Indeed, definite efforts were put forth by the Roman Catholic hierarchy toward a reformation of the church. Between the years 1409 and 1433 three great General Councils of the Roman Catholic bishops were held for the purpose of reforming the church. These efforts were unsuccessful. Today even Catholic historians in general admit the prevalent corruption and immorality at that time.

A striking illustration of then existing moral conditions is the fact that not a few prominent men were the sons of priests, who, as we well know, were not permitted to be married. These priests continued in good standing, although their transgression was a matter of common knowledge. Heinrich Bullinger, the successor of Ulrich Zwingli as head of the Zurich state church, and the Philips brothers of Leeuwarden, were the sons of respected priests, a fact which was not by any means held as a secret.

The rise of the Protestant Reformation movement in the following century convinced the pope and the bishops that turning a new leaf had become an absolute necessity. After much preliminary effort a General Council of the Roman Catholic bishops was called by the pope to convene in the Italian city of Trent. This great General Council began about the time of the death of Luther. The Council of Trent was in session for over six years. It resulted in changes for the better in various ways. As for Catholic doctrine scarcely any changes were made. In point of doctrine the Roman Church is today the same as it was four centuries ago.

There is convincing evidence, then, that Menno Simons' unfavorable description of conditions in the Roman Church of that day is not overdrawn. It is to be recalled that in the membership of the state church the whole population was included, regardless of the personal religious standing of the individuals.

We have noticed that the first Lutheran and the first Reformed churches were established in the same year as the Mennonite Church, namely in 1525. Both the Lutheran and the Reformed (Zwinglian) churches were state churches, that is to say, these churches were united with the government of the states. The origin and establishment of these churches was considered to be the task of the civil authorities. The change from Romanism to Protestantism was brought about in each state by the civil authorities. The civil rulers of a number of states accepted the Lutheran creed, and the heads of other states accepted the Zwinglian or Reformed creed. In each instance they established their accepted creed in their particular realm. The civil authorities simply gave orders to the priests to conform in doctrine and practice to the new creed. The people had no voice in the matter. They were compelled by the civil rulers to accept these changes. Dissent from an established creed (as for instance Anabaptism was not permitted. Dissenters were severely persecuted in Protestant as well as in Roman Catholic countries.

Between Ulrich Zwingli, the founder of the Reformed Church, and the Mennonites there was on a point or two a somewhat closer doctrinal affinity. Zwingli, in his earlier years as a reformer, held that it were "far better" to discard infant baptism. The Reformed Church did not teach that baptism is the instrument of regeneration. Nevertheless Zwingli finally decided for a radical union of church and state, and therefore also for the practice of infant baptism. He also decided against the practice of church discipline. The mandates of the Zwinglian government of the canton Berne against the Swiss Brethren contain much direct evidence of offence caused by the inconsistent lives of both the clergy and laity of the Protestant state church.

Scottdale, Pa.

"OUR HOPE FOR YEARS TO COME"

(Continued from page 354)

Our shelter from the stormy blast,
And our eternal home."

She had definitely experienced the fact that when all plans are apparently dashed to earth there is a strong arm in readiness. So the days became better, because she met them with courage and trust.

One day, late afternoon, Christmas errands of various sorts had called all the family from home but Lila and her young brother Fred. Fred, having finished various chores, had finally entered the living room where Lila was wrapping mysterious packages. He cast an appraising look at his sister and seated himself close by. His actions were so unnatural that Lila turned to look at him. He was sure in the waning light that Lila looked sick. He was silent a full minute then he said softly, gently, very unlike the usual Fred,

"Sis?"

"Well?" Lila said.

"Sis, did you see the—the—" he couldn't, he found, go on.

"You mean?" she said stiffening.

"Bruce—you know—and Etta."

"Oh, that! I don't believe I did, Fred."

"Well, Sis, if you can't take it, whyn't you fight if you want—want—him?"

"Fight? Fight what?" Eyes wide in astonishment.

"Well, you know," Fred's face turned dark in color,—"well, that widow Lane—and her breach of something suit," he gulped and stammered.

This was too much—even for heartbroken Lila. She put her head on her package and laughed, actually laughed.

"Sis," began Fred, "please, Sis, are you laughing or—or—please be laughing," in evident confusion.

Observing the anguish in her young brother's voice Lila looked up. "I thought you were a Mennonite, and nonresistant," she said.

"Well, Sis, I just thought if you just simply couldn't stand it maybe you could do something about it."

Again Lila laughed.

"O Freddy boy, why should I fight for a man when the Bible forbids me to fight for anything, anything whatever, except the good fight?"

"Then you don't want him?" eagerly, hopefully.

"Not any more, my little Freddy. In any event not bad enough to fight for him." And again the amusement sparkled in her eyes as she looked at Fred. He looked back deeply as if to seek out her true feeling. Then he drew a long sigh, a deep breath of relief.

"Oh, I'm glad! Some of the fellows said the Harts got money; inherited it. Say, they have the swellest automobile in town. But Danny West said that Bruce fellow would find out. He said his dad said Hart didn't get any big money, a few hundred maybe, but not enough to pay for their swanky car."

"So? So?" said Lila, and let Fred talk on.

"So he expected to get hold of a lot of money, did he," Lila's thoughts ran on, "even if he had to take Etta Hart to get it. Well, well! Habits of love are hard to readjust just like any other habit, but if I had any sense I could see now anyway what the rest of the people have been able to see all along."

Bruce and Etta were married soon after the announcement of the engagement.

Some years later Lila and her husband had been shopping. She was awaiting his return to the store before leaving for home. In the crowd she noticed a familiar head—once haughty and handsome—now humble and careworn. They saw each other simultaneously. She said, "Merry Christmas, Bruce," without a hint of her former heartbreak.

And he, "Lila, Lila, how I wronged you! I've waited your forgiveness."

"You have that freely, and more. It was better this way. Wait and meet my husband. He is a minister. When people have trouble he points them to help," said Lila, and again the poem which had always been a help to her came to her thoughts.

"O God, our help in ages past,
Our hope in years to come,
Be Thou our guide while life shall last,
And our eternal home."

Protection, Kans.

Editorials

The Christmas Season

As this is being written Christmas Day is still more than a month in the future. However, one already sees evidences of preparation for the celebration of the birth of Jesus, and hence it is not hard to realize that we are rapidly approaching the Christmas season. In fact, it should help us to observe the day properly if we begin early to think about its meaning and implications.

It is true that we do not know the exact time of our Lord's birth, but since tradition has handed down to us a date in midwinter, there seems to be no good reason why we should not at this time celebrate the nativity of the Christ. It affords an occasion to think more particularly about the great events that took place at the time when Jesus was born. And it is well for us to meditate upon the meaning of Christmas some weeks in advance, in order that we may plan our celebrations in keeping with the spirit of what the day stands for.

It is well for us to remember that Jesus came into the world particularly to become the Saviour of the world. That was the main point of the revelation of the angel of the Lord to Joseph and Mary and the shepherds. To fail to realize this great fact is to miss the real Christmas message. To comprehend and grasp it is to take the most important step toward entering into the true Christmas spirit.

At no place in the Scriptures are we commanded to observe the birthday of our Lord. But we feel that it is helpful for us to do so if we enter into the spirit of the One whose birthday we celebrate. Let us, then, as we approach the Christmas season, plan our activities, our gifts, our social gatherings, our home festivities, and our church services in a way that will help us to edify each other, to worship our Lord, and to glorify the Father who sent His only begotten Son from heaven to earth as a Gift to a needy world.

We wish all our readers a blessed Christmas in the Lord.

War Sufferers' Relief

As the holiday season is upon us we naturally think of the blessings which we enjoy in this favored land of ours. Our barns and storehouses are filled with food, few if any suffer from lack of clothing or shelter, and peace like a gentle dove still hovers over our fair country. It is well that we meditate upon the rich temporal blessings that are ours, but let us not be unmindful of the spiritual blessings which we enjoy in our freedom to worship God and to serve Him according to our understanding of the Word of God.

Just naturally we are led to contrast our state with the millions in Europe and Asia. There many people are in constant fear of crashing bombs or invading armies. Hunger and famine are stalking hand in hand, and we do not know how many people will suffer for want of food this winter. Many also need clothing and a place to shelter them from the elements. Our church has taken these suffering ones to heart and has workers on the field at different places in Europe to help those who are most needy. Clothing shipments are released as rapidly as possible under the difficulties of shipping due to the war. Funds are being sent to our workers in England, France, and Poland in a constant stream so that they have means to purchase food.

The winter's program as planned by the Mennonite Central Committee calls for a budget of $10,000.00 per month from September 1 to May 1. It will be seen then that the various cooperating bodies under the Mennonite Central Committee in the United States and Canada will need to gather $80,000.00 this fall and winter if this program is to be carried out. This will provide each of the three centers (England, Poland, and France) with $3,000.00 per month, and yield enough additional to care for overhead and traveling expenses. Some of our workers, having put in an extended term, will return home this winter, and others will take their places. Due to return are Bros. Ernest Bennett, Cumberland, Md., Ted Claassen, Newton, Kans., and possibly M. C. Lehman, at least for a holiday furlough. Others who have recently gone to the field are John E. Coffman, Vineland, Ont., to England, and Henry Wiens, Reedley, Calif., to France and possibly Germany, while Alvin Burkholder, Upland, Calif., is to sail for France early in the New Year.

These brethren are giving their wholehearted service in this mission of love to suffering humanity, in the face of dangers and hardships. Are we who are enjoying the quiet and safety of our firesides willing to sacrifice at least some of our means so that they may have sufficient funds to do a worthwhile service to the needy in the places in which they are laboring? This budget can easily be raised if each congregation does its part. We trust in this holiday season, when especially the spirit of love and good will is emphasized, that we will translate lofty sentiment into helpful action by our gifts and prayers in behalf of our workers and the great army of sufferers from the terrible strife among the nations.

Keeping Alive Our Peace Testimony

There is little doubt that we are living in critical times. In a world that is aflame with the war spirit startling things are happening every day. However, with every warring nation having an active propaganda agency, while exercising close censorship as to what information is given to the public, it is difficult to know just exactly what is taking place. But some of the general movements can be traced. The war is constantly spreading into new areas and drawing more nations and people into its terrible inferno. Increasing pressures through subtle and clever propaganda are being put upon neutral nations to enter the fray for the protection of their interests. New treaties are being made and new alignments perfected by the councils of crafty and designing heads of the rival groups of nations.

That the war spirit is gradually increasing in our own nation there is likewise little doubt. The conscription law is an evidence of this fact, otherwise the bill could never have been passed in time of peace. The increased production of war material, much of which is going to Great Britain, shows which way sentiment is going. The recent election is interpreted as a mandate for our government to help Britain in every way possible short of war. How long this can continue without dragging the nation into the fray as a belligerent no one knows, but there are many who think they see clearly that it is only a matter of time. We pray that this may not be true, even though the signs point the other way.

But in all this time we who do not believe in war have an excellent opportunity to testify in behalf of the peace principles of our Lord Jesus Christ. Our Peace Committee has done a wonderful piece of work in keeping our testimony before the government at Washington. Conscientious objectors have been given recognition in a remarkable way. All who are sincerely opposed to military service may have the privilege of taking civilian service under the combined supervision of the Department of Agriculture and our own church. Circulars concerning the Mennonite Civilian Service Program have been mailed to the ministers of all our congregations. If you have not received a copy write to H. S. Bender, Goshen, Ind. Let us diligently keep alive our peace testimony, in peacetime, so that if and when war should come we may be so established in the faith that we may continue our stand in the face of more adverse circumstances.

Looking Forward

We appreciate the efforts of all those who have helped to bring the Monitor subscription to the highest point in its history. We are looking forward to the new year with faith and confidence that the Lord will bless our service for Him through the printed page. If you have a problem as to what Christmas gifts to send to your friends, why not give them a subscription to the Monitor, which will remind them of your interest and kindness all through the year? We will be glad to extend your subscription one year if you send us two new subscribers.

Christian Life

HE EMPTIED HIMSELF

A Christmas Meditation

> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: . . . he humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2: 7, 8.

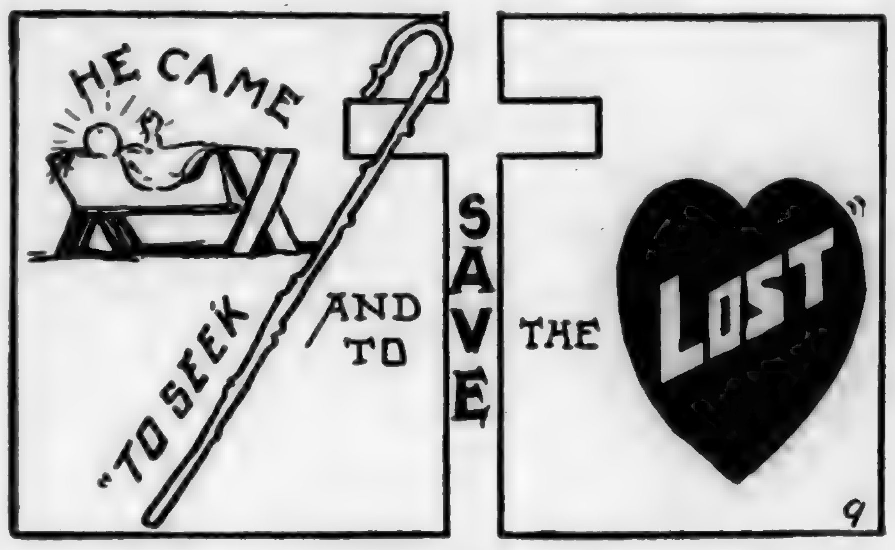
The Authorized Version of the Bible says when the Lord Jesus came down to this world He "made himself of no reputation," but the Revised Version says He "emptied himself." Before He came into the world He was existing in the "form" of God, and was "equal" with God, but when He came into the world He "emptied" Himself. It does not say that He "emptied" His power and wisdom, but only His "form." He "emptied" Himself from the "form" of God to the "form" of a servant—a man. How the great God whom the heaven of heavens could not contain, could empty all His fullness in the body of a little child, is not for us to understand, but for us like the wise men of old, to bow our hearts and worship. No doubt the great "emptying" took place in that hallowed overshadowing when the power of the Highest overshadowed the Virgin Mary, but in another sense the emptying and the humiliation of the Son of God continued all through His life, until on Calvary He "poured out" His soul unto death.

He Was Made in the Likeness of Men

It would have been enough humiliation if the Lord of Glory had emptied Himself into the form of a mighty angel. But He took not on Him the nature of angels. He went lower than the angels. He became a man. He did not come into the world with a chariot of fire. He came into the world like man comes—through the door of a woman's suffering. He did not come with a halo around His head. He came with tears in His eyes. He did not come with a radiant, glorified body. He came with feet—tired, weary, and sore. He came a man. He slept like men. He wept like men. He was hungry and thirsty like men. His heart ached like men's hearts ache. Yea, in all points He was tempted like men, yet without sin. Let us at all times exalt the Deity of the Lord Jesus, but let us also not forget to declare His humanity. He was a man. It hurt Him when He was betrayed by Judas, just as it would have hurt you to be betrayed by a friend. It grieved Him when Peter denied Him, just as it would have grieved you. He felt it when no one opened a door to Him. He felt it as keenly as you would to be friendless. He craved sympathy. He came with blood drops on His brow to poor, weak men and pleaded, "Could ye not watch with me one hour?" Thank God "we have not an high priest that cannot be touched with the feelings of our infirmities." He was a man, and He knows all about us.

He Humbled Himself

When this great Being who existed in the form of God, and who was "equal with God," "found" Himself a man here upon earth, what did He do then? "He humbled himself." It surely was enough of an emptying for God to become a Man. But the Lord went still lower than that. He lowered Himself until He became a humbled Man. He refused the kingdoms of this world because He came to humble Himself in a grave. He was the Lord of Glory, yet He was called a sinner, a drunkard, a devil, a blasphemer. But He did not threaten the men who spoke a word against the Son of Man. Why did He not? Because He came into the world to humble Himself, and it was an humbling thing to be reviled and blasphemed. He humbled Himself from a throne to a cross. He humbled Himself from the worship of angels to the mockery of Satan. He humbled Himself from a crown of glory to a crown of thorns. He was born in poverty because it was humbling to be born that way. He was born in a manger because that was the lowliest and humblest place where one could be born. He was raised in the most despised town in Palestine, for remember it was said, "Can there any good thing come out of Nazareth?" He was born in a borrowed cradle and was buried in a borrowed grave. He was so poor that He could not pay His taxes. He was born with cattle and died with thieves. His whole life was filled with humiliation. From the highest heaven He came down, down, down, until He became the humblest man in all the world.



GOD'S WONDROUS GIFT

Long years ago, one starlit night,
In far-off Bethl'em town,
God made a wondrous Gift to man,
His Son to earth sent down;
He came not as a mighty prince,
In splendor, pomp and pow'r,
But as a tender new-born Babe,
In that glad Christmas hour.

In after years, that little Babe,
Then grown to man's estate,
One tragic day, on Calv'ry's hill,
Victim of cruel hate,
In martyrdom there suffered death,
Upon the fateful tree,
His life a willing sacrifice,
From sin to set man free.

O Jesus! Babe of Bethlehem,
O Christ of Calvary!
O Son of Man and Son of God,
May we Thy purpose see;
That as we of Thy bounty take,
We learn in Thee to live,
To share with those less fortunate,
Of self and substance give.

—Walter Esmer.

Took the Form of a Servant

But the Son of God went still lower. It was not enough for Him to become a man—an humbled man—but He took a still lower place and became a bond-servant, which means a slave. The Gospel of Mark sets forth the Lord Jesus as a slave. He said He had a yoke, because He voluntarily had taken the place of a slave. He washed the disciples' feet, which was the work of a bond servant, a slave. Like a faithful servant, He was "obedient unto death." The key words of the Gospel of Mark are "immediately" and "straightway." They suggest quick obedience of a faithful servant and thus reveal Christ in all things, always, doing those things which pleased God. When the Spirit led Him in the wilderness He knew He would be hounded by the devil. Why then did He go? Because He was a servant, and it was His duty to be always obedient to God's will. When the time came to die He was three days' journey from Jerusalem, and you remember He said, "I must walk today, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Three days His weary feet walked toward Calvary. Why did He not flee from Jerusalem when He knew there was a cross waiting there for Him? The answer is, obedience—obedience unto death. When the hour had come for Him to enter Gethsemane's awful midnight, He calmly said to His disciples, "As the Father gave me commandment, even so I do. Arise, let us go hence." Then He straightway stepped down into the shadows and sweat great drops of blood, and cried up to God with strong crying and tears.

He emptied Himself, and took upon Him the form of a servant, that He might be the great burden bearer of the world—bearing in His own body the sins of the whole world. Surely He was a slave, surely He was a burden bearer, for thus it is written, "He hath borne our griefs, and carried our sorrows," "and the Lord hath LAID ON HIM the iniquity of us all." When at last they had nailed the Lord of Glory fast upon the cross, they dared Him to come down from the cross. Think you the Lord could not have come down from that cross? Surely He could have. Why then did He not do it? Because He had said, "This commandment have I received of my Father," so like a righteous servant He was obedient unto death, and "laid down his life."

Think of it, "Your God a bond servant! He was rich and He became poor. He sold all." He became a slave so that He might save the slaves. He went to the lowliest place in the universe that He might "taste death for every man." What a wonderful Saviour!

Even Unto the Death of the Cross

But the Lord went still lower than a slave, He DIED. And it was a horrible thing for God to die, because only sinners have to die. "The soul that sinneth, it shall die." "The wages of sin is death." But now the holy Son of God who never had the shadow of a sin rest upon Him must die. That was unspeakable humiliation. The humbling would even have been great had He died the death of a hero amid the shouts and praises of the throng. But to die the vilest death of the vilest sinner on the cursed cross, that was humiliation at its deepest depths. Lower the Son of God could not go. He not only died, but He died "EVEN" the death of the cross, the death of a murderer, a death covered with the deepest disgrace and shame. But there is yet a deeper and more awful meaning to that word "even." The accursed cross cast forth the shadow of eternal death, and into that great black mystery the Saviour went and tasted death for every man. "My God, my God, why hast thou forsaken me?"

Surely those awful words show that the Saviour tasted the soul anguish of the lost. The great fact of the cross is not only the pangs and sorrows of physical death but also soul suffering. "Thou hast made His SOUL an offering for sin." "He poured out His SOUL unto death." No wonder the heavens grew black over Calvary. No wonder the earth shook and the rocks were rent. The great Redeemer was forsaken by His God, the Lord of Glory was going through the judgment to save the world that was "damned already."

From the highest heaven to the God forsaken darkness He emptied Himself and "poured out His soul." And then the great humiliation was finished, and from that moment God highly exalted Him. In the great deeps of death His glory began. Sinners could spit in the face of the humbled living Christ, but let one sinner dare shame the body of the dead Christ, and instantly God's face frowns with "much sorer punishment." That Holy One could not see corruption. The moment He died His glory began. A manger for the humbled living Christ, but a rich man's grave for the dead Christ. Sinners could handle the body of the living Christ, but saints only could touch His dead body. He emptied Himself and humbled Himself until He reached the deepest depths of humiliation, and then the mighty power of God lifted Him up far above all heavens. And there every knee will bow to Him, and every tongue will confess, and loud voices will ring through glory crying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor, and glory and blessing." Hallelujah, what a Saviour!—Kingdom Truth.

SELF-SEEKING IN PRAYER

A Test to Discover It

Every Christian who at all knows God and himself, must at some time have discovered the fact that it is sadly possible for a spirit of selfishness to creep unbidden into his most holy moments and most sacred seasons of prayer, a spirit of self-seeking which is all the more dangerous because so little suspected and so difficult of detection.

* * *

How am I to find out whether the prayer which I have just been earnestly breathing, has really had as its aim the glory of God, or whether it has had, in a measure, its origin in selfishness? Is there any test which I may apply even to my prayers to find out, with any degree of certainty, whether they are the prayers which God cannot fail to hear, because their direct aim is His glory?

* * *

It seems to me there is such a test which, if honestly applied, will rarely fail in detecting self-seeking in prayer. For instance, I have been praying very earnestly for growth in grace; I have been asking that the life of Jesus may be manifested even in me, that others might be attracted not to me, but to Him. I pause and ask myself if the real aim of that prayer was the glory of God. At once the answer comes that, of course, it must have been, for would it not be greatly for God's glory that these things should be?

* * *

But then comes the further test. Can I as honestly and earnestly pray the same prayer for my friend, for the one with whom I come in close daily contact, and whose life is in many ways associated with mine?

* * *

Knowing all it would mean to me if God were to answer my prayer as fully for him as I want Him to answer it for myself, can I still pray in sincerity? It may be that the friend of whom I am thinking, although a Christian, has not realized much of victory over sin, and in the secret depths of my heart I have felt sometimes that his shortcomings acted as a foil to set off my virtues. I have been ashamed of the thought, but still it has been there, and now, if I pray so earnestly that God will answer and do what I ask for my friend, what will become of my foil?

* * *

On the other hand, it may be that my friend has long outshone me: can I make up my mind to ask for him what will make him surpass me more and more? And yet, if my aim in prayer be really the glory of God, will it not be just as much for His glory that my friend should be fully satisfied as that I should be myself?

* * *

If I can ask earnestly for myself what I do not care to ask for him, does it not show that my motives are mixed, that alongside perhaps some desire for God's glory, there is a sad measure of self-seeking? Or taking the case of Christian work, we will suppose that a friend and myself have the charge of a Bible class for which he is responsible one week, and I the next. When it is my turn to take the class, I am very earnest in prayer that many may attend, that there may be definite signs of God's working in the conversion of sinners, and the strengthening of the saints. Surely it would be for God's glory that this prayer should be answered; it seems as if such a prayer could not be selfish, for am I not praying for others rather than self? And yet, when the next week comes, am I just as earnest in prayer that there may be as many or even more present and as many clear tokens of God's presence and working? It may be that when my fellow worker comes in after the class with a story of discouragement I am very sympathetic and encouraging, but do I meet him with the same sympathy when he comes with a story of success equalling or far exceeding any I have known?

* * *

In conclusion, if the test just proposed does discover self-seeking in prayer, what is the remedy? Galatians 6:14 suggests it, "God forbid that I should glory" in myself, in my work, in anything, "save in the cross of our Lord Jesus Christ." God is able to make the cross of the Lord Jesus stand between the soul and all self-love.

* * *

He is able to keep the soul so constantly cleansed by the precious blood of Jesus, that the most self-seeking life can be transformed into one in which God's glory is the true object, and in which such an ardent love for Christ has taken the place of the old self love, that anything that will bring joy to Him becomes a deep source of joy to the soul thus transformed. Then it instinctively rejoices at every conversion, and every blessing granted to God's people, through whatever instrumentality such blessing may come.—Selected.

CHRISTMAS THE ADVENT OF CHRIST

Strictly speaking, we should speak of the advent rather than the birth of Jesus Christ. Those who deny that He was virgin born and that the possibilities that slumbered in His cradle are to be ascribed to a favorable heredity, may and do speak of His birth, but they rarely if ever speak of His advent; and that because the latter word suggests His preexistence, the thought that He was consciously alive prior to His birth in Bethlehem. And when we think of the nature of the Person who, according to the Scriptures, left another sphere of existence in order that He might enter into and share our mode of existence, it is obvious that the advent of Jesus involved a real incarnation of an absolutely unique sort. This will not be denied by any who believe that Paul and John were speaking of an event that actually took place, not philosophizing, when the one wrote, "He who was in the form of God and who thought it not robbery to be accounted equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," and when the other wrote, "The Word which was in the beginning and which was with God, and which was God, was made flesh and dwelt among us."—The Presbyterian.

Our Home Circle

FINANCING THE HOME FROM THE HUSBAND'S VIEWPOINT

By George W. Cutrell

This is a companion article to "The Wife's Part in Financing the Home," published last month. We trust our readers will take note of these two timely messages.

Of prime importance to the Christian young man contemplating marriage is the question, "Am I physically able to support a family?" Of equal importance is the question, "Do I have the determination to stick to the job until it is finished?" Many men fail to furnish the minimum support which their family needs, not because they are not physically fit, but because they are not mentally fit. They have not that unfaltering faith that "where there's a will there's a way." We see two attitudes exemplified about us almost daily. One man with plenty of physical strength may be idle and his family in need, while another with less physical stamina but with a determination to do his best for his family, will be working at one thing or another, whatever he can find to do, and somehow, in some way, under God's guidance and blessing, he is always able to provide for the needs of his family.

Providing for the Daily Food

May we suggest here to every young couple planning the establishment of a home the need of a general plan, the purpose of which is to make it possible for the husband through the years to provide the necessities of life for the home. Here are some of the important phases of this plan. First, since the problem of and expense for the food supply is perhaps one of the largest financial items, it is best to keep as near to the source of our daily provisions as possible. If the husband is a farmer, let him pay due attention to the raising of food for the home. The garden and truck patch should not be neglected in the stress of the claims of the general farm crops. If the husband must depend upon some job other than farming, he will do well to find a home with enough land where much of the food for the family can be raised, such as milk, eggs, vegetables, and meat, both for immediate needs and preserving for use out of season. Jobs are none too sure nowadays, and wages are not always large, hence the wisdom of providing as suggested for table needs, without draining too heavily the family purse.

Providing for a Home

Second, God's care and guidance should be very definitely sought in choosing a home in which to live. This question will be sure to arise, "Shall we rent or purchase?" This should receive very careful consideration, for there are advantages and disadvantages in either case. How much cash will there be available toward the purchase of a home after the needed furniture and equipment are purchased? It is usually desirable to be able to pay off at once at least one third of the purchase price. Can the additional amount be secured at a fair rate of interest? Will the income be enough to provide for current expenses, the interest on the amount of the loan, and still enough be left to make substantial payments on the principal, along with unforeseen expenses that are almost certain to come? Is the husband's occupation sufficiently permanent that it will be advisable to own a home? Will renting or owning the home entail the least expense? Many people have the mistaken idea that all the money paid out for rent could go toward paying for a property. No matter who owns the property, the taxes and upkeep are practically the same, and many landlords in recent years have had the experience of scarcely getting enough rent from their properties to pay such expenses.

Should the decision be to purchase a home, then the question arises, "Shall we build or buy something already built?" In recent years in many places much more could be obtained for the money by buying a home already built, because, owing to the high cost of lumber and other materials, building has become very expensive.

Making Loans

Third, we now come naturally to the matter of making loans, which we believe merits some discussion. Let us here call attention to a principle that will help to guide any husband and wife, not only in the decision concerning the purchase of a home, but in all cases where a loan is considered in order to make some purchase. (1) Loans for additional stock or equipment, or any items that are intended to increase the husband's income. (2) Loans for things which bring convenience or comfort, which increase neither the income nor the expense. (3) Loans for things that bring increased comfort or convenience or pleasure, but which definitely increase the expenses.

Concerning class 1, it is obvious that this would be a safe move to make if the risk of losing the principal is not too great. For instance, if the money were invested in livestock there would be the risk of loss by death. As to class 2, the main consideration must be, "Is the present income sufficient to pay back the principal and interest?" With reference to class 3 it can readily be seen that not only must the income be sufficient to pay off the loan with interest, but it must be ample to carry the burden of the added expense.

In passing, a word might be said about the installment plan of buying, which is a form of loan. Some good things are to be said for this system of purchasing things. The regular installments may stimulate to saving and make possible the purchase of needed things that could not be acquired for quite a while if the immediate cash would be required. On the other hand, it should be said that installment buying has been a real hindrance to good financing in many homes. The lure of easy payments has been the means of inducing people to buy luxuries that were not really needed and which keep many a home on a constant financial grind, hindering them from paying less pressing creditors and robbing them of means to give to the Lord's cause.

Furnishing the Home

Fourth, let us consider the furnishing of the home. Here, especially, the husband will wish to get the wife's viewpoint, in order that there may be complete co-operation and lasting satisfaction for both through the years. Every normal home will look forward to having children, and it should be at once taken into account that this will add to the financial burden. The furnishings for the new home should be planned so that as the burdens of rearing a family increase the wife may be saved as much time and energy as possible, and that the husband may be saved from too heavily increasing financial burdens. This means that at once as much labor-saving equipment (whether for the use of wife or husband) should be purchased as the financial status and income will allow. Durability should be the first requisite to be considered with regard to the furniture, even if the entire home cannot be furnished at once. It were better to furnish the kitchen and bedroom well to begin with, and later, as earnings permit, to furnish the living and dining rooms. A few additional dollars invested in a good rug, may, in the long run, save the purchase of three or four rugs of ordinary quality, entailing double or triple the outlay of money. If the husband is in business for himself, either farming or something else, it may be necessary, in order to get started and to get into a position to provide a substantial income, to limit the furnishings even more than suggested above. A few hundred dollars invested in the husband's business at the beginning may mean increasing the income many times that amount through the years. Here the wife needs to get the husband's viewpoint, for it may incur some very definite self-denial, but all for their mutual happiness and success in the future.

The Husband's Job as an Earner

Fifth, we shall consider the husband's job, profession, or business. Here we assume that before marriage the husband has been assured of the prospective bride's sympathetic attitude toward his profession or occupation. The wife's attitude may be the means of helping him to success or starting him on the road to failure in his work. Even though one or the other or both may have received some inheritance, their greatest asset usually is the ability of the husband to earn or produce. Certainly the wife will do well to give all the encouragement possible to the husband that he may develop his capacity to the limit. Usually a man's ability does increase with the completeness added by the personality of the wife and the increased incentive to support the family and acquire a home of their own.

Handling the Income

Sixth, How should the income be handled? As stewards of the Lord young married people, and older ones too, will do well to consider using the husband's income (the wife's too if she has any sources of income or can continue earning) in the ways and order suggested by the following questions: (1) How much shall be set aside for the Lord's work? Many Christian couples set aside at least one tenth and experience a very definite blessing in doing so. They find an added joy in praying for God's guidance as to where He would have them use this portion, and appeals through the church for the support of various phases of the Lord's work are welcomed as an answer to their prayers. (2) How much shall be set aside for emergencies, possible illness, etc.? Perhaps five or ten per cent or more may be desirable, depending upon the income. A little forethought and conscientious effort along this line will mean much when the unexpected happens and adversities come, as they almost surely will, in every life. (3) How much shall be allotted to the monthly, weekly, daily, hourly needs? It may be well to make a list of probable needs, making such divisions, as food, clothing, rent (or taxes and repairs), light, heat, doctor's and dentist's care, etc., staying by absolute needs. Some might call it a budget. The name matters little, but the principle of planning to care for current needs is important, indeed. (4) How much shall be allotted to those things which are desirable but not absolutely necessary? In other words, How little can we get along with in this class of things? Here we are made to admire those husbands who do not take from the income first for things of this type for themselves, regardless of whether there would be any funds left for the wife to buy similar things for herself. Here there should be close co-operation on the part of husband and wife. They should share both privations and comforts together, and the wife should never be put into the role of a beggar for little things that she might desire above the absolute necessities.

The Husband's Major Responsibility

Always the husband should deem it his responsibility to provide the income needed for the support of the family and the maintenance of the home. This is not always an easy task, and economic conditions during the past decade have made it very difficult for some people. But the Lord has a way of providing for His own, if they are faithful, industrious, and willing to do their part. Mennonite people of the past have been noted for their industry, frugality, and honesty, always doing their best to support themselves and to help others who are less fortunate. Perhaps we of the present day are not living up to the principles so diligently taught and lived out by our fathers and forefathers. But the principles are still good, and the opportunity to follow them is still here, if we have the desire and the will. May each one of us as husbands and prospective husbands resolve to do our part in providing for the home as God intended that we should. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

Scottdale, Pa.

TRAINING CRIMINALS

By Anna May Garber

The title of this article is quite arresting, but it carries a helpful message. The Editor will gladly make room for a "Mother's Exchange Corner," and herewith invites readers to send in discussions as suggested at any time. Any kind of questions concerning the home will be welcomed.

Might you or I be doing just that? If we allow our children to disobey our commands, we are giving them the first lesson in the education of criminals.

Ever since my girlhood days when I had to discuss the topic, "Discipline in the Home," I have been interested in the subject of child training. Some fathers and mothers refused to discuss that topic because they were afraid their example might dim the ideal which they wanted upheld. They said I would be free to talk, as my only experience in child training was in the schoolroom, far away from that particular community. I still remember that my brother teasingly said that he would just wait and watch my children. Well, anyway, let us hold up the ideal and try to live up to it instead of pulling it down to our level.

Here are a few startling facts from the pen of J. Edgar Hoover:

"A discouraging fact is that the crime problem is for the most part a youth problem. Last year the largest number of individuals arrested by ages fell in the 19-year-old group, while those 18 years old were second."

"Criminals are home-grown. So are law-abiding, honorable citizens. Character, good or bad, gets its original 'set' in the home. Criminal tendencies are mostly picked up outside the home, perhaps on the street—because of a lack of proper teaching in the home. There is no real substitute for a good home."

If a child is not taught to **obey,** to respect law and order in the home, he will be a problem for the schoolteachers. Schoolteachers consider it a pleasure to teach in a community where the children have learned obedience. Then the time in school can be devoted to study and real progress on learning's hill. But if much time must be devoted to keeping order in the school, progress is slow. If both parents and teachers fail to teach the children obedience to law and proper respect for those in authority, a great injustice is done the child and he is given a downward push. He will very likely disregard the laws of the land and rebel at the precepts of the Lord.

Sometimes we hear folks talking about some young parents who do not seem to know how to go about child training. And we might think we could give them just a little hint which would be of great help. But who wants anyone to tell them how to train their children? Again, we see some folks who have made such an evident success that we wish we could benefit from their suggestions. If we could gather together occasionally for a round table discussion, asking questions and sharing our failures and victories, we might be able to help each other. But many of us who need it most cannot leave our little ones very easily to attend meetings. So I have been wishing the Editor of the Christian Monitor would invite us to have a corner (just a column) in his Home Circle Department for mothers. You know we mothers are with the little ones more than anyone else, and it is very important to start them right. In our "Mothers' Exchange Corner" or whatever it should be called, short articles on various phases of child training could be printed, perhaps questions answered, modern problems discussed, warnings given, and so forth. We have often read **what** we should do, now from each other's hints and suggestions we might learn a little more about **how** it should be done.

When God's Word says, "Train up a child in the way he should go: and when he is old, he will not depart from it," it means exactly what it says. It does not mean that when he is old he will come back, but it means that he will not depart from the faith, even though he lives to be old.

One Sunday-school teacher wanted to know at what age a child would be held accountable for his own conduct. The answer was given that he is accountable for his own actions as soon as he reaches the age of accountability, perhaps from seven to twelve years, and can never be excused for his own misconduct on grounds of not having received the proper training. The trouble is that we are very imperfect in our training. Let us help each other and implore the guidance of Almighty God. How we love the precious little ones that God has given us! We bend every effort to supply their physical needs. God help us to do the same for their spiritual needs, so that their souls may be eternally saved and their lives may be a song of praise to the Lord.

Harrisonburg, Va.

* * *

THEY HERALDED THE CHRIST

**They heralded the Christ with singing,
And what more fitting thing than song
To tell of a Saviour who was bringing
Joy and peace to a world that long
Had waited His coming, had waited to see
The high fulfillment of prophecy?**

**There was the song of the Virgin Mary,
Sung in the hill-land, making its way
Up to the farthest heaven. Oh, very
Humble and glad was her song that day,
And the answering song of Elizabeth
Hangs on the air like a flower's breath.**

**Over the earth the Gloria ringing,
Clear, and bright as a golden horn!
Yes, it was singing, singing, singing,
That told the world that the Christ was born,
And there will be song, released and free,
In praise of Him through Eternity.**

—Grace Noll Crowell.

CHRISTIAN MONITOR PULPIT

PEACE

By J. Otis Yoder

TEXTS: **Glory to God in the highest, on earth peace, good will toward men.—Luke 2:14.**
Peace I leave with you, my peace I give unto you.—John 14:27a.

The word peace as it is used in both of these verses gives us the thought of rest and of quietness.

In a war-torn world it would seem to talk of peace and of rest is to strike a wrong chord. In the hearts of many individuals, likewise, to talk of peace is to strike a wrong chord. Would to God that the world might know that peace is harmony; it is rest; it is comfort.

On the hillside plain of Judea sat a small group of shepherds watching their sheep. Perhaps they were discussing the events of the day. In the course of the evening they had likely talked of the added taxes that had been levied recently and how they could hardly pay them. But then we envision that their conversation changed to spiritual things. I imagine one of the younger said, "Do ye suppose that Jehovah will send Messiah soon to deliver us?"

To which an elderly shepherd sadly replied, "Ah, my lad, I have long looked for His coming. My father looked for Him all his life. Perhaps Jehovah has forgotten His people. But no, He cannot forget us. Let us beseech Him now that Shiloh might come!"

We like to think that just as he finished speaking, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:9-14).

"On earth peace." What an achievement for Christ! "On earth peace." What a comfort for downtrodden Israel! "On earth peace." What a message for the nations!

As we near the annual commemoration of Christ's advent would not it be wonderful if this world of men would realize that Christ came that the earth might have peace? It is very sad indeed that the one great purpose for which Christ came into the world has been so completely disregarded. And in the name of Christ at that! Men are searching for peace without the "Prince of Peace," and they are failing miserably. If men at the time of Christ's birth and since would have accepted Him as the "Prince of Peace" we would have no bloodstained pages of history. We would have no bloodstained present. But instead, men of each generation have fiendishly torn or blown each other to pieces. In this present carnage whole nations have been subdued in a matter of days. Our own United States, which is not infallible, is seemingly edging closer to the "winepress of the fierceness and wrath of Almighty God."

I wish I could sound the angels' message world wide, "ON EARTH PEACE!"

While in past decades the world has enjoyed temporary periods of peace they have been comparatively short, because putting down revolt is not peace. It is suppression. Peace has its seat in the heart of individuals. Jesus said, in speaking to the disciples, "Let not your **heart** be troubled." He also said, "Peace I leave with you, my peace I give unto you." Let that be a personal message.

The cause for family quarrels, community troubles, industrial squabbles, national unrest, and international wars can all be traced to the heart condition of individuals. For peace on earth we must expect a re-establishment of peace in hearts, not in nations. However, from God's Word we gather that peace will be really enjoyed only when Christ truly reigns. Where Christ is, is peace, whether it be in the person's heart or wherever.

It was a warm April evening when Jesus and His twelve disciples gathered in the Upper Room for the customary feast of the Passover. They roasted and ate the Passover lamb. Much of the time they were silent. The Saviour was sad. The disciples quietly watched Him as He poured water into a basin and washed their feet. The eleven listened disapprovingly as Peter refused to let Jesus wash his feet.

The Master's face became even more grave as He said, "One of you shall betray me." How those words startled the disciples! Had they not all been with Him these three years, and hadn't they all said they would follow Him when He called them three years earlier? John spoke. "Lord, who is it?" he asked, with a catch in his voice. "He it is to whom I shall give a sop when I have dipped it." He dipped the sop and gave it to Judas Iscariot. "Then said Jesus unto him, That thou doest do quickly." This was too much for Satan-possessed Judas. He arose hastily and left the room slamming the door behind him.

The disciples sat breathlessly still, cowed by the sudden revolt of one of their number. Jesus broke the silence with exhortations. As He spoke He said, "Little children, yet a little while I am with you. . . . Whither I go, ye cannot come . . . ."

"Lord, why cannot I follow thee now? I will lay down my life for thy sake," boldly asserted outspoken Peter.

"Jesus answered him, Wilt thou lay down thy life for my sake? Verily, Verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

Immediately following such a solemn warning Jesus said, "Let not your **heart** be troubled . . . ." He continued preparing them for His departure. Then He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your **heart** be troubled, neither let it be afraid." What consolation to the heart-broken disciples! Their Master was going away, but He was leaving them **His peace.** Jesus said, "My peace." What a heritage! Jesus, the One who was facing the greatest issue, the One who was leaving was comforting those who were staying! They had seen Him thus far face the future with calmness, quietness, and fortitude, the like of which they had never witnessed before, no, not even in Him. And He said, "My peace," the same calmness which I have I give to you. "My peace," the same fortitude with which I have met and will meet the mocking, deriding, Pharisaic mob, I give to you. "My peace," the same rest I enjoy as I recline on my Father's breast when the whole world is against me, I give to you.

And praise His name, He has left that same peace for us! Christian friends, what a heritage we have from Christ! We have a personal gift from Him. We have His peace. That peace expresses itself in our life as we meet our fellow men each day, in the way we react to the undesirable. In the face of a laughing, sneering crowd that peace enables us to go on with a calmness that they cannot understand. In the face of an unknown future, as young men of the conscription age, we can meet each day with a fortitude which the world cannot know. In a distressed world we Christians can rest in the promises of Jesus that He will some day come to take us unto Himself, with a hope which the unchristian world will never experience.

Ah, but the non-Christian has no such peace, no such fortitude, no such rest or hope! His heart must be pounding with fear. The nations little realize that this same peace-loving Christ will some day tread the winepress of His wrath!

That personal gift Jesus gave to the disciples and to us may be yours too, if you do not have it. If you are fearful of the future; if you cannot look with expectancy for the return of the Messiah, then kneel at the cross. You cannot kneel at the manger like the shepherds did, neither can you personally hear Jesus say, "My peace I give unto you,"

(Continued on page 372)

MISSIONS

THE CHRISTMAS PEARL

By Dorothy Smoker

A heavy splash was followed by many ripples and then the water by the crude little pier was still. On his hands and knees an American man crouched on the pier, his eyes riveted on the place where a stream of little bubbles rose to the surface from deep under the water. The sun of that bright Indian day was beginning to lean toward the west, leaving its legacy of sparkling water diamonds on every wave of the ocean. But the man on the pier had eyes only for the little circle of rising bubbles. In a moment a black head appeared rising through them and a pair of bright eyes were looking upward. Then the old Indian pearl diver was clambering onto the dock, grinning and shaking the water from his shining oiled body.

"As nice a dive as I've ever seen, Rambhau!" cried David Morse, the American missionary.

"Look at this one, sahib," said Rambhau, taking a big oyster from between his teeth. "I think it'll be good."

Morse took it and while he was prying it open with his pocketknife Rambhau was pulling other smaller oysters from his loincloth.

"Rambhau! Look!" exclaimed Morse, "Why, it's a treasure!"

"Yes, a good one," shrugged the diver.

"Good! Have you ever seen a better pearl? It's amazing! I think it's perfect, isn't it?" Morse had been turning the big pearl over and over and then handed it to the Indian.

"Oh yes, there are better pearls, much better. Why, I have one—" His voice trailed off. "See this one—the imperfections —the black speck here, this tiny dent, even in shape it is a bit oblong, but good enough as pearls go."

"Your eye is too sharp for your own good, friend," lamented Morse. "I would never ask for a more perfect pearl!"

"It is just as you say of your God. To themselves some people look perfect, but God sees them as they actually are." The two men started down the dusty road to the town.

"You're right, Rambhau. And God offers perfect righteousness to all who will simply believe and accept His free offer of salvation. Can't you see that, my friend?"

"No, sahib. As so many times before I have told you, it's too easy. That is where your good religion breaks down. I cannot accept that. Perhaps I am too proud. I must work for my place in heaven, or I would always be uncomfortable."

"Oh, Rambhau!" There was the cry of years of agonizing prayer for this man in the missionary's voice. "Don't you see, you'll never get to heaven that way. There's only one way to heaven. And see, Rambhau, you are getting older now. Perhaps this is your last season of diving for pearls. If you ever want to see heaven's gate of pearl you must accept the new life God offers you in His Son."

"My last season! Yes, you are right. Today was my last day of diving. This is the last month of the year, and I have preparations to make."

"You should be making preparations for the life to come."

"You're right. That's just what I am going to do. Do you see that man over there? He is a pilgrim, perhaps to Bombay or Calcutta. He walks barefooted and picks the sharpest stones—and see—every few rods he kneels down and kisses the road. That is good. The first day of the New Year I also begin my pilgrimage. All my life I have planned it. I shall make sure of heaven this time. I am going to Delhi on my knees."

"Man! You're crazy! It's nine hundred miles to Delhi! The skin will break on your knees, and you'll have blood poisoning or leprosy before you get to Bombay."

"No, I must get to Delhi. And then the immortals will reward me. The suffering will be sweet, for it will purchase heaven for me."

"Rambhau! My friend! You can't! How can I let you do this when Jesus Christ has died to purchase heaven for you!"

But the old man could not be moved.

"You are my dearest friend on earth, sahib Morse. Through all these years you have stood beside me. In sickness and want you have been sometimes my only friend. But even you cannot turn me from this great desire to purchase eternal bliss. I must go to Delhi."

It was useless. The old pearl diver could not understand, could not accept the free salvation of Christ. For years his friend had reasoned and explained and read him the Scriptures. It was with a heavy heart that night that Morse lifted the pearl diver before God in prayer.

Preparations for Christmas in the little mission station kept the missionary so busy in the ensuing days that he did not see his old friend again until Christmas day.

On the afternoon of Christmas day Morse answered a knock at the door to find Rambhau there.

"My good friend!" cried Morse. "Come in, Rambhau."

"No," said the pearl diver, "I want you to come with me to my house, sahib, for a short time. I have something to show you. Please do not say no."

The heart of the missionary leaped. Perhaps God was answering prayer at last.

"Of course, I'll come," he said.

"I leave for Delhi just one week from today, you know," said Rambhau as they neared his house ten minutes later. The missionary's heart sank. Then the old diver had not changed his mind!

Inside, Morse was seated on a chair his friend had built especially for him, where many times he had sat explaining to the diver God's way to heaven. Rambhau left the room to return soon with a small but heavy English safe.

"Why, Rambhau! I didn't know you had a safe!"

"Yes. I have had it for years. I keep only one thing in it. Let me tell you about it. Sahib Morse, I once had a son."

"A son! Why, Rambhau, you have never said a word about him!"

"No, sahib, I couldn't. It is not becoming in an old man to show emotion."

Even as he spoke the diver's eyes were moistening, but he went right ahead: "Now I must tell you, for soon I will leave, and who knows whether I shall ever return? My son was a diver, too. He was the best pearl diver on the coasts of India. He had the swiftest dive, the keenest eye, the strongest arm, the longest breath of any man who sought for pearls. What joy he brought to me! He always dreamt of finding a pearl beyond all that had ever been found. One day he found it. But when he saw it, he had already been under water too long. He lost his life soon after." The old pearl diver bowed his head and for a moment his whole body shook, but there was no sound.

"All these years I have kept the pearl," he continued, "but now I am going, not to return. I know that this is a day among Christians for the giving of gifts, and to you, my best friend, I am giving my pearl."

Quickly the old man worked the combination on the safe and drew from it a carefully wrapped package. Untying the strings and softly opening the cotton, he picked up a mammoth pearl and dropped it into the hand of the missionary. It was one of the largest pearls ever found off the coasts of India, and it glowed with a luster and brilliance never seen in cultured pearls. It would have brought a fabulous sum in any market.

For a moment the missionary was speechless and gazed with awe.

"Rambhau! What a pearl!"

"That pearl, sahib, is perfect," replied the Indian quietly.

The missionary looked up quickly with a little quizzical smile.

"Rambhau," he said, "this is a wonderful pearl, an amazing pearl. Let me buy it. I would give ten thousand dollars for a pearl like this."

"Sahib! What do you mean?"

"Well, I will give fifteen thousand dollars for it, or if it takes more I will work for it."

"Sahib," said Rambhau, stiffening his whole body, "this pearl is beyond all price. No man in all the world has money enough to pay the price this pearl is worth. On the market a million dollars would not buy it. But I will not sell it to you. You may only have it as a gift."

"No, Rambhau, I cannot accept that. As much as I want the pearl, I cannot accept it that way. Perhaps I am proud, but that is too easy. I must pay for it, or work for it."

The old pearl diver crumpled.

"You don't understand at all, sahib. Don't you see my only son gave his life to get this pearl, and I wouldn't sell it for any money. Its worth is in the lifeblood of my son—I cannot sell that, but I can give it to you. Just accept it in token of the love I bear you."

A low sob shook the frame of the missionary, and for a moment he could not speak. Then he gripped the hand of the old man.

"Rambhau," he said in a low voice, "don't you see? That is just what you have been saying to God."

The diver looked long and searchingly at the missionary and slowly, slowly he began to understand.

"God is offering to you heaven as a free gift. It is so great and priceless that no man on earth could buy it. He would be millions of dollars too poor. No man on earth could earn it. His life would be millions of years too short. No man is good enough to deserve it. It cost God the lifeblood of His only Son to make the entrance for you into heaven. In a million years, in a hundred pilgrimages, you could not earn that entrance. All you can do is to accept it as a token of God's love for you, a sinner. Rambhau, of course I will accept the pearl in deep humility, praying God I may be worthy of your love. Rambhau, won't you accept God's great gift of heaven, too, in deep humility knowing it cost Him the death of His Son to offer it to you?"

Great tears were rolling down the cheeks of the old man. The great veil was lifting. He understood at last.

"Sahib, I see it now. I have believed in the doctrine of Jesus for two years, but I could not believe that His salvation was free. But now I understand. Some things are too priceless to be bought or earned. Sahib, I will accept His salvation."

Carolers from the mission church were going by in the street and the words of a song drifted in—

"O holy Child of Bethlehem, descend to us, we pray;
Cast out our sin, and enter in, be born in us today."

That Christmas day in India the Christ of Bethlehem was born in the heart of an old diver of pearls, and a holy pilgrimage of faith and hope was begun.

Scottdale, Pa.

THE CHRISTIAN CONQUEST OF INDIA

XII. Its Progress

By Geo. J. Lapp

This concludes this series of informative articles by Bro. Lapp. Bro. and Sister Lapp sailed from Seattle, Wash., for India, on November 11, after spending a profitable furlough among the home churches.

While on an evangelistic tour after a hard day among the villages we were sitting around the campfire engaged in conversation. The writer was new to the work and also new in his association with the Indian people. He asked his Indian coworkers this question, "What in your judgment does the missionary need most to be successful in India?" All were silent for a little while. Then one of the workers, a convert from the Brahmin caste and perhaps the most intelligent of the group, ventured a reply. He said, "In my judgment and what I want to see most in a missionary is that love for India and the Indian people that Jesus had for the world when He gave Himself for it." This was said in a country where love was not the mainspring of religious or social interest and activity. This love transcends mere human interest and sympathy. It is the throbbing of a heart of sincere compassion and the reaching out of a soul to other souls that they might be saved.

The reply of this Indian brother was in great contrast to his background. Only a short time previous Christianity had become a new-found faith to him. His soul had been saved through faith in Christ, and his life had been emancipated from slavery to caste, traditional ancestral customs, superstitions, and a false philosophy of life. He with the others of the group had come into an appreciation of what the love of Christ really meant to the life of a saved person. The conversation that followed was very enlightening as the folks expressed their belief that it was the real mission of the Christian missionary and the Christian convert to manifest the spirit of Christ and to interpret it to the world in actual practice. It is the constraining love of Christ that impels the Christian missionary to heed the divine call to be used as an instrument in God's hands to seek and to save the lost. After they have been brought to an acceptance of Christ they need to know the Christ way of living, and the Christian missionary becomes the instrument to show him the way by precept and example. The Christian conquest of India or any other country, then, is twofold in its program and purpose: to bring men and women to Christ, and to build up their whole life on the basis of Christian teaching. It must be the burden of all who have to do with the conversion of individuals that the lives of their converts are transformed and that they become a definite witness to the grace of God through Jesus Christ.

One who is in the work realizes that the task of seeking and saving souls and also building up the lives of the converts is very definitely spiritual. The living Word of divine truth must be so presented as to make its appeal to the hearers. To present it to the people the missionary must know their background, the evils that are enslaving them, and the false teachings which have shaped their thinking and relationships during the past of their own and their ancestors' lives. The message bearer must know Christ and have a spiritual experience in his own heart and life in order to bear witness to the truth. Then with bearing of the message and making the appeal to accept Christ, one must take into consideration the motives that prompt people to yield to the appeal of the Christian message, be it individual, group, or mass acceptance, and the need of helping to an understanding of the way of life after they have accepted it.

Motives vary. Some of them are mercenary, others are social, and still others, especially in group movements, are just the impulse of following the crowd. One can say that there is a small percentage who really have a sense of sin and a lost condition. All may be sincere, but not all may have the same purpose. Where individuals accept the Christian faith it is easier to give them the proper Christian nurture and to help them to a proper understanding of what it means to be followers of Christ. In the case of group or large mass movements into the Christian fold it is difficult to so organize their teaching as to properly follow after and make individual contacts. In the northern part of India it was found difficult to teach properly all the converts, and many of them were neglected and were not taken in as communicant members in the church. It so developed that they organized themselves into a body of Christian adherents but also clung to many of their traditional heathen customs. They have become a tragedy within themselves. Therefore, whatever the motive of the converts, once they have turned from idols to serve the living God, there is a great need of carefully teaching them the way of repentance and of faith in the Lord Jesus Christ for eternal salvation. They must be brought to know the love of God and experience for themselves the joy of forgiveness and of becoming children of the Most High. This will give them the proper motive. One missionary of many years' experience in India said that he is convinced that if they sincerely turn from idols to serve the living God, according to I Thess. 1:9, they may be accepted as converted. The Christian teacher, then, has the opportunity of teaching them the Christ way of living and can bring them into an appreciation of the fitness of things spiritual, moral, social, economical, industrial, etc.

It has been found that after the converts have been brought into communicant relationship with the church they cannot be left to themselves to work out their own emancipation and become established as self-contained, self-supporting, and self-propagating communities. It has not worked that way in India. In the first place, as has been stated elsewhere, the Christian convert in India is boycotted by his former relatives and associates. The first converts found shelter with the missionaries who provided for them in the mission stations. Then as communities grew and became more self-contained, new converts found in the communities the help they needed after their conversion and forced separation from their former homes. In this manner Christian converts throughout the whole of India were forced to build up a community life practically independent of the existing non-Christian communities. They might sell or buy in the open markets, find employment among those who had need of their trades and handicraft and thus slowly accumulate for themselves, but their homes must be in the Christian community, separate from the clusters of non-Christian homes. This still obtains throughout India.

For this reason it was the duty of our own Mission in India to implement such plans as would build up the whole life of the Christian community from the ground up. The homeless orphans became the charges of their recognized guardians, the missionaries. The refugees from the famines that raged in India who became Christian converts were disinherited from the privileges of their former communities and looked to the missionaries for a new start in life. Therefore land was bought, trades were taught, educational training was provided for, in order that they might more effectively and intelligently benefit by any privileges that might be given them to gain a livelihood and establish their own homes and support their own families. Our missionaries, instead of just doling out charity, planned all advantages for the new converts on a business basis to be paid for. Land was sold, loans were made for equipment, further specialized training, etc., with the understanding that payments on purchases and loans be made. Along with these advantages there was implemented a strong program of spiritual nurture in order to indoctrinate the people in the principles of Christian character, integrity, moral and social relationships, honesty, uprightness, true love and loyalty to God, and an active witness of their Christian faith.

In addition to the general teaching of the Word was the teaching of the distinctive witness and practices of the church. In this, necessary adjustments had to be made to the life of the people as we found it in India, and certain adaptations had to be made, because of the difference between America and India, but in no sense was there a need of compromising the witness of the Church. Nonconformity to the world, nonresistance, nonswearing of oaths, nonsecrecy, the devotional covering, feet washing, etc., became as much established principles and practices as in our church in the homeland. No difficulties are attached to establishing such practices as make them a vital witness in the church in India. So when we speak of our own Christian community in India we mean our Mennonite Church and the community composed of the families of the church membership. Due to some of our neighboring denominations practicing infant baptism we have found it necessary to more or less rigidly emphasize the need of exercising a personal faith and experiencing a personal salvation as a qualification for baptism. We publicly consecrate the children of our Christian families in order to identify them with the community and to emphasize the responsibility of the Christian parents to these precious jewels which God has given them.

In building up the whole life of the Christian converts who have come into the Church, we have had to wage war on illiteracy. Some of our first adult converts learned to read and write after they had been baptized. They wanted to learn to read the Bible for themselves, and did. Comparatively few of our Christians or their children are illiterate. Ample provision has been made for their elementary educational training. Christianity has also put into them initiative and the desire to improve their condition. They have, as a result of their diligence and good management, taken advantage of their opportunities for establishing better homes than those of the non-Christian people and of giving their children advantages which they themselves did not have. The community has developed an inherent strength which we attribute to the grace of God in them. There is a marked increase in their capacity to appreciate and appropriate new ideas that are in accordance with the Christian ideal. They have learned to put these ideals into practical use.

There is a sign of progress in the Christian community which has been of great comfort to the missionaries, and that is the love they manifest for their own countrymen and the active interest they have in their souls' salvation. In our ten congregations in India we have a number of groups of Indian brethren and sisters who voluntarily engage in village Sunday-school and evangelistic work. It is the home mission effort of the church in India. Gospel teams have been organized to tour villages in remote areas, and they are supported by appropriations from the home mission fund of the Indian Church. We are looking to the Indian Church for future outreaches which will make it an evangelistic force in that part of India.

There is a growing desire for self-expression and indigenous administration on the part of the church and community in India. If kept properly controlled, this will be a force for good. There is a growing ability on the part of the Christian community to overcome social disabilities resulting in a cleaner life, saner judgment, power to think and act on their own initiative, and to assume and actively undertake responsibility. There is an increase of self-respect and the exercise of a community conscience. There is a corporate fellowship, and the exercise of mutual sympathy and helpfulness that does not obtain in the non-Christian community. The slave mentality is vanishing to the strengthening of the community.

The conquest of India has been difficult but, thank God, is being accomplished to His honor and glory.

Jamgaon, via Drug, C. P., India.

ARE THE HEATHEN LOST?

By Noah K. Mack

The author, a medical missionary on the African field, gives us a helpful discussion of an often-repeated question, to which there is but one Scriptural answer.

This subject has been rather frequently debated, and yet I feel that it may bear a bit more discussion. It is very easy for us to think of the mercy of our Lord and forget the responsibility that man may have in the preparation for his future destination. Our merciful God is also a just God, and He must justly hold those responsible who do that which they know to be wrong or who even do that which they know is not the best.

The Apostle Paul was intimately acquainted with the heathen, for was he not the apostle to the Gentiles or heathen? He was inspired to write Romans 1:20, showing that the marvelous design of creation and the general prevailing order is an evidence to the heathen that behind the veil is a great force at work, and that the heathen then become responsible for denying the Creator when they see the evidence of His work. In Romans 2:14 the Apostle Paul again places the responsibility directly on the individuals concerned by stating that they have a certain law, not that given by the Lord directly, but that they are responsible for that law which they have. In the following verses he shows us that they are also responsible for not following their consciences. I believe that those who are best acquainted with heathen practices will agree with the Apostle that the heathen are living far below that level which they know to be right, and while they may not have the revealed Word a righteous judge could rightly condemn them for rejecting the light which they have.

The average African has rejected the light which an orderly creation brings. He is a keen observer of nature and has much folklore concerning the animals with which this continent abounds. One day I went with three native boys to hunt wild boar that had been destroying our gardens. We tracked them for more than two miles over very dry ground. Frequently I could see no tracks for long distances. On another occasion we tracked a leopard which had been raiding our chicken house at Shirati. Our boys were tense and ready with their spears until we approached quite close to the den, when the spears were lowered, and we were told that we could go into the den as the leopard had not been there that day. What the signs were I have never been able to learn. These and similar experiences are an indication that the African is a keen observer of nature, and there are few who would deny the fact of a Creator. They believe in a Creator, but instead of honoring Him they worship their dead ancestors.

They have had laws which they have not obeyed and which reveal more of divine revelation than many of us had suspected. The Sabbath was observed before the white man came into this land. It is the custom for a large group of people to gather to harvest the crops. Thus harvesting is continued over a considerable period at a time when there is very little rain to ruin the crops. The days were counted from the beginning of harvest and every seventh day was a day of rest. Thus different groups of harvesters had different days of rest, but the number seven is significant. During times of light labor the Sabbath was dispensed with. The shedding of blood also held an important place in

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BIBLE STUDY

CHRISTIAN DOCTRINE

XVIII. The Priestly Ministry of Christ

By the Bible Study Editor

Every article of Christian doctrine is important in itself. Every Christian doctrine is important as it is related to other doctrines of faith and salvation. There are those doctrines that are of importance on account of their basic principles regarding salvation. This is true concerning the doctrine of the atonement, or the doctrine of repentance, or of faith. Even the doctrine of obedience is itself important, but is dependent upon the possibilities of obedience. However, when one considers the place which Jesus Christ occupies in the whole problem of salvation we must conclude that those doctrines which have to do with the expression of His work and His place in our salvation are the basic ones, and worthy of our careful consideration and appreciation.

In our past studies we have considered the place of Christ in relation to the working out of the problem of our salvation. As the chosen one of God, the chosen sacrifice of God, He is essential to salvation, and His work and ministry as an offering for sin are indispensable to our redemption and peace with God. We may be inclined to minimize the importance of the sacrifice on account of the fact that under the old dispensation the sacrifices were beasts which were offered in death and then ceased to appear on the scene of worship and service. But it is not reasonable that we should lay less stress upon their importance when we know that every sacrifice was a representation of the Son of God in His work of propitiation in reconciling our souls to our offended Creator and God. The turtle doves and pigeons whose heads were plucked off and whose blood was wrung out at the side of the altar were as worthy in their particular mission of sacrifice as was the noble bullock whose blood was brought into the most holy place but once a year. And every beast was of permanent worth because of its place in the ministry of the sanctuary of God as a representation of God's Son.

It is probable that one lays more stress on the ministry of the man than upon the place which the sacrifice occupies in the ordinances of the priests in the sanctuary. The priest survives the sacrifice and continues in his service for the people day by day. The same priest stands daily ministering the same sacrifices. He continues, but the sacrifices must be repeated. This constancy of the priest is one of the features of the ordinances of the sacrifices which is vital to the effectiveness of the offerings for sin. Another feature of the importance of the place of the priest in his ministry is that of his ability to connect the sacrifices with the various departments of the sanctuary and to associate the sacrifice with the worshiper and with God to whom the offerings are presented. No beast whose blood was shed could convey the blood to the altar, nor could it present the coals of the altar in the holy place. Such an act required the service of one who lived and understood the significance of such a ministry of blood and of coals of fire. The priest, a man, was the sole medium of service in the house of God.

Christ's Divine Appointment

For the present we will not consider the Scriptures which apply particularly to Christ's ministry or office of priesthood. While the Apostle presents the ministry of Christ as a Priest and brings forward the Scriptures which teach that fact, we will consider only the place which Christ fulfilled as One chosen of God and ministering for God during the days of His life on the earth.

The four Gospels present Christ in a fourfold character. Matthew calls Him the Messiah and King. Mark presents Him as the "Servant" "straightway" fulfilling every duty and busy with the work which the Father had appointed Him. Luke declares to his friend Theophilus the facts concerning the man, Christ Jesus, and John reveals Him in the glory of the Son of God. In none of these records is He presented as Priest.

In all of the Gospels Jesus is recognized as One sent of God. Matthew links Jesus with the patriarchal promise of Abraham and with the royal house of David. Matt. 1:1. He declares Him to be the Son of God, born of the Holy Ghost. Matt. 1:20. He tells of the witness of the Holy Spirit upon Jesus when He began His work at the time of His baptism by John (Matt. 3:16), this witness being followed by the testimony of the voice from heaven which recognized Jesus as the "Beloved Son." Also in the Gospel by Matthew Jesus is acknowledged as having a particular mission concerning the Kingdom of God. He records the conflict with the adversary, Satan, and his kingdom. The parables of the kingdom are recorded and the authority of Christ stated at the time of the judgment of the kingdom and its servants. Challenge after challenge was presented to Jesus by priests, elders, scribes, and religious leaders, but in all of them Christ was enabled to prove His divine authority and power as from God His Father.

In similar manner the other writers of the New Testament have been able to support all of the claims of Jesus with adequate testimony of their truth and agreement with the prophecies and with the witness of God concerning His Son in the days of the Son. Three chapters of John are occupied with the arguments of the Jews against the divine ministry of Christ. John 6 deals with the declarations of Christ that He is greater than Moses, by being able to give them the true bread from heaven. Chapter eight is Jesus' testimony that He is greater than Abraham, because that Abraham "saw my day and was glad." But in chapter seven Jesus, in the Temple, declared His doctrine to be the doctrine of God and His mission to be the mission of God to His people. Jno. 8:28, 33, 34.

The climax of proofs that Jesus was sent of God is seen in the resurrection of Christ from the dead. Luke is especially interested in the incidents surrounding the resurrection of Jesus. He closes his story of the life of Christ with the detailed account of the resurrection and begins the history of the acts of the Apostles with a restatement of the resurrection and an account of the ascension of Jesus. What purpose was there in these repeated accounts of the life of Jesus? It was to establish the conviction of these persons who were with Christ during all the days of His earthly ministry and with Him at the time of His death and saw Him after that He was risen from the dead, that Jesus was the Son of God and divinely appointed of God to be the Saviour of men.

Jesus personally claimed to be the Son of God, and frequently told of how God had sent Him. He often spoke of God as His Father and declared that His works and His words were those of the Father. But men were not to be convinced by words, and were hard to be convinced even when they saw the works of Jesus. But in all the claims that Jesus made concerning His authority, He established them upon His ability to perform the works of God, the miracles which He did. Jno. 2:23-25. Jesus desired to establish His claims of His Sonship upon the works which He did. John 10:37, 38; 14: 10, 11.

It was with every degree of confidence in the will and power of God that Jesus engaged in His work and ministry in the world. In this confidence Jesus knew that He would not be disappointed. "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me" (Jno. 11: 41, 42). To have prayed unto the Father in the audience of the people and then to have undertaken the most stupendous task of all His ministry by calling Lazarus forth from his grave in which he had lain for four days, was a challenge to His own claims, and to the refutation of those claims on the part of the people. Jesus was triumphant in this testimony, but the prejudices of men had steeled their hearts and perverted their reason, and they would not believe, though the evidence of the divine appointment of Jesus was indisputable.

There is no question as to the conviction of Jesus that the Father had sent Him, and that He came to do the Father's will and to bring men to God. His own authority, proven by His power and life, should be sufficient evidence for our implicit faith in His divine appointment. But His own revelation concerning His coming from God is also of value, since He so fully proved it by His works and life.

In all of these testimonies there was no occasion in which Jesus called Himself a priest, or claimed the authority to minister in a priestly function, such as was the ministry of the priests in His day. But in many instances Jesus referred to the nature of the priestly ministry and claimed the privileges of such a mediation between God and man.

A Priestly Function

There came a voice from heaven, which was heard by those that were with Him in the holy mount (Matt. 17:5; Mk. 9:7), "This is my beloved Son: hear him." This voice was heard by Peter, who records it in his Epistle. It implies two things. First, that God had sent His Son into the world to be heard; second, that Jesus was a medium through whom God would speak to men. This ministry made Him at once a mediary between God and man. That position is a priestly one.

Jesus declares Himself to be a means of a possible close relationship between God and man. "No man cometh unto the Father, but by me." "I am the way, the truth, and the life" (John 14:6). This claim is also a priestly one, since it was ordained under the law that no man could approach unto the altar but the sons of Aaron, who had been chosen and consecrated for that special ministry. No one could come to God for forgiveness, for thanksgiving, or for consecration, except by means of the ordained priesthood. But Jesus never claimed to be a priest, although it is evident that His was a priestly ministry.

"And I, if I be lifted up, will draw all men unto me" (Jno. 12:32). Too often is this text misapplied by suggesting that Jesus is lifted up through the preaching of the Gospel. The contest would suggest that Jesus had in mind but one thing, and that was His death on the cross. Here again, Jesus refers to a priestly ministry; for, as Moses lifted up the serpent, and as the sacrifices were placed upon the altars, so Jesus would be made a sacrifice for sin and through that sacrifice all men would be brought to God. There is but one altar for atonement. There is but one sacrifice for sin. There is but one priest who can bring all men unto God.

"SET FOR THE FALLING AND THE RISING"

"How silently, how silently,
  The wondrous gift is given!
So God imparts to human hearts
  The blessings of His heaven.
No ear may hear His coming
  But in this world of sin,
Where meek souls will receive Him still,
  The dear Christ enters in."

How strange sounds the ancient sage's prophecy: "Behold, **this Child** is set for the falling and the rising of many. . . ." What? A Child shall be the center of the world's balance! What? **A Child** shall hold the destiny of men! No indeed. This is a **man's** world. Men are masters. They rule; and if they ruin, it is their privilege. Men control; and if they crush, it cannot be helped. Men fight; and if they perish, it is unfortunate. Is that the way of life?

No, man, you are mistaken. This is not your world. Its destiny lies in the Child who was "destined to cause the fall and rise of many." You cannot remove His righteousness. You cannot kill His love. You cannot destroy His power to save. Your hammers will break, but God's anvil will stand. The Christ Child is the measuring rod of all you do. You must measure your life against His life. Behold, your children will determine the destiny of everything you bequeath to them. If you lead them away from the Christ Child, you destroy the fruits of your labors. If you lead them to the Christ Child and help them to learn of Him, you will establish the works of your hands in the foundations of the Kingdom of God. What is your choice to be?

"O holy Child of Bethlehem,
  Descend to us, we pray;
Cast out our sin and enter in;
  Be born in us today."

—E. W. Ullrich.

DECEMBER

The almanac is not infallible. It tells us that winter begins on December 21, but our nipped ears and possibly chilblained toes tell us frequently that winter has arrived ahead of time.

Whether winter comes prior to or on the day that the almanac sets, December is still certain to show some of the characteristics of the fall. There is more than an occasional flower to be found in the field at its second blooming. It takes a good deal to discourage plant life. The dandelion frequently reblooms in the early days of December, and occasionally it has a companion or two of other colors to keep it in countenance.

The last of the migrant birds leave us in December on their fall flight to the southland. The hardier birds hate to leave the homesteading land. So long as there is food they do not mind the cold. Every year a few robins and song sparrows who have found larders in the thick growing cedar swamps in the one case or in the weed-bordered hedges in the other case, make up their minds to stay with us all through the season of cold, ice and blizzards.

December brings Christmas, and so long as an unchanged calendar keeps this day within the compass of the month, little else need be said in praise of the year's last thirty-one days, which together make up one of the calendar's component parts.—Chicago Evening Post.

ARE THE HEATHEN LOST?

(Continued from page 367)

African life. Blood had to be shed when someone was ill, goats had to be killed to bring rain, goats were killed and portions of the meat placed at the entrances to a village to prevent departed ancestors from entering the village and bringing disease. All this was a part of heathen worship, but does it not indicate that they have taken that which God considered holy and applied it to devil worship?

These people formerly had the custom of placing three stones in any river which they crossed before passing on in their journey. Whether this has any relation to the action of the Israelites in Joshua 4 or whether the number three as it was constantly employed had any significance I cannot say.

The story of the flood is universal and is generally attributed to disobedience. The Kikuria version is that a man once placed a waterpot on his roof. This is not an uncommon custom at the present time as a means of preventing owls from sitting on the roof, for they are thought to be messengers of ill omen. The father warned the son that he should never look into the pot. Day after day as the boy took the sheep and goats to pasture he would look back and wonder why his father did not want him to look into the pot. One day his father went away, and the boy climbed up and peered into the pot. As he looked into it he upset the pot and water started rushing from it. He attempted to place the pot upright again, but the water continued to flow from it in a huge stream. His father finally heard the roar of the waters and exclaimed, "My boy has upset the waterpot." He ran as rapidly as he could to a high mountain and he with a few others were saved, but the remainder of mankind perished from the earth. These traditions lead one to believe that the African has had more light from Old Testament teachings than is generally admitted.

It is difficult to determine to what extent the African has neglected his conscience. He is frank to admit that he does many things which he knows to be wrong, but he does them either because God did not hinder him or because Satan tempted him. He has a conscience which has been awakened by Christian teaching, but it is probable that he always did as he does today, i. e., does as he pleases and places the blame on God or Satan or some dead ancestor.

As we read the Pauline Epistles we see the same type of individuals that Paul mentions, even though their skin is of a different color, and we find them in the same hopeless state unless they find the Saviour. They are responsible for rejecting the light they have had, the church may be responsible for not bringing the full light of revelation more rapidly before them, but we believe that our just and merciful God is vindicated.

Musoma, T. T., East Africa.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

A GOOD NEIGHBOR.—Luke Chapter 10

Lesson for December 8, 1940

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10:27.

Chap. 10:1-16. In chapter nine we have the record of sending out the Twelve; here we have the record of the sending of the Seventy. It is interesting to note that these numbers harmonize with the helpers which Moses had. He had twelve princes, one for each of the twelve tribes of Israel; and he had seventy elders (Num. 11:16-25) to assist him in judging and guiding the hosts of Israel. The Kingdom of God of the Old Testament was a foreshadow of the worldwide spiritual kingdom of God of the New Testament.

The commissions to both groups were practically the same. The differences were more those of wording than of instruction.

Verse 2. Who prays the most for laborers for the harvest field? Those who are laboring in the field. If you want to get a burden for the lost you must get busy saving the lost. It is only after you are busy that you begin to realize the vastness and the urgency of the work. Why do some people have no interest in the salvation of the Australian Bushmen? Because they have no deep interest in the salvation of their own sons and daughters. When you get interested in one you will get burdened for all.

Verse 9. I can only bring the kingdom of God nigh unto you; I can not make you enter into it. But the wise will enter in while the foolish stay without. And I can foretell your future when I learn of your reaction when the gospel is brought unto you. Read verse 16. If you hear and receive the gospel you will become one of His own whom He will keep against "that day"; but if you reject, your woes will be greater than those of Sodom. For the children of the children of light to forsake the religion of their fathers deserves and will receive the severest judgments.

Verse 17. Sinners are subjects of the devil: but the devil is subject to the saint.

Verses 18, 19. Here and in Rev. 12 we have the story of Satan's being cast out and down from heaven. When did it happen? In the eternities there is no such thing as years, so I can not give you the time. But it happened as a result of the Advent of the Man-child. The Son of God came to earth to destroy the power of him who had the power of death which is the devil. The battle began at the cradle, it ended at the grave. Because He completely conquered He could give His brethren power over all the power of the enemy. But don't forget that that enemy has great wrath, that the fight is real and bitter, and that you can overcome only as you are commissioned and endued by the CONQUEROR.

Verse 20. Simon Magus wanted the power to do the supernatural, and was willing to pay a goodly price for the gift. Most of us would like the power to do great things and thereby get for ourselves a name. But such an ambition is very base. To have our names in His Book, to know that we are saved; that should bring us joy. And then to do something to the glory of His grace will bring us still greater joy.

Verses 21-24. The great besetting sin of mankind is to glory in the flesh. For this reason God seldom reveals Himself to the wise and great. Instead He reveals Himself to babes, to things that are not, that no flesh should glory in His presence. I Cor. 1:26-31.

Verses 25-37. Can a man by loving God save himself? Christ says, "Yes." But the flesh is enmity against God. Until God works a change in me so complete that I am a new creation I can not love God nor my fellow man with all my being. If I am to be saved it must be a work of God. But if I profess salvation and have not love to God and man I make a false profession.

Who is my neighbor? The man who helps me in my distresses. Whose neighbor am I? I should be neighbor to everyone of the two billion souls of earth, but I am neighbor only to those whom I love and serve as well as I wait upon myself. What a vast difference between what is and what should be! In human relations do not forget Matt. 7:12.

Verses 38-42. Mary and Martha both loved their Lord. We show our love by our service. There are many ways of showing that love, but some are so much better than others. Learn to choose, and then choose the best.

JESUS TEACHES HIS DISCIPLES TO PRAY.—Luke Chapter 11

Lesson for December 15, 1940

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

Prayer is communion with God, and is an inseparable part of a man's religious life. The things we ask for in prayer are based on the sense of human need and the consciousness that only God can unfailingly supply. He can do much more than we ask or think; He has promised to supply all our needs; but while He gives us much more than we deserve He yet grants unto us our requests according to our faith.

Verse 1. In all ages those who have called themselves by the name of the Lord have also called on the name of the Lord. Some have been mighty men of prayer, and others have been unstable as water and received but little of the Lord. These mighty men have caused others to long for the same power. John had been a great man of prayer and had taught his disciples; Christ was the perfect example of prayer, and in our lesson we find the disciples anxiously expressing themselves as desirous of learning to pray as He prayed. If there is anything that pleases the Saviour it is to have His children desire a closer communion with Him and with the Father.

Verses 2-4. All the great doctrines of the Bible are found in germ form in the first five chapters of Genesis. Afterwards we have their gradual unfolding. The fatherhood of God is there. It is occasionally referred to in the law and the prophets, but fully revealed in and by Jesus our Saviour. In nature it is the closest possible relation. From thence comes our provision and our protection. The natural is a figure of the spiritual. The natural is faulty and handicapped by fleshly limitations; the spiritual as perfect with unlimited resources and powers. To such a Being we may pray.

God is a holy Father. A child honors its father by being like him in feature and conduct. Therefore "be ye holy, for I am holy." When I pray that His name may be hallowed I pray for a holy life, for only thus can I hallow that name. The kingdom of God has its throne in the soul. Earthly monarchs can control my body but cannot control my spirit. In the kingdom of heaven the spirit of man will be fully surrendered to the Lord on the part of His faithful subjects. When I pray "Thy kingdom come, thy will be done," I am making a double petition. I first pray that I, personally, may be such a faithful subject on earth that the angels of heaven would do no better. The Master came to do the Father's will; I can do no better than to follow in His steps.

But then I realize that a large part of God's earth creatures are in rebellion, living lives of sin and disobedience. When I pray these words I pray that God may use me in the recovery of these wicked generations to the kingdom and service of my Lord. Of the increase of His kingdom there shall be no end, but it is increased only one by one as His servants persuade the wicked to turn unto God. Why isn't His kingdom gaining ground more rapidly? Is it because there are "fifth columnists" among us as there have recently been among the nations? Or is it because we have lost our zeal to win souls for the Lord?

The boons desired in this prayer are mostly for spiritual things. We are to ask only for the most common of natural things—food. And that we are not to crave to fill our storehouses but only sufficient for the day.

When I come to Him confessing my sins He freely forgives; but if I am to continue to receive the benefits of pardon, I must show a spirit of forgiveness to my fellows. God's judgments are conditional. He who refuses to forgive his bitterest enemy can not enjoy the forgiveness of God.

The temptations of life are many, and we are prone to throw ourselves into the ways of temptation rather than to flee from them. In this phase of the prayer I am to ask that I may be kept from going into the way of temptation, and also that when the temptation assails me that I may be able to resist the same.

Verses 5-8. He that keepeth Israel never slumbers nor sleeps. If a neighbor will get out of bed to do me a trivial favor because I insist on it, how much more will God supply my urgent needs! He who is importune raps at the door, then pushes in his foot the moment that I open, and refuses to let me shut the door until I let him have what he wants. Let us persevere at the throne-room of God.

Verses 9-13. A real father always seeks the good, and, according to his ability and understanding, provides for the lifelong good of his children. Because we are evil we sometimes fail of providing the best: but He is good, and His thoughts and deeds are always for our good.

SHARING THE SHEPHERD'S JOY

(Christmas Lesson).—Luke 2:8-20

Lesson for December 22, 1940

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Verse 8. Was our Saviour born on Dec. 25? We know not. We have no knowledge of the time of the year that He made His advent. There were other reasons than the historical fact for the choosing of this date. Perhaps the Lord knew how humanity would degrade His birthday and preferred that we should not know the time. But we rejoice that He came and brought salvation to man. I may not even know the exact day that He was born in my soul, but I must needs know that He is there. And in that I will rejoice. God made the first announcement of the advent to shepherds. Divine revelations are most frequently made to simple souls. The wise were speculating about the time of His coming, but the good were looking for His coming. The great were troubled when He came, but the good were made to rejoice. It is better to be good than clever.

Verse 9. God is light. At the burning bush, leading Israel while they marched, watching over them when they camped, filling the tabernacle, resting between the cherubim, etc.; God's most frequent manifestation of Himself to man was as a flame, a light, the GLORY. They that walk with Him shall not walk in darkness. But the shepherds feared. All revelations of God inspire a sense of awe. The reason we come before Him so irreverently is because we have never had a revelation of Him. We have just heard of Him, and our senses were too dull to grasp the fact of His holiness.

Verse 10. God does not want us to have the fear that terrifies, but the awe that worships. The message of salvation through Jesus Christ is the best tidings that ever reached the ear of man. This message is of universal import. All shall hear it, and all may appropriate it. If all heard it and if all appropriated it, earth and heaven would both have joy unspeakable and full of glory.

Verse 11. The birth of a baby is always news, but the birth of the Baby that had been prophesied for more than four thousand years was NEWS for the angels to spread. The songs and conversations of angels would be proper themes to be heard from our lips. It was a miracle when God created man; but it was a miracle of grace when God became man. This Saviour is the Anointed Lord, anointed by the Lord, His Father.

Verse 13. It is the work of angels to minister unto them who are heirs of salvation, and the angelic host can engage in no loftier service than to glorify the Saviour. Angels have occasionally been God's messengers to man, but God's plan is that man should tell the story to his fellow man.

Verse 14. The highest glory of the Highest God is that He condescended to the status of man to save its lowest.

Men who have peace with God have good will to their fellow men. The Father was well pleased in the Son, because He always did the things that pleased the Father. The Father is well pleased in the children of men who walk in the footsteps of the Saviour. If we followed His example, there could be no wars on earth. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:17).

Verse 15. Let us like the shepherds encourage each other to come and worship the holy child Jesus.

Verse 16. A few days ago a man was arrested in this community for going more than seventy miles an hour in a hurry to get to a ball game. Man is very much in a hurry to go where he had better not: these men were in a hurry to go and worship the Saviour. They were the first to worship Him upon His arrival. But my worship is just as acceptable today. The story, however, has been told so many times that it has lost the appeal of newness.

Verse 17. I have been telling this story for more than forty years. Hadn't I better get another story? This one is growing stale. No, No. This is a story that never grows old to those to whom His salvation is real.

Verse 18. If it is real to you it will still grip the hearts of the people to whom you tell it.

Verses 19, 20. Many thousands have gone to see the "Quints" of Callendar, and the visitors have talked about them for days thereafter. Millions have gone to see the Babe of Bethlehem and have praised God for all that was made known to them. Some day I too hope to see Him and enjoy His presence forever.

JESUS REQUIRES FAITHFULNESS

Luke Chapter 12

Lesson for December 29, 1940

Golden Text.—To whomsoever much is given, of him shall much be required.—Luke 12:48.

Verses 1, 2. One of the greatest dangers confronting all religious men is that of hypocrisy. Jesus puts this warning "first of all." It is an evil from which few men are wholly free, and so subtle that it generally justifies itself. Its usual manifestation is that of an effort to appear clean without having taken a bath. It would be much easier to take the bath.

But "what's the use" in trying to play the hypocrite? You can fool some people all the time, and some people part of the time, but you can't fool all the people all the time, nor God at any time. Even now your sins are being written on the wall for all to read, and that which you thought that none knew shall be proclaimed over the radio.

Verses 4-7. All action is motivated by the emotions of hate or fear, or both combined. It is love of sin that makes you commit it; it is fear of punishment that makes you hide it. It is love for Christ and righteousness that makes you live a pure and holy life; it is fear of contamination that makes you forsake the world. As fear of smallpox keeps me far from the area of contagion; so fear of hell drives me into the arms of Jesus.

Verses 6, 7. There is nothing valueless in God's creation, but my soul is of value far above all else. God takes care of that which is of comparatively little worth; surely He will care for that which is of greatest worth. Let each one of us join with Him in preserving this priceless treasure safe and pure.

Verses 8, 9. You cannot be neutral in religion; you are either for Christ or against Him. To deny Him by word, attitude, or conduct makes you unworthy of Him; but if you have but a little strength and with that little confess Him, the Lord will set before you an open door that no man can shut—the door into His presence.

Verse 10. Sins are of varying degrees of heinousness. All are black, but this is the blackest of them all. When you start in sin this is not the first one that you will commit. You will start with hypocrisy but end with blasphemy. Beware of the first step in the path of wrong.

Verses 11, 12. God as our defender is not only about us, but also within us. Angels without and the Spirit within make the child of God invincible.

Verses 13-21. The amassing of earthly treasure so occupies the minds of men that, like the speaker in verse 13, they cannot help but think about it even while they are being taught the profoundest truths of life. What did you think about last Sunday morning while the preacher was preaching? Being rich towards God is the only durable wealth; all else is as evanescent as the morning mist. In what bank are you depositing your wealth?

Verses 22-31. The part is always included in the whole. You may gain the part and miss the whole, but you will not gain the whole and miss the part. Life is the reality; food and clothing are but aids to the maintenance of the physical side of that life. All physical life, both plant and animal, gets its sustenance from God. Surely God will not forget those for whom all these things were created. But the thing that gives to man supreme value above all created things is his spiritual personality. The physical is like the grass in continuance; the invisible spiritual is eternal. If the spiritual personality of man is in harmony with God, it should require no great exercise of faith to believe that God will supply the physical, with nourishment and protection, during its short earthly duration. Then quit worrying about material needs and get anxious about your soul.

Verses 32-40. God's flock is not large, but to them He gives His kingdom everlasting. As a selected citizen of that kingdom, cast away your love of earth and earthly things and make every preparation to meet Him at His coming. The gate to that kingdom is at the end of the journey of life. Therefore gird up thy loins as a man, and light thy pathway with the word as thou continuest on the pilgrimage that ends in the marriage of the Bride with the Lamb. Be ready, and ever continue in watching for His coming.

Verses 41-59. Hypocrites are careless (vs. 45, 46); they make division and assail the faithful (vs. 49-53); they know the phenomena of nature but are blind to the things of the Spirit (vs. 54-57). But the faithful are steadfast and diligent in the service of God; they persevere even under severest persecutions and strive to live at peace with all men while they seek the city not made with hands. Do not just think that you are saved, prove it by your life.

JESUS AND HUMAN AFFLICTION

Luke 13

Lesson for January 5, 1941

Golden Text.—We have not an high priest which cannot be touched with the feeling of our infirmities.—Hebrews 4:15.

Verses 1-5. Accidents and calamities befall mankind, regardless of whether they are good or bad. Your neighbor may suffer almost unbearable evil while you have not a care in the world, but that is no evidence that you are a better man than he is. Job saw the wicked growing like the bay tree, the largest and stateliest of all the trees in that country, but it did not mean that they were better than Job. But these accidents and calamities do yet teach us a lesson. Without repentance from sin you cannot escape a worse doom.

Verses 6-10. A fruit tree is no fruit tree unless it bears fruit. It may belong to the species, but that is all that can be said for it. It is just as much a cumberer of the ground as though it were a thornbush. Yet there is a possibility in it that is not found in the thornbush. Though it has not yet borne fruit it may do so at some future date. And it is because God is hopeful for the future days of the sons of men that He spares them. But it must be acknowledged that you must be over hopeful to expect fruit in old age when there was none in youth. When God's patience is exhausted down goes the tree. The values of life lie in production. How much is your life worth to God and humanity by that test?

Verses 11-17. God made man to walk upright, but many things besides physical infirmity cause him to bow and grovel in the dust. But the same power that releases the physical can also free from moral debasement; that is the power of God through Jesus Christ, our Lord.

Here we again have the hypocrite. He is the only faultfinder at the healing of the woman. Of all the faultfinders in the church, hypocrites lead them all. It is a good thing in you if you can still be ashamed at the littleness of your soul; but it is a far finer thing to rejoice when God works His glorious works even though He works them differently from what you thought was proper. Some people are so nice that the only thing they are good for is to criticize others.

Verses 18-21. Spiritual realities have their analogies in nature, and it is through these analogies that the spiritual realities can be made understandable to man. This is the purpose of the parables. Here we have two likenesses or comparisons. The first is the mustard seed. In the language of that day the mustard seed was the simile for extreme littleness. Such is the feeling of great saints about themselves, and such must be the feeling of the collective body of Christ if it is to grow. While small you grow in the things of the spirit; when once you think you are big you become the hatching place for the fowls of the air (evil things). It is good to grow, but it is not good to grow conceited. Leaven is a force that works by permeating the body. It works invisibly but nonetheless effectively. It is a living force transforming dead organic matter.

It is generally a type of evil, but only so because evil permeates society more rapidly than good does. The reason lies in the fact that there is more in the heart that responds to the evil than there is that responds to the good. But let us not forget that health is contagious as well as disease, that enthusiasm spreads as well as fear. And let us have this confidence that people will be influenced for good by the saint just as surely as they are influenced for evil by the sinner. Sinners do not have a monopoly on influence.

Verses 22-30. Diogenes sought through the streets of Athens with a lighted lantern in daylight to find a man. History reports not that he found one. In our moments of pessimistic disgust we seek among all the sons of man one that seeks after God and godliness, and find none. If you were the gatekeeper of heaven how many would you let through for their worth? Like David, I'd rather fall into the hands of God than into the hands of my fellow man. But He tells me that if I want to enter glory, I must fight. Only those who fight will be able to pass through the gate and lay hold on eternal life. Being in the company of saints does not make me a saint, nor does eating the communion give me a passport. A high position in the church does not always give first standing at the throne.

Verses 31-35. The evil that I declare that others will do I have in my heart to do. Herod was a foxy old sinner. He had beheaded John the Baptist. But the Jews were in more of a mood to kill Jesus than he was. It was not Herod of Galilee who sought His death, but it was the citizenry of the holy city of Jerusalem, including all from the rabble to the priesthood, who cried for His blood. Yet Jesus loved them and wooed them to come to the protection of His wings from the terrors that were coming with the terribleness of the simoom, and they would not. They who will not come to Him must die.

OUT IN THE OPEN AGAIN

(Continued from page 357)

Paul's fourteen points about a bishop include no earned or honorary degrees.

If nine tenths of a farmer's crop are due to his care how about Christian culture?

"On this rock I will build my church," says the Master, who is still on the job.

No man need be in doubt as to the essence and outcome of lust and hatred, two social sins that hound humanity.

The presence of Christ can be guaranteed by two or three meeting in His name.

No program should crowd Him out, and no individual or organization usurp His authority.

When two Christians agree in prayer they are assured an answer.

When they were all of one accord in one place the Spirit came, and they were prepared to receive Him.

The efficiency of each individual was enhanced and the power of the group magnified, while life and worship measured up to the Christian standard.

Personality and prayer, spiritual life and spiritual worship, shine like four lamps amid surrounding darkness.

Like the lamps in the Hebrew temple, these should be kept burning having been lit by the divine flame to dispel the mists and shadows of earth.

Scottdale, Pa.

PEACE

(Continued from page 364)

but you can give your life into the Master's hand. You can kneel at the cross and receive the "peace that passeth all understanding."

Prince of Peace, control my will;
Bid this struggling heart be still;
Bid my fears and doubtings cease,
Hush my spirit into peace.

Thou hast bought me with Thy blood,
Opened wide the gate to God;
Peace I ask, but peace must be,
Lord, in being one with Thee.

May Thy will, not mine be done;
May Thy will and mine be one;
Chase these doubtings from my heart,
Now Thy perfect peace impart.

Saviour, at Thy feet I fall,
Thou my life, my God, my all!
Let Thy happy servant be
One forevermore with Thee.

—Mary A. S. Barber.

Midland, Mich.

THE TEACHER'S TASK

By Grace Bixler

A real teacher believes he really has a task as he faces his pupils every Sunday morning. The best teachers are not those who impart to their pupils the most knowledge, but who create in their pupils the deepest hunger for knowledge and the ambition to acquire it for themselves. Teaching is the main function of the Sunday school and the teacher its highest officer. Only a small part of Sunday-school teaching can be put into words. It is not putting facts into other people's heads as one would put apples into a basket. Real teaching is not training a mind but a life.

Our responsibility is not lessened by the fact that our pupils may not heed our teaching of the Cross and go and tell. Someone has said, "Regardless of what our idea may be of our responsibility to Christ, it will not change our real duty." The Word is sure. If we teach we may never see the full results of it in this life; but God has answered many prayers, only to be revealed in eternity.

The teacher's task is to win the confidence of his pupils, and he can oftentimes do this better than the parent or pastor.

One of the teacher's tasks is to be a lady or a gentleman in both manner and presence. The teacher's manner and personality count for much. Surely a teacher teaches more by what he is than by what he says or does. Emerson once said, "What you are speaks so loud I can't hear what you say." Can that be said of you?

The teacher's task is to be polite and courteous. The story is told of Tribonius, a man in Germany many years ago, who was very polite and courteous to his pupils. Each morning as he greeted them he would bow to them. A visitor one day remarked to Tribonius that it was not necessary to bow or even so cheerfully salute them as not all the boys in his class were gentlemen's sons, as the upper class was then called. Tribonius replied, "How do I know who these boys are or what they are to be. I may be glad some day to bow to them." And in the front row of that class was Martin Luther. But no one then knew who Martin Luther was or what he was to be.

Another great task of the teacher is to be kind and cheerful. A grouch is rarely ever a good teacher and certainly never in Sunday school. The Sunday school needs smiling teachers.

"No one has ever added up the value of a smile,
We know how much a dollar's worth and how much is a mile.
We know the distance to the sun, the size and weight of earth;
But no one here can tell us just how much a smile is worth."

The teacher whose interest in the scholars is confined to the half hour on Sunday morning can hardly hope to win them to Christ.

The teacher's task is to know his scholars' names. This should be the first task of every teacher when given a class to teach. Any teacher will lose much when he doesn't know their names but must say "Next," or, "The one at the end of the row." It saves much embarrassment on both the teacher's and pupil's part.

The teacher's task is to know his pupils' surroundings. It is very difficult to deal with pupils not knowing their surroundings. Some homes are a help, others a hindrance. Some parents have sympathy, others none. An occasional visit will lend to a teacher's success. A call upon an absent, sick, or confined pupil will do more to win his affection than any amount of instruction. A sick pupil gives the teacher an excellent excuse for visiting the home. If it is not possible to visit them, write to them. Sometimes more can be said in a personal letter than in weeks of instruction. The heart of a pupil is sure to be touched when he discovers his teacher is thinking about him. Many teachers keep a memorandum of their pupils' birthdays and write to them then, if at no other time during the year.

The teacher's task is to know individual peculiarities. Wise teachers know what it is to work with the grain, and know that it pays. He may know that some one pupil has a strong temper so he will be careful to not irritate or arouse that temper in any way. Or one may be interested in pets; the teacher will become interested in them also for the sake of his pupil.

The teacher's task is to know the pupils' possibilities. After knowing the things mentioned a teacher should be able to know which pupil is fitted for a literary life, a business life, or even for agriculture. There are entirely too many misfits in this world. Square people in round holes produce turmoil, and the world has its share as it is.

The teacher's task is to know the needs of pupils. Some may need special training along certain lines, and the teacher may be able to help them by giving helpful books or reading matter of some kind. He is in a better position to plan for them. He is in a better position to pray for them. Many need Christ as their personal Saviour; others need to surrender their lives to Him.

A teacher should also cultivate the social side of life. Have your pupils come to your home occasionally. Nothing can take the place of this. While there they should not be preached to nor teached at. Just see that they have a happy time.

The teacher's task is to be a friend and companion to his pupils and to take just as much interest in the individual as in the group. A short time spent in conversation while the class is assembling keeps the friendship in repair and paves the way for winning the confidence of each scholar. Marion Lawrence once said, "No moment is so important and no opportunity so priceless as when the scholars are assembling. This is the teacher's golden chance and the teacher, of course, should be the first one there."

One of the greatest tasks that the Sunday school-teacher has is spiritualizing and vitalizing the regular sessions of the class. Really make the lesson live. Face your pupils with a sparkle in your eye, and let them know you have something really wonderful to tell them. A certain wise teacher once said, "Seize the moment of excited curiosity to fix the truth." Do not teach too much. Teach a little, but teach it clear in. We are in serious business, in teaching boys and girls who are to live in another world.

It has well been said that when it comes to winning souls in the Sunday school the pastor is across the street, the superintendent at arm's length, but the teacher is face to face. The teacher's task then is to be a soul-winner, but first he must become a child-winner. He must enter into the pupil's life and share with him the things that are to him important.

Teachers, no souls were ever won without prayer. The apostolic church was a great soul-winning church, but it was also a great praying church. Every teacher should make a list of the unsaved pupils in his class and pray for them daily by name. Dr. Frank Brown tells of a Sunday-school teacher who led three different classes to Christ and when asked how this was accomplished she replied, "Dr. Brown, I remember every one of my girls every day by name in prayer." I read one time of a superintendent who on a week day went into the church and knelt at every teacher's chair and prayed. The teachers who exercise the most power are unaware of their power. No man at peace is conscious of his power. He feels the peace—others feel the power. Someone once said, "I looked at Jesus and the dove of peace flew into my heart; I looked at the dove and it flew away."

The teacher who would win souls to Christ must keep his eyes fixed upon Jesus Christ and live in His presence. A personal touch with God must precede all his efforts to win others to God, and in a very practical way help others to be more like Him.

Each and every lesson period should be a challenge to the pupils, a direct invitation to accept Christ, for only through our Sunday school will they be met. Just a stepping stone to the next, until finally through the teacher's power and love they will be led to accept Christ as their personal Saviour.

All teachers should be inspired to do their best by the thought that they are building for eternity and not for time. To teachers who believe the making of a life of more importance than the making of a great fortune, rich rewards are promised.

"They that be teachers shall shine as the brightness of the firmament; and they that lead many to righteousness as the stars forever and ever."

Elkhart, Ind.

A BEAUTIFUL PROPHECY

I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.—Numbers 24:17-19.

Educational

A MESSAGE TO THE GIRLS OF GOSHEN COLLEGE

By Viola Good

We are glad to print this address given at Goshen College by the Dean of Women of that institution. While addressed to women students its message is a timely one for all our readers.

At the beginning of the century Heloise Hersy, speaking about the educated woman, said, "The future woman will be a force in society stronger and better than we now dream. I like to think that she will not grow less winning as she grows wise or less loving as she grows achieving. I like to think of her as worthy to be the counselor of statesmen, the teacher of the little child, the inspiration of the artist, the arbitrator of contending factions in the domestic world, and still and forever the ideal of the poet." After reading and re-reading this statement I found myself asking the question, What is the basis of the author's optimism and idealism? As I continued to follow her line of thought I discovered to my satisfaction that she considered the recognition of spiritual facts as being of supreme importance essential to the realization of the woman she had portrayed. Nothing could be more disastrous to the modern girl, she says, than her failure to recognize the importance of spiritual reality. Religion, in her estimation, serves as the great spring of repose, of judgment and of wisdom. To be cut off from this spring is to be in a position similar to that of an army engaged in a stressful campaign and cut off from the base of supplies.

After mingling with a rather large group of university women for a period of eight weeks, forty years after Heloise Hersy painted that glowing picture of the educated women of the future, I am inclined to believe that for the most part her expectations have not been realized. Was it because they were impracticable or impossible of attainment? I think not, but rather because the conditions for their attainment were not met. My experience in the classroom led me to conclude that present-day education in the modern university did not foster the recognition of spiritual realities as being of supreme importance and so does not help the educated woman to keep her contact with the great source of supplies which is none other than Christ Himself. Being thus cut off from the base of supplies, she is not only adrift, but is, figuratively speaking, engaged in a stressful campaign. The forces arrayed against her are mighty, and she has not the wherewithal to combat them. Modern education too frequently leads youth to believe that religion, for the most part, is an escape from reality and is therefore obsolete as far as the educated woman is concerned. Critical thinking is advocated as the method of solving one's problems. The popular attitude toward religion in many a classroom amounts to scoffing. After listening to a discussion forum where religion was minimized, a young girl said, "I agreed with everything that was said, but what is there left to live for?"

The need for a Christian college becomes obvious in the light of the observations which have just been mentioned. The issue which is at stake is faith in God for youth today and in coming generations. That our forefathers realized this fact years ago is something for which we should be profoundly grateful to God. It was their firm conviction that youth must be kept in touch with the source of supplies throughout its period of training, at all costs. One of the means which they decided to employ was the Christian college where education was Christian at the core. Goshen College is here today because there were those leaders in the Mennonite Church who were willing to work hard and sacrifice much because they considered themselves the custodians of great truths which they felt constrained to promulgate. The decisive question which I should like to have you consider with me today is, Are we as young women convinced that the Mennonite Church has a testimony to give which is unique and which the world today is greatly in need of?

If I may be permitted to do so, I should like to tell you how my own appreciation of our church was increased while I was exposed to the fellowship of Christians of various denominations at Toronto Bible College. The student body consisted of about three hundred students, and among them there were seldom more than about six Mennonite young people. On several occasions, publicly and privately, the Principal made the statement that he would be sorry indeed if the time ever came that there would be no Mennonite young people in their group because he said, "They have a particular contribution to make to the life of the school." He himself is a devout Christian, a member of the Presbyterian Church. Knowing him to be absolutely sincere in his remarks, I began to ask, Just what is the contribution which the Mennonite Church makes to the whole life of the church? I became convinced that God has preserved us to be a witness not only to truth as a whole but also to particular aspects of truth which we are particularly qualified to express. The Mennonite Church through its various agencies, including the church schools, is endeavoring to keep alive Biblical teachings which would otherwise receive very little emphasis. As the church as a whole seeks through its manifold ways to keep close to the source of supplies and to keep alive the teachings of the Word of God, so Goshen College seeks to perform a similar function. The College has set up numerous agencies by means of which it proposes to accomplish its task. The Y. P. C. A., the personnel officers, the faculty, and administration, all combine to help in the performance of this function for each student. In general, it is our aim not to tell each student what to do in each situation, but rather to help him to set up an inner control of conduct. Since the Holy Spirit has made His abode in the hearts of men to guide them into all truth, an inner control of conduct has been made possible for those who would know the right and who have the will to do it. Specifically, we are interested in those aspects of truth which the Mennonite Church has kept alive and which make her contribution unique and necessary. We shall call attention to a few of these teachings briefly.

1. **Our Peace Testimony.** There is perhaps no better place to practice in everyday life the law of love than on our college campus. We learn by living and experiencing, say the great educators of the day rather than by an intellectual understanding. Nonresistance is practical as a way of life here, not merely at some future time or in some great crisis.

2. **Recognition of the Divine Order of Creation.** To a large extent this great teaching is ignored in the world and even in the Christian Church. I Corinthians 11 has been neglected with the result that women have become discontented with their particular sphere and have sought to usurp the place and authority which God in His wisdom intended for man. The result in the nation's homes has been disastrous. Shall the Mennonite Church continue to witness on this point? We, the young women of the Church here at Goshen College, are helping to decide this question in the following ways:

a. By the spirit of our lives. Most of us appreciate the Christian woman's sphere of service and have no desire to usurp the place or authority for which God did not equip us. There is much opportunity for service in the sphere of the home, the Church, and the cold war-torn world which is sorely in need of the tender ministry which only the Christian woman is qualified to give.

b. By the way in which we wear the devotional covering, the symbol of this great principle. Our coverings should always be neat and clean. They cannot appear neat if they do not fit, and the proper fit is determined by our mode of hair dress. If we are really concerned with the privilege of keeping alive the teaching which is signified by the covering we will govern our hair dress accordingly and will be faithful in wearing the covering in the dining hall, Bible classes, and all public worship services.

3. **The Simple Life.** Negatively it is expressed in the freedom from insincerity and artificiality. Positively it is a life which is characterized by sincerity and naturalness or genuineness. Sometimes we mistakenly think that beauty has to be sacrificed for simplicity, when in reality this is not the case. This mistaken idea arises because our concept of beauty is marred by what the crowd does. However, since we are aware that designers themselves admit that they violate the principles of art and ethics for commercial purposes, it ought not to be so difficult to refuse to let them dictate to us.

It is only natural for us to want to be attractive, and all of us like to see a girl well dressed and well groomed. Most of us agree that the girl who is well dressed is simply dressed. F. B. Meyer, in a message to the Christian girls said, "I think there is no higher art for the Christian girl than to dress simply, quietly, and tastefully; as one who is careful of the body which Christ has given, but who is mindful of the apostle's words: "Let women adorn themselves in modest apparel . . . ." Our God is the creator of beauty. He does not ask us to surrender the appreciation of the beautiful. He merely seeks to refine our sense of appreciation. If we appear artificial as a result of cosmetics and jewelry, etc., we are spoiling the naturalness which constitutes genuine beauty. We are not thereby making ourselves more attractive or desirable to the young men whose attention we are interested in securing. Men who do not profess to be governed by Christian principles bemoan the fact that women paint so excessively. Frequently Christian girls by their outward appearance place themselves into a class of women to which they really do not belong, the women of the street, who lack culture and refinement such as the true Christian girl possesses. Clothes do speak very loudly.

In our eagerness to be attractive as college girls we might very profitably consider the matter of health. Radiant health is beautiful to behold. The body requires a great deal of care in order to function at its best. Are you eating your meals regularly? Do you allow yourself enough time for exercise and sleep?

Someone has very beautifully said, "In her desire to be attractive the Christian woman of good taste and high ideals will seek to express her gentleness, modesty, and sensibleness in her attire as well as in her inward beauty of spirit and good works." The Christian woman possesses a poise which arises out of her Christian experience. She knows that her source of supplies is inexhaustible and that her contact with the base is maintained. In quietness and confidence she finds her strength. The poet has adequately described her as:

"A perfect woman, nobly planned
To warn, to comfort, and command,
And yet a spirit still and bright
With something of an angel light."
—William Wordsworth.

Through the lives and testimony of our forefathers God has preserved for us our Christian heritage. This heritage constitutes a trust which is committed to us for continued preservation and promulgation. Here at Goshen College, this year, we are either helping to preserve our heritage or we are making the teachings of the Church less meaningful by our lives. We are helping to decide whether future generations shall have an education which is Christian at the core or whether they shall have an education which cuts them off from the great source of supplies—Christ Jesus.

Goshen, Ind.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop Hall.

SOME REFLECTIONS ON A NATURALIST'S ALLEGORY

By John C. Wenger

I. The Allegory

Olive Schreiner (1855-1920) once wrote a gripping allegory entitled, "Story of an African Farm" (London, 1883). The gist of her story is as follows. A certain man once caught a glimpse of a lovely bird which was Truth. The only birds he himself possessed were hatched from his inherited credulities. These birds were: Deity, Immortality, and Rewards after Death. According to the allegory the man, who dwelt in the valley of Superstition, had to forsake the three birds, pass through the dark land of Self-denial, and finally climb the mountains of Stern Reality. The man who directed him on his journey was an old sage called "Wisdom," and he was merely the accumulated experience of the race. And only at the close of a hard, lifelong struggle, did the man win a feather from the bird of Truth. Thus runs the allegory of O. Schreiner, which allegory, incidentally, was recently published in a renovated form by Henry G. Weaver under the title, "The Search for Truth."

In this brief article the term "theist" will be used to designate the philosopher who holds to evangelical Christianity, while the philosopher who takes the unbelieving position will be designated as a "naturalist." Let us now examine briefly the philosophy of the allegory.

II. The Underlying Assumptions

At first blush some might be inclined to laud the broad-minded and tolerant philosophy of the writer. Certainly she has neither a bigot's zeal nor a sectarian's narrowness. But upon closer scrutiny it becomes plainly evident that she has taken just as definite a position in metaphysics as the most ardent theist. In addition to her negative position as to theism, she proceeds to label the chief tenets of the view she opposes, "products of the imagination" and "credulous superstitions." Her vivid allegory is therefore nothing less than a defence of a certain point of view, together with a not-too-sympathetic view of another metaphysic with which she disagrees. Her naturalism is not a whit more open-minded than theism, for she is unwilling to consider the possible truth of theism. As to metaphysics her view is naturalism. Her view of truth is difficult to define. As to securing truth she is a pragmatist. One does not achieve it by accepting revelation but by empiricism. Yet truth seems to be an objective reality somewhat as idealists hold. How she resolved this tension is not evident in the allegory.

III. A Theistic Parallel

It would be interesting to take this allegory and pour theistic content into it. The man would then be dwelling in the dark valley of guilt and sin, selfish, sensual, and indifferent to God. However, he craves peace and harmony without knowing how to achieve them. One day he catches a vision of a heavenly creature, "God's forgiving love." Alas, he knows not how to leave the valley, nor whence to flee. An old saint points him to the hill named Calvary. But to climb Calvary meant that he would have to leave the valley, and there were some things in that valley hard to leave. But only the pure in heart can see God, and only by faith can one reach the Saviour of Calvary. Reaching the Saviour, the man realized the peace which he had so ardently craved. The rest of his life was spent in trying to induce men to leave the valley of sin and climb the hill to Golgotha where the air is pure and God can be seen.

IV. The Contrasting Views

Two life-views and world-views thus stand in sharp contrast. The theist believes that God has created the universe and that His providence still preserves it. He believes in divine revelation, in redemption, and in a future life. The truth of these biblical concepts, Christian theists testify, is confirmed in the religious experience of their converts. This achieved soul-tranquillity, they feel, is no less open-minded nor impossible than other equally absolute views, and is vastly more satisfying.

The naturalist denies outright the truth of theism. And yet he seldom scratches through his own credulity to look to his own foundation. How does he know the theist is wrong? Does he have a better explanation for the origin of matter? or of life? or of consciousness? or of the universal belief in Deity? or of the sense of human guilt and fear of death? Upon what foundation, the theist presses, is the naturalist standing? Does he really have a foundation, or is he merely negative and indifferent?

The theist rests his case with this question: Does theism or naturalism best account for all the facts of life? To ask this question is to answer it: only theism can offer an explanation for anything.

Goshen, Ind.

THE ROYAL STRANGER

God gave His Son, His Well-Beloved
A long delayed commission;
A babe to be, of humble birth;
A great but lowly mission.

A manger bed, in swaddling clothes,
A peasant town His birthplace.
No regal sign to mark the King;
The shepherds sought His hearth place.

Some Wise Men from a distant clime
Sought out the Stranger Royal;
Yet of His own but few were found
Who to the King were loyal.

The reigning king heard of His birth,
But had no wish to greet Him;
Instead with cruel heart and hand
With death he sought to treat Him.

Yet angel hosts made haste to bring
To man the joyful story,
A Saviour born for every race,
The Christ, the King of Glory.

—H. V. Andrews.

FINDINGS ON TOBACCO

Narcotics produce stupor, torpor, dullness, lethargy, numbness — narcosis. They make the user powerless to direct thoughts, and, powerless to choose right instead of wrong. Evil instincts are often brought to the surface, hence crime is committed.

The tobacco plant is a hardy robust annual, growing from three to six feet high erect and unbranched in habit. It blooms in July, its flowers are rose colored or white, calyx is bell shaped and grows about one inch long. The leaves are about twenty inches long and from four to six inches wide, ovate-lanceolate in shape, the entire leaf is valved, glandular and hairy, the odor is heavy, has a peculiar taste which is nauseous, bitter, and acrid, and contains from a half to three grams of nicotine.

Commercial tobacco has never been known in a wild state and requires cultivation.

Dr. J. Dixon Mann, F. S. C. P., states in the Medical Journal of England, 1908, that there are at least 16 or 18 very poisonous drugs in tobacco smoke. They are, namely:

nicotine—$C_{10}H_{14}N_2$
pyridine—C_5H_5N
methylamine—NCH_5
prussic acid—HCN
carbon monoxide—CO
sulphuretted hydrogen—H_{25}
carbonic acid—H_2CO_3
marsh gas—CH_4
lutidine—C_7H_9N
collidine—$C_8H_{11}N$
parvoline—C_6H_7N
viridin—$C_{12}H_{19}N$
coridine—$C_{10}H_{15}N$
subidine—$C_{11}H_{17}N$
pyrol—C_4H_5N
formic aldehyde—CH_2O
furfurol—$C_5H_4O_2$
acrolein—$CH_2{:}CH\text{-}CHO$
ascetic acid—$HC_2H_3O_2$

Some physicians claim that the smoker absorbs less than 10 per cent of the nicotine. In case he inhales the smoke, he may absorb as much as 79 per cent. Ninety-five per cent of honor pupils are non-smokers and scholarship standing of smokers is distinctly lower.

Nicotine tends to decrease efficiency, hinder growth and skill, reduce endurance, both mental and physical and paralyzes the "pangs" of hunger and is especially injurious to the stomach, liver, lungs, heart and kidneys and poisons the red and white corpuscles.

The craving for tobacco is an induced habit. We are born with a desire for food, but we have to force the body to accept tobacco. Tobacco is often offensive to some people. Are you so selfish as to gratify your taste to the discomfort of others? Tobacco is expensive. A regular smoker spends more than he realizes on his indulgence. Don't you think you could have more good for more money? Smokers cause nearly one-fourth of all fires in buildings and forests.

There is complete agreement among physicians that the harmful and dangerous use of narcotics is in a very high degree more harmful and dangerous to children and youth because protoplasm of young organisms is more sensitive than that of adults. Girls are much more sensitive to narcotic effects than boys. They weaken and often kill the human will power by creating a terrible craving for more drug.

Nicotine is never used as a medicine. It is never prescribed by physicians. It is a rank poison. One fifth grain is always fatal unless a tolerance is built up. It is a very excellent and potent insecticide.

It has been proved that the pipe smoker absorbs more nicotine than the cigar user. The man who smokes a cigar absorbs more nicotine than a cigarette user. The cigarette contains the least nicotine, but is the most deadly form of tobacco due to the number of other poisons introduced during the process of manufacture.

No person has the right to put something into his body that will injure the brain, the seat of intelligence, which the Creator has set for the receiving and directing instrument of His divine communications.

According to Doctor Kellogg, nicotine found in tobacco in the same quantity is 1,000 times more deadly than alcohol. One drop of nicotine is fatal to a man if the whole drop is taken at one time.

Thomas A. Edison, great electrical genius, said: "Cigarette smoke has a violent action on the nerve centers, producing a degeneration of brain cells which is quite rapid among the young, which degeneration is permanent and uncontrollable. No man or boy who smokes cigarettes can work in my laboratory."

Man is a spirit. His body is the earthly dwelling. You, yourself, are not the physical. Self is invisible, inaudible, intangible. The body is the medium through which you receive impressions and give expression. With all its limitations it is a most marvelous instrument, unapproached by human inventions. The body is made to serve man and not to dominate him. The spirit is to be his master. Be the captain of your own body as well as of your soul. Do not be a slave to narcotics.—The Beacon.

BOOK REVIEWS

ROSANNA OF THE AMISH

By J. W. Yoder

The Kishacoquillas Valley, Mifflin County, Pennsylvania, abounding in Amish traditions and customs, furnishes most of the setting for the vividly related story of "Rosanna of the Amish." Different from most writers of stories about Amish folk, the author writes as one who had been reared up among them and who is thoroughly familiar with their faith and practices.

Rosanna McGonegal was the daughter of Patrick and Bridget (O'Connor) McGonegal, who were reared in Ireland in the Catholic faith. Having come to this country as the land of opportunity, they were married here. They set up housekeeping in Half Moon Valley, Center Co., Pa., with Pat working in the mines. Two boys and Margaret and Rosanna were born into the family. Five days after the birth of Rosanna, her mother died. Pat and his three children returned to Philadelphia heartbroken, leaving the little nine-day-old Irish Catholic baby girl, Rosanna, with the best friend that the McGonegals had in Half Moon Valley, Elizabeth Yoder, an Amish maiden lady.

Under Elizabeth Yoder's spiritual guidance and motherly care, Rosanna grew up to know her as "Momly"—one who was as near to her as a true mother. Later Elizabeth Yoder was married to Cristal Kauffman. Soon after the marriage the little family of three moved to Jericho in Lost Creek Valley, Juniata Co., where they lived until Cristal died. A few years later Elizabeth was married to Bishop Shem Yoder, and Rosanna with the children of the Bishop now made up the household. Not long after this marriage the Bishop and his family moved to Kishacoquillas Valley.

Through young womanhood, the marriage to Little Crist Yoder who later was ordained to the ministry, the rearing of the family, the retirement of Little Crist and Rosanna to the new house near the tannery, to Rosanna's final farewell to her loved ones shortly after they entered the new home, the reader follows the story of this little Irish Catholic baby girl who became the wife of an Amish minister.

The story is well written and holds the interest of the reader to the very last. It might well be cited as an illustration that "fact is stranger than fiction" and equally as interesting, besides being more profitable. The story is valuable in that it portrays the simple home life of the Amish, but still more so in that it gives the Scriptural background for their faith and practices. Of especial value are the descriptions of all the important religious ordinances and ceremonies, among which are detailed accounts of the administering of baptism, the observance of communion and feet washing, the marriage ceremony, the ordination of a minister, and the procedure of putting under the ban one who has fallen into sin. The author's description of and efforts to preserve the Amish Chorale singing are also a helpful contribution to Mennonite literature.

Following is a short paragraph by the author from the Preface of the book:

"The author knew personally every principal character in the book except Simeon Riehl whose name is fictitious. The O'Connor boys and Rosanna's parents were the author's ancestors, and he has tried according to his early training to portray them just as he knew them, truthfully. Every ceremony and service is described exactly as it takes place and as it is carried out, and has been carried out practically unchanged for well on to two hundred and fifty years."

In all there are twenty chapters with more than 320 pages in the book. The book is aptly illustrated with life-like sketches of Amish folk and scenes. The book is well bound in cloth, covered by a colorful jacket. Price, $2.00. Order from the J. W. Yoder Publishing Co., Huntingdon, Pa.—E. D. Z.

* * * *

The Way to Christ; I'm Not a Bad Man; At Life's Crossroad; Others May, You Cannot; Before You Marry; Nine Reasons for Total Abstinence; Spiritual Food for the Weary Soul. These are the titles of eight two-color tracts, just off the press. The first two are listed as Children's Tracts, the next four as Youth Tracts, the seventh is a Temperance Tract, and the last has a special message for shut-ins. The titles give some idea of their contents. The first three are salvation tracts, and the others carry messages more distinctly for the edification of the Christian. Christian workers and tract distributors will do well to send for a supply of these new and attractively designed Gospel messengers. All are four-page tracts, published by the Herald Press, Scottdale, Pa., the new press name of the Mennonite Publishing House. Price, 3 cents per dozen; 20 cents per hundred.

When you get into a tight place and everything goes against you, till it seems you could not hold out a minute longer; never give up then, for that's just the place and time that the tide will turn.—Harriet Beecher Stowe.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

In order to take a review of the work of the year turn to the Classified Topics for the year on page 4 of the 1940 Topic Booklet and notice the topics for **December** at the bottom of the list under the following heads: Seasonal, Junior, Missions, Christian Life, and Consecration. Then turning over to the New Year in the 1941 Booklet we have the first seasonal topic, **"Our Stewardship of Life,"** as a New Year topic.

The topics for December make a very fitting close of the year's activity and thought. It is very helpful to begin the New Year with a sense of the responsibility of living a life worthy of Him who gave us life.

* * * *

This season of the year would be a good time to take an inventory of the progress we have made in improving our Young People's Bible Meeting. You will recall, if you have been a wide-awake reader and worker, that some special thoughts were presented during the year in the columns of the Gospel Herald and the Christian Monitor on the general theme of bringing new vitality into our Young People's Bible Meeting work. That is why we are asking all of us to take an inventory of our efforts in our localities. If the efforts you have been making have been earnest and still ineffective, perhaps it would be well to look still further into the reasons for the lack you see. On the other hand, if you see a little improvement, perhaps the thing needed is to thank God and take courage and not to be "weary in well doing, for in due season we shall reap, if we faint not."

* * * *

With the **first topic of the New Year** before us, and perhaps your new Topics Booklet in hand, you might take a **preview** of the work before us for the coming year and give your very best consecrated prayerful thought to the work of making the meetings of the New Year a vital factor in building up the Christian life of all connected with the work. To this end we wish you God's richest blessing.

As this Introduction is being written, we are conscious that in many places in the world there is a great contrast to the quiet room where I am writing. We read in our newspapers of raging battles from the air and on the sea in the countries of Europe. At the same time there are many nations filled with fears lest their own interests should be violated. To this end they are spending millions for defensive and offensive warfare. The men of the nations not at war are being drafted for training so that in case of war the nation may be ready.

In response to these conditions we cannot fail to pray to God, as He has taught us in His Word, in behalf of the rulers of the nations, and in behalf of the spreading of the great message of salvation. We, too, as soldiers of the cross, are vitally concerned about **preparation.** But the battle we are concerned about has to do with the spiritual forces of darkness who wage their warfare in all lands against the things of Christ. The preparation we want to make is that all our brethren and sisters are armed with the whole armor of God. Eph. 6:10-18. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Brethren and sisters, in the work of the Young People's Bible Meeting in our churches, or in the churches where there is no meeting so called, do we feel the vital opportunities before us in filling the minds of the youth with the knowledge of God's Word and in leading them to a deeper spirituality so that the true spiritual equipment may be upon them as they come into contact with a world that is enslaved by Satan to the sins and sorrows that come upon the lost? Our battle is "not against flesh and blood," and hence instruments for the destruction of life and property are of no avail to us. But our weapons are the Word of God, the Spirit of God, the principles of righteousness and peace dwelling within our hearts, and faith to meet the evils about us in the strength of our Lord.

Yes, we are having peace in the midst of a striving, sinsick world. Our peace is of God and passes "all understanding." It keeps our hearts and minds through Christ Jesus. May the Lord direct us in His way.

UNOCCUPIED FIELDS IN THE HOMELAND.—Rom. 10:1-15

Topic for December 8

MOTTO

"They that have not heard shall understand."

MEDITATIONS ON THE TOPIC

I. **Our Unoccupied Fields.**—Speaking of occupation or unoccupation does not mean that there is, or is not, any kind of work being done among the people. It means that there are, or there are not, any persons at work who are bearing the message of Jesus Christ and are carrying out the plans of the New Testament for the fulfilling of Christ's command.

The Jews have a work among themselves fitting to Jewish thoughts about religion and Christianity. But no orthodox Christian could say that there is no work needed to bring the light of Jesus Christ to the Jew. Some foreigners among us often bring with them a kind of religion, but they need the true message of the Gospel in America as much as they need it when they are living in Asia or Africa or Europe. There are classes of people in our cities who are deprived of religious services by the modern system of business in which men are deprived of Sabbath privileges, through the demands of a perverted people who call for service that belongs to a week day rather than the Lord's Day. There are others who have been neglected because of poverty and have no welcome in the churches. While Christians are not able to inaugurate reforms to right the system of the country which bars men's souls from spiritual food, there is a field for service in an effort to reach this unchurched class and perhaps lead them to forsake their slavery to earthly affairs and to accept the Lord Jesus, trusting Him to provide a better way of living.

The modern system toward which the churches are, or have been drifting, in which religious instruction is given where the teacher has the easiest time or can command the highest salary, has left sections of the country in neglect, because the poorer people have drifted into such sections and have been neglected spiritually. The fault may have been in the people who isolated themselves and their families. But as time has moved on the rising generation is really without spiritual provision. Only those touched by the Spirit of Christ see the conditions and are moved to seek to occupy such fields with the message of the truth. Churches who are holding men and women in ignorance of the true Gospel by a formal religion need not be spared because the religion of a true Christian character comes into their territory and enlightens their members on the pure Gospel message. Such fields are difficult, but God wants us to occupy them and win the lost in the Christless churches.

II. **The Text.—Rom. 10:1-15.**—Here Paul speaks of the needs of the Israelites of his day and the fatal error of their attitude toward Christ. He points out the true Gospel and the necessity of sending out messengers into all the world to the people who have not heard it.

III. **Suggestions for Junior Programs.**—The human soul is precious, regardless of the nationality of the person who possesses it. We should endeavor to remove prejudices from the minds of the juniors, if such prejudice has been formed, against any people because of their nationality. Whatever may have been the cause of different nationalities, we know that originally God has made them of "one blood" (Acts 17:26). He has sent the Gospel message to them also and expects to bring them into judgment for their acceptance or rejection of the Christ (Acts 17:31). It becomes Christian people to be interested in the salvation of souls (1) in the homeland whether they are of the same race of people with us or not; (2) in foreign lands upon the same principle that God has redeemed them and provides for their salvation and expects Christians to publish the word of the Gospel.

With these thoughts in mind, take up a study of the fields in the homeland with the Juniors as far as it is practical with the time to be given. Study or assign studies of such unoccupied fields as can be covered and impressed upon the meeting.

OUTLINE STUDY

I. Some of the Fields.
1. The Jewish field.
2. The foreigners among us.
3. Unchurched classes in cities.
4. Unchurched or neglected rural folks.
5. The people who have no Sabbath.
6. The people under Catholic and formalist churches.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Love."**
2. A Christlike Love for All People.
   a. For their parents.
   b. For their children.

3. Who They Are in America.
   - a. Jews.
   - b. Chinese.
   - c. Japanese.
   - d. Mexicans.
   - e. Italians.
   - f. Bohemians.
   - g. Americans in need of the Gospel.
     - —Whites.
     - —Blacks.
     - —Native Indians.

For Seniors.

1. The Field of Service toward Foreigners in America.
2. The Field of Service toward Neglected Americans.
3. Practical Ways of Reaching the Unoccupied Fields in the Homeland.

PERSONAL THOUGHT

Are we doing what we can to help all neglected ones in the homeland?

SEED THOUGHTS

I do not fear foreigners half so much as I fear Americans who impose on them and brutally abuse them. Such Americans are most dangerous enemies to our institutions, utterly foreign to their true spirit. Such Americans are real foreigners. — Josiah Strong.

There are plenty of Christians who believe that the Gospel is the power of God unto salvation in a vague and general way; but there are not enough people who clearly believe that the Gospel is the power of God unto salvation to the Italian working on the railroad, or the Hungarian working in the shops, or the German on the farm. Too many of us have no faith at all in foreign missions at home.—Selected

Speed away! Speed away! Take the Gospel
  of love
To the souls that know not of the Father
  above,
Who so loved this dark world that He gave
  His own Son,
Thro' whose blood, shed on Calvary, redemption was won.
Let us haste while 'tis day, not a moment's
  delay;
Speed away! Speed away! Speed away!
—Hackleman.

JESUS AS MASTER (Jr.).—Jno. 13:1-17

Topic for December 15

MOTTO

"One is your Master, even Christ."

MEDITATIONS ON THE TOPIC

I. **Jesus was a Great Teacher.**—His teaching was true. His words were with authority. His message was plain and could be understood by those whose hearts were true and loved to receive light upon the pathway of life. There was life-giving power in what He taught, because the message received opened the heart to the way of salvation. His teaching searched men's hearts to the depths and showed them the evil there, while it pointed to the way by which that evil could be cleansed from the heart. He said to the Jews who believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jno. 8:31, 32).

Jesus not only taught by words but by His life and example. Some of the lasting lessons which He impressed were made stronger in the mind of His pupils by the example He gave. Among these lessons was that on **humble service** as taught by the ordinance of washing the saints' feet. His own hands set the pattern, and His mouth taught the lesson, and He gave the command to the disciples to do to one another after the same pattern which He had set. His own coming into the world in the humble position of flesh and blood to give His life as a ransom for many was used as a lesson to impress how the great ones among the disciples should be servants rather than lords, "even as the Son of man came not to be ministered unto, but to minister" (Matt. 20:28).

The great power of His teaching was found in His great love for those He taught. He spoke the truth in love, though that love was not always received by the hearers.

II. **The Text.—Jno. 13:1-17.**—This well-known passage gives Jesus in the consciousness of His high position with the Father and among men, as willing to humble Himself to wash the disciples' feet. Then taught them to follow the example of their Master by washing one another's feet.

III. **Suggestions for Junior Programs.**—Let the boys and girls take up some of the particular incidents in the teaching ministry of Jesus as suggested in the Outline Study, or as they may be directed by the program committee, and let them give the story and the lesson which it teaches. Impress the important facts **about Jesus as the Master, or** teacher, and show what blessings follow in the lives of those who heed the lessons He has taught.

Since this is the last lesson in the series on Jesus for the year, it may be helpful to review the series in which Jesus in the various aspects of His service is shown to be—Helper, Friend, Son, Saviour, Shepherd, and Master. All these capacities in one person show Him in His glory and His goodness toward men. Let us all learn to know, to receive, to follow, and to heed Him.

OUTLINE STUDY

I. Jesus as the Great Teacher (Rabbi, or Master).

1. A boy teacher.—Lk. 2:46-52.
2. A teacher come from God.—Jno. 3:2-21; Matt. 13:54-58.
3. A teacher with authority.—Matt. 7:28, 29.
4. A marvelous teacher.—Jno. 7:46; Mk. 1:22.
5. Having the words of eternal life.—Jno. 6:66-69.
6. With words of Spirit and life.—Jno. 6:63.
7. A compassionate teacher.—Matt. 9:36-38.
8. A straightforward teacher.—Matt. 23.
9. A teacher by parables.—Matt. 13:3.
10. One we should confess and follow.—Jno. 13:1-17; Heb. 1:1, 2; 12:24-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Master,"** When Referring to Jesus.
2. Jesus, My Master.
   - a. What He teaches me as a boy-teacher.
   - b. What He teaches about my need of Him.
   - c. What He teaches about duty to others.
   - d. What He teaches about what to seek.
   - e. What He teaches about blessedness.
   - f. His teachings about the Father.
   - g. His teachings about self-denial.

For Seniors.

1. Jesus the Greatest Teacher.
2. A Teacher Worthy to Accept.
3. A Teacher Able to Direct Our Life.

PERSONAL THOUGHT

Jesus, Master, give me a teachable heart and teach me Thy ways and the lessons that I need, in order to be of greatest honor to Thy name.

SEED THOUGHTS

The Sermon on the Mount is Christ's biography. Every syllable He had already written down in deeds. The sermon merely translated His life into language.—Wright.

The sages and heroes of history are receding from us, and history contracts the records of their deeds into a narrower and narrower page. But time has no power over the name and deeds and words of Jesus Christ.—Channing.

GLAD TIDINGS.—Lk. 2:8-20

Topic for December 22

MOTTO

"Glad Tidings for All People."

MEDITATIONS ON THE TOPIC

I. **Glad Tidings.**—"The Gospel of peace" has been characterized as "glad tidings of good things" (Rom. 10:15), "good tidings of great joy" (Lk. 2:10), and "glad tidings" (Acts 13:32). The gist of the tidings is that the people are given deliverance from the wrath of sin, through the Saviour who came into the world, who by His death paid the price for their redemption, and by His resurrection has ascended to the right hand of God to bring assurance of an Intercessor.

Prophets foretold the coming of a Saviour. The people were given the glorious promise of salvation. Godly men and women of faith looked forward to the fulfillment. And when the Saviour was born the hosts of heaven could not contain themselves, but came forth to announce the glorious message that was beginning to be fulfilled in the birth of Jesus. In due time the finished work of Jesus opened up the time for the proclamation of the Gospel in all the world to "all people." Messengers went forth and continue to go forth, in obedience to the great command of the Redeemer, to proclaim the message to people of every land. It is indeed a message of great gladness, because it brings hope to the hopeless and turns the night into day. It brings deliverance from an awful eternal doom and makes people heirs of eternal glory. It transforms hearts that were inclined to wickedness into hearts that are filled with purity and peace and love and goodness. "Peace" is the great characteristic of the saved ones who have accepted salvation. It is not only peace between the soul and God, but peace between man and man.

II. **The Text.—Lk. 2:8-20.**—This portrays the scene in the fields of Bethlehem where shepherds were keeping watch over their flocks by night. An angel appeared and announced the birth of Jesus in Bethlehem, telling minutely how to find Him. The angel was joined by a multitude from glory who sang in unison, "Glory to God in the highest, and on earth peace, good will toward men."

III. **Suggestions for Junior Programs.**—The Suggestive Assignments will give an outline of the reasons for joy in the gift of a Saviour to men. Assign some phase of the joy to individuals, and let them think through each phase and give out their thought in word or essay or by reading or by song.

Having fully set forth the prospects of joy through what Jesus has brought to us, we need to turn the truth to our own hearts and consider what our personal responsibility is in making the most of what Jesus has done for us. This phase of the meeting may be developed by some one who has the message on his heart. Perhaps the minister could follow the discussion in an after meeting sermon in which the message of personal response to the call of Jesus could be emphasized and an invitation could be given to the unsaved, while the saved could be strengthened in their purpose to give Jesus full possession of their lives.

OUTLINE STUDY

I. Why the Tidings Are Glad.

1. They herald the birth of a Saviour.—Lk. 2:10-14.
2. He brings deliverance to those in bonds to sin.—Jno. 8:31-36.
3. He brings forgiveness of sin.—Acts 13:32-39.
4. He brings an inheritance.—Acts 26:18.
5. He fills the heart with joy and peace.—

I Pet. 1:8; Rom. 15:13.
6. It extends to all people, "whosoever will."—Rev. 22:17.

II. How to Receive the Tidings for Good.
1. Believe.—Jno. 3:16.
2. Meet every condition.—I Jno. 1:7-10; Rom. 6:16, 17; 10:9, 10.
3. Continue in the faith.—Col. 1:23.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Salvation."**
2. The Joy which Jesus Brought to Men.
   - a. The joy of being a child of God and brother of Jesus.
   - b. The joy of salvation from sin.
   - c. The joy of a hope in heaven.
   - d. The joy of peace with fellow men.
   - e. The joy of bringing Jesus to others.
   - f. The joy of fellowship with the saints.

For Seniors.
1. The Message of Gladness Concerning Jesus.
2. The Joy of Having Him as Our Saviour.
3. The Joy of Sharing the Message.
4. The Joy of Seeing Others Receive Him.

PERSONAL THOUGHT

There is a gladness in the coming of Jesus which I know. There is good news in it for others who do not know. What a pleasure it is to break good news to those who do not yet know of it! Am I receiving the fullest gladness in the tidings of salvation?

SEED THOUGHTS

Rejoice evermore in your Redeemer,—in His truth—His person—His almighty grace —His everlasting faithfulness—His precious blood whose efficacy reaches farther than the eye of your conscience ever penetrated, and cleanses you from sinfulness more inveterate than you have ever conceived to be yours.—R. Fuller.

As with gladness men of old
Did the guiding star behold;
As with joy they hailed the light,
Leading onward, beaming bright:
So, most gracious God, may we
Evermore be led to Thee.

As with joyful steps they sped
To the lowly manger bed;
There to bend the knee before
Him whom heaven and earth adore:
So may we with willing feet,
Ever seek Thy mercy seat.

As they offered gifts most rare
At the manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heav'nly King.

Holy Jesus, ev'ry day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.
—W. C. Dix.

LOVING OBEDIENCE.—Jno. 14:15-24

Topic for December 29

MOTTO

"If ye love me, keep my commandments."

MEDITATIONS ON THE TOPIC

I. **Loving Obedience.**—Loving obedience comes spontaneously from a heart of love, while forced obedience comes from a heart enslaved to its selfish desires. To the loving heart there is joy in knowing the will of the Master and to have the privilege to fulfill that will in hearty willing service. The heart that obeys because it must, does not really obey from the heart. Like a slave driven to his dungeon, so the unwilling heart is driven by fear or some motive through force to do an unwilling service. The loving heart needs no threat of punishment to secure its obedience. "Perfect love casteth out fear." The law of "Thou shalt" or "Thou shalt not" holds no terror to the loving obedient heart, since there is no thought of breaking the holy commandment. As the child clings to its mother or father, so the child of God clings to his heavenly Father in a tender loving affection that will in no wise have its harmony broken. But when the heart sways away from that tender love and begins to disobey and to walk in willful ways, we find that sweet fellowship broken and the loving obedience is displaced by a service of drudgery, enforced only by fear of the law.

O Christian professor! Does the Christian's duty seem a hard life to you? Do the regulations of the Church cause you to knit your brow in vexation? Does the plain teaching of God's messenger fill you with anger? Then, no doubt there has something come between you and your Lord. The love shed abroad by the Holy Ghost is not there. Consider your way and turn again to Him who is able to fill your soul with His fullness of love and joy.

II. **The Text.—Jno. 14:15-24.**—Jesus speaks of obedience as the proof of love in the heart of His disciples. There is a twofold response. There is the lovable Lord. There is a response from our heart to heed His voice and to love Him. In response to our love the Father and the Son together fix their love upon us, they come into the heart by a manifestation of presence and favor, and they make their dwelling there to fulfill all the good pleasure of God in the life. Thus the Father, Son, and Holy Ghost fill the being "with all the fulness of God" (Eph. 3:19).

III. **Suggestions for Junior Programs.**—It will not be difficult to illustrate a loving obedience. But to deal with an inner desire for forbidden things is a little different. Before the heart can yield loving obedience in all things there must somehow be a break with the lusts of the self-desire against the ways of the Lord. To bring the boys and girls to see this and to break with the old life and to give Jesus full possession, is the great task of the Christian worker with youth. This is the theme over which the program committee need to pray in reference to those with whom they work. We may preach loving obedience forever, but unless we get the heart to that place where willing and loving obedience comes from the heart, the theories of its beauty will accomplish nothing.

We must start with getting the heart made new. Back of this is the process of getting the individual to see the natural evil in the heart and the great and loving Saviour who would save and cleanse and empower the life of all who come to Him for rest. The Outline Suggestions for juniors will lead along the line of beginning and following on to know the Lord. We trust a wise leadership will help the boys and girls, as far as possible, into that life where obedience springs from love to Jesus Christ.

OUTLINE STUDY

I. The Way of Loving Obedience.
1. To delight in the law of the Lord.—Ps. 1:1-3.
2. With a quickened understanding of heart.—Ps. 119:33-40.
3. The spirit of adoption.—Rom. 8:15; II Tim. 1:7.
4. According to the requirement of the Lord.—Deut. 10:12.

II. The Fruit of Loving Obedience.
1. The door of fellowship with God.—Jno. 14:21-33.
2. The key to spiritual understanding.—Jno. 7:17.
3. A place of security.—I Jno. 2:17; Lk. 6: 47, 48.
4. The right to the tree of life.—Rev. 22:14.
5. Answer to prayer.—Jno. 15:10; I Jno. 3:22.

III. How Obtain a Loving, Obedient Heart.
1. God's gift through Christ.—Heb. 10:16; Jno. 1:12, 13.
2. By the work of the Holy Spirit.—II Cor. 3:7, 8; 4:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Obedience."**
2. Obedience from a Heart of Love.
   - a. The heart made new by the Lord.
   - b. By coming to Jesus with our sinful heart.
   - c. Minding the Spirit of God in our heart.
   - d. Heeding His Word with delight.
   - e. Listening to the instruction of our ministers.
   - f. Considering one another in love.

For Seniors.
1. The Standard of Loving Obedience.
2. How Reach God's Standard.
3. The Reward of Loving Obedience.

PERSONAL THOUGHT

Do the words of Jesus and the principles of His life find a ready response in my heart? Lord, make me and mould me after the pattern of Thy will.

SEED THOUGHTS

The sound convert takes a **whole** Christ, and takes Him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ upon His own terms, upon any terms. He is willing to bear the dominion of Christ as well as deliverance by Christ. He saith with Paul, "Lord, what wilt thou have me to do?" —Jos. Alleine.

True obedience neither procrastinates nor questions.—Quarles.

Every man obeys Christ as he prizes Christ, and not otherwise.—T. Brooks.

By an obedient life open wide the channel between your heart and God's reservoir of blessing.—Samuel Martin.

Love never asks, "How much must I do?" but, "How much can I do?"—Sel.

Selfishness with much can do little; love with little can do much.—Sel.

Calvary is the true school of love.—Sel.

OUR STEWARDSHIP OF LIFE.—Rom. 14:7-12; Eccl. 11:9-12:14

Topic for January 5

MOTTO

"Ye are not your own, for ye are bought with a price."

MEDITATIONS ON THE TOPIC

I. **Life as a Stewardship.**—God is over all. He has given life and breath and all things. There is not a power of mind or body or spiritual gift, or earthly blessing or possession but belongs, in the first place, to the Creator and the Giver. This Creator has given to man a free moral agency to choose to do as he will concerning the commands and gifts coming from Him. As far as man's free moral agency goes, so far he is responsible to use all of life in the way God, the rightful owner, has directed. If man fails to fulfill this stewardship, he will naturally suffer the consequences at the time of reckoning.

Men talk of the stewardship of money entrusted by another man and of the responsibility of using it according to the directions of the owner. We may also have stewardship of property. There may be a steward-

(Continued on page 383)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE UNIQUE THREE-TERM PRESIDENT

Honour all men. Love the brotherhood. Fear God. Honour the king.—I Peter 2:17.

Just as we were concluding "World News" observations, the news reached us that Franklin Delano Roosevelt was re-elected to the presidency of the United States. This breaks one of the oldest traditions of the United States, that is, that no president should continue in office more than two terms. The early founders of the nation felt that such an attitude would help to safeguard the democratic welfare of the nation. However, they did not see fit to place this safeguard into the constitution. It was a sort of "unwritten law." This election, at least for the present, made an end of the tradition.

Quite a number of Americans have felt, and that quite strongly, that the entrance of any president into the White House for the third term, was the equivalent of saying good-by to democracy and human freedom in the nation. As an American citizen, now a registered citizen in Canada for some sixteen years, we have been privileged to live under a federal government, with the same premier (Canadian equivalent of American president), the Hon. McKenzie King, for all that time. If he finishes his present term, he will have occupied the office for nineteen years. For the comfort of Americans we can honestly say that we are enjoying human and religious freedom to as large an extent as any man could pray and wish for. Length of term for a chief executive is not the determining factor of human liberty.

Concerning religious liberty Great Britain, during this war, has granted, under a permanent king, the greatest degree of religious liberty to the conscientious objectors to war, in her long history. Canada, as usual, has granted the fullest desire of the Mennonites, Friends, and other conscientious objectors to war. These being minority groups, would be among the first to feel the loss of religious liberty.

The nation, that is, the majority, has spoken. This places the responsibility on the shoulders of the Democratic party, and its President, Franklin D. Roosevelt. According to the teachings of the New Testament, we are instructed as Christians to honor our Rulers. Thus, we will do. There is no question about many disagreeing with some of the policies of the administration, but this grants no allowance for an unchristian spirit in relations to our rulers. Their position and task is God-ordained. Honoring the king does not imply that we necessarily endorse even the personal life of the ruler, or of his family, but that we recognize his office with respect.

As a Mennonite Church, as well as members of other historic peace churches, and individual conscientious objectors to war, we have much reason to appreciate the chief executive's attitude towards us, which is one of respect and profound appreciation. He has had quite a bit to do with the exemption granted to us.

If Wendell Wilkie would have been given the office by the nation, the same attitude would have been taken. Christians true to the teaching of Christ, His own practice, and the teaching of the apostles, do not allow the question of Republican or Democrat, Conservative or Liberal, Labor Party or something else, to concern themselves to any large extent. They know that Jesus Christ lived under the dominion of a Roman dictatorship under Caesar.

To an observer on the side lines, the reasons for the return to power of Mr. Roosevelt were: the influence of the administration in power, his friendliness to the laborer, his interest in the colored race, his excellent qualities as a speaker, his attitude to the farmer, his fearless foreign policies, his friendliness to Canada and England in the present conflict, his "Good Neighbor" policies towards Central and South American nations, and his personal ability as a campaigner and statesman.

"THE GOOD SAMARITAN OF LABRADOR"

Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Galatians 6:9.

Wilfred Grenfell died at his home, Charlotte, Vt., at the age of 75, from a heart ailment.

The noted missionary, who brought spiritual and medical comfort to the Eskimos, Indians, and fisher folk of Labrador, for nearly a half century was affectionately called, **"The Good Samaritan of Labrador."** Thus he has reaped distinction and well-deserved renown in life. He kept ON in well-doing, and did not faint. Only age and death stopped his services, in the name of Christ, to others. Up to the last day, when he was found unconscious, by his secretary, Mr. Wyman Shaw, he was still working on the future program of the Grenfell Association. Few men have so completely isolated themselves from the comforts of civilization in order to minister to fellow beings as did Sir Dr. Wilfred Thomason Grenfell.

He began in his student days in the city of London, Eng., to minister physically and spiritually to the poor of that large metropolitan city. All this while he was getting his medical training. This helped him to dedicate his life to such help as he could give in later years.

For three years, 1889 to 1892, he cruised the North Sea as a member of the Royal National Mission, working among the deep-sea fishermen whose idea of life outside their own families was very scanty.

Late in 1891 Sir Francis Hopgood, who became Lord Southborough, returned from a tour of Labrador and Newfoundland, the trip having been made in his capacity as head of the Mission Board. He awakened the young doctor's interest in the fisher folk of Labrador and Newfoundland. He recited to him their unfortunate and wretched plight.

Later Dr. Grenfell began his mission with the erection of a small hospital. This was the first link in a chain of five hospitals, 150 miles apart. Midway he established five nurses' stations. He also erected two large orphanages and two large schools. He also maintained a large industrial department, where opportunity was provided for remunerative employment for 800 women and a large number of convalescent patients.

To cover the vast extent of his mission field Dr. Grenfell used a hospital steamer of which he was the master, holding a certificate as master mariner. This ship plied up and down the coasts of Labrador and Newfoundland, and into the Straits of Belle Isle as far west as Harrington. At St. John's, Newfoundland, he established a Fisherman's Institute. The cornerstone of this was laid by King George V by means of an electrical cable device, and was the first official act of the king after his coronation. Both king and commoner were interested in well-doing all their lives. Both sleep in honored graves.

So much interest was aroused in Dr. Grenfell's work that each year he had the assistance of a large number of young men and women volunteers who went to Labrador at their own expense. They aided in teaching in the remote villages, and worked in the orphanages and hospitals and in the ordinary work of laborers.

The following summary gives some interesting glimpses into his full life and service:

In 1906 Dr. Grenfell was made a companion in the order of St. Michael and St. George by King Edward VII, and in 1927 was raised by King George to commander in the same order. He held honorary degrees from Oxford University. Harvard University, the University of Toronto and Williams College, and in 1920 received the gold medal of the National Academy of Social Science of America.

An unusual honor was conferred on Dr. Grenfell in 1928 when he was chosen as the fifth honorary knight for life of the Loyal Knights of the Round Table. The honor conferred only upon men who have rendered distinguished and meritorious service to humanity, is limited to 128 for all time, corresponding with the number of knights who surrounded the ancient Round Table of Arthur. The four who received the honor previous to Dr. Grenfell were Thomas A. Edison, Charles Evans Hughes, Dr. Andrew Millikan and the late Luther Burbank.

Dr. Grenfell was author of a number of books on his work in Labrador, and an autobiography entitled "A Labrador Doctor."

Dr. Grenfell was born Feb. 28, 1865, at Parkgate, Cheshire, England, where his parents, Algernon S. and Jane Georgina Hutchinson Grenfell had gone to teach school. He attended a boys' school at Marlborough and later was a student at the University of London, finally receiving his medical degree at Oxford. He continued his medical studies at the London Hospital under Sir Frederick Treves, who was personal physician to the late King Edward VII.

In 1909, Dr. Grenfell married Miss Anna Elizabeth MacClanahan of Chicago. They had one son.

Well-doing, service in the name of Christ, is not always a life of sunshine, and does not always receive the appreciation of millions of one's fellows in time, but it always pays, apart from human recognition. There is a divine cognizance. The injunction not to **"get weary"** implies at least two things. First, that there are features about service that weary. Second, such work may not always be appreciated by those served, and by one's fellows. The Lord advises us to keep our eyes upon Himself, and His sure rewards.

WAR! WAR! WAR!

Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matthew 5:44, 45.

War! What a word. What a word in all the languages of the world! But beyond that mere spelling of the word, it spells a world of misery, tears, heartaches, pain, sorrow, loss, and moral and spiritual breakdown amid the nations of the world. Yet the war seems to be spreading. The question may rise, "Why?" Let an English minister of the Gospel answer the question. This insert was enclosed in a personal letter:

In the light of God's Word, what does it all mean? Nowhere in the Bible is war mentioned as being ought but devilish and the absolute outcome of man's sin, engendering an insensate hate and greed against his very own neighbor. And until "the end" these successive conflicts will continue until God "is all and in all" and there is a restitution of all things.

It is often asked, "Why does not God intervene?" He **has** intervened all down the ages. Again and again He saved His own people from violence and destruction at the hands of powerful nations. To what end? Again and again the end of their tribulation simply meant a return to their former sins, and the neglect of His holy Word and Covenant, and so it has been through the ages.

The people have forgotten God and His commandments, and sin and war have been the inevitable result. And so it is today. Even in the midst of this terrible strife, there is not a complete and lasting turning towards God. Much prayer is being offered, and much sanctification is being obtained by thousands of God's children everywhere, but the canker of sin is still in the hearts of the nations. And so shall it be until Christ returns to reign. Then there shall be peace like a river and righteousness as waves of the sea.

God **has** intervened. His Son died on Calvary for all mankind that through the precious blood of Jesus Christ man might be redeemed from his grievous sin. Man has rejected Christ, but today, my beloved reader, you may find everlasting forgiveness and peace through the sacrifice on Calvary's hill. Read, then, Psalm 91, in times of war and turmoil.

Recently, a nation-wide distribution was made of the poem, **"The Call of War,"** by Martin F. Owens, Detroit, Mich. This poem shows up war in its true form. As follows:

THE CALL OF WAR

Send me your youth, the best of your youth,
  The courageous, clean and strong.
From city, hamlet, and countryside
  Where life is a careless song.
Have him forget his house of dreams
  With ivy 'round the door,
For I have a task for his eager feet,
  Wallowing deep in gore.

Send me your youth, the pick of your youth,
  You may keep the other kind.
I'll tear the song from his careless lips—
  The dreams from his boyish mind.
I'll drive him out where the cannons roar,
  And rend him limb from limb—
And when I'm through you can have him back,
  Or all that is left of him.

In a heart that's free from brutality,
  I will sow the seed of hate
Till he goes forth with a lust to kill
  Like a crazed inebriate.
I'll twist his soul with shameful lies,
  As he carries my banners high—
And prate to him of a sacred cause,
  While he stumbles out to die.

You've sent me your youth, the best of your youth,
  A thousand times or more—
And I've left their bones in a shallow grave
  On some beleaguered shore.
I've plundered the world and laid it waste
  With youth as my helpless tools,
Each time I call, you send them all,
  For you are such hopeless fools.

The usual Christian argument in favor of war runs somewhat as follows:

The Christian faith acknowledges the authority of the state as a species of divine vicegerency; the state finds it necessary to maintain order within and to defend its own integrity without by means of force; therefore, the police power and war must be accredited as instruments of God in His just and righteous governing of His creatures. Emil Brunner may be cited as one who, while he does not entirely accord with this statement of the case, at least approximates it in his "The Divine Imperative." The state, he holds, is an "order" of society which has arisen in a theistic but thoroughly evil world through the wish of man that something other than anarchy may rule their lives. Its natural distinguishing feature as an "order" is **power**, and with the same it maintains law and order. So long as the "law of the jungle" prevails in an evil world the right **of the state** to defend itself by means of the exertion of its power is a simple condition of its existence. **Further, the right** to employ force issues logically in the right to kill. Hence, war must be granted to be the **sine qua non** of any sovereign state's existence.

For churches whose members accept positions in the government this forces them to believe that a dual code of ethics must be accepted, one for man as an individual, another for man in the group. Such an assumption is at once contrary to the Biblical revelation, and fatal to man in living out the teachings of Christ, quoted at the head of this editorial. Such two codes of ethics differing markedly in their fundamental characteristics, can only lead to moral confusion. An illustration is the Spanish Inquisition, with its special code for the **inquisitor,** who in the name of God's truth could commit every crime in the calendar. In the days of the crusades we find a similar contradiction, when men because of their **official** position and standing argued themselves into the ability to perform crimes against the "infidel," worse than the annals of the Moslem "jihad"; at any rate, none of blacker sort.

Since the Lord has delegated the use of force to the state, this calls for absolute separation for the Christian. The world is delegated to take care of the **"things of Caesar,"** and the Christian, **"the things of God."** Both require two kinds of **persons.** They employ two kinds of **weapons.** The state uses carnal weapons, the church weapons that are spiritual forces, such as the Gospel, love, kindness, good will, gentleness, unselfishness, generosity, etc., which are mighty through God. When all men have become Christians the use of force by the state shall come to an end.

To illustrate these two powers "love" and "force," from contemporary writings, we cite the following from the pen of January Walmsley, in the London Magazine, "My Garden":

"But they died less than a hundred years ago!" the Historian said.

"You say they were great generals?" the Realist queried softly; "and they are buried in this little hamlet? Only the Vicar will be able to direct you to their graves. I'll take a bet."

"But their names are household words, my dear fellow! They are to be found in the simplest history book."

The Realist laughed softly.

"You cannot write immortality in the hearts of mortal men with blood. Only in the minds of students with ink. I say that you will have difficulty in tracing their graves and that none of the local inhabitants will remember their names, or what, or who they were."

"I take you!"

The Historian went out into the autumn sunlight and the full orchestra of a busy little agricultural village.

"General A. and General B. are buried here," he said. "Could you direct me to their graves?"

"Well—they must be buried in the Parish churchyard, or the old churchyard. I'm afraid I couldn't tell you which."

"Madam, they were great men. In their day they altered the course of history, and they were born and buried here."

"Of course. If you say so. I only know of Miss Brown. She was buried here."

"I never heard of her!"

"No? Oh, she must have been a sweet woman. She left five pounds a year, in perpetuity, to feed the birds in winter-time. I always put a few roses on her grave before I go for my summer holiday." She paused. "I'll take you to her grave."

The Historian stopped a little girl.

"My dear," he said, "two very great soldiers were buried here: General A. and General B. Thousands of men died and thousands of men lived because of them. Can you tell me where they are buried?"

"I'm sorry," said the little girl, "I'm an evacuee. My new auntie showed me the grave of the lady wot left the pennies to feed the birds when they couldn't pull worms out of the snow. It's ever so nice. Will that do?"

The Historian walked through the shining golden wheat-fields. He thought a little. Then he stopped an old man.

"Do you live here?"

"All my life, sir."

"Then you know the graves of General A. and General B.?"

"I do, sir."

"Could you take me to them?"

"I could, sir."

"They were great men."

"I couldn't rightly say, sir. My mother used to tell the tale, I think. It's near the grave of our Miss Brown. She left money for the birds, she did. A proper lady. Cokernuts our new vicar buys; at least he did before this war."

He stopped at a little tea-shop. A hopeful lady in chintz waddled towards him like a mammoth tea cosy.

"I am a stranger here, interested in historical research."

"How very interesting."

"I wonder if you could tell me where to find the graves of those two great men, General A. and General B.; both born and bred of this parish."

"I am afraid I couldn't—but we have a very sweet and touching celebrity buried here and a great many visitors visit her grave and leave flowers. I had this little imaginary drawing done of her. Don't you think it's delicious? All the birds follow her to Heaven. I sell a lot of these post-cards; but I have had to put them up to fourpence since the war. I feel she ought to be made a Saint like Joan of Arc or St. Francis. Her name was Ann Brown."

The Historian called on the Vicar.

Oh, yes; the Vicar had the history and the exploits of the two Generals by heart.

He knew exactly where their graves were and offered to conduct the Historian.

"The local people betray an astonishing ignorance of history," said the Historian. "Not one of them knew what these two men had done; but they were great men, of blood and iron."

"I **know,**" said the Vicar. "But there have been a great many generals and commanders since the world began, you know. It's very difficult to remember them all, for the ordinary man, I mean." He looked at the Historian apologetically. "Immortality is a strange thing," he said. "It seems impossible to write it in blood on the hearts of the common man and woman." He stopped before a small, worn stone. "Now there," he said, "lies a simple woman who achieved immortality in a very human and simple way. Her name was Ann Brown."

"Did you know her?" said the Historian.

The Vicar looked at him with some astonishment.

"Hardly," he murmured. "She died three hundred years ago."

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YOUNG PEOPLE'S MEETING

(Continued from page 379)

ship of persons. But we have in mind in this lesson the stewardship of LIFE. My LIFE and your LIFE are entrustments to ourselves from God. We may misuse them. We may put them into channels that are forbidden by our Creator and owner, but there will come a day when we must render an account for the way we have used LIFE and its opportunities.

All the miseries and sorrows of the world are due to the embezzlement of LIFE to uses not designed by the Creator and the Master and Lord of LIFE. The fact of this embezzlement and of the difficulty for man to recover himself from the terrible indebtedness into which he has fallen thereby, and the terrible doom that awaits a responsible being, have brought from the great and loving heart of God the plan of redemption by which man is given another chance to recover himself and to use his LIFE according to God's will. The responsibility of rejecting this second chance for man in the discharge of his stewardship of LIFE will be a very grave sin. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

II. **The Text.—Rom. 14:7-12.**—This passage refers to God's ownership of our lives and to our accountability for the way we have used these lives before Him. Christ has been sacrificed for the sin of the world and has therefore become the only One who has power to save men or to say that they are cast off forever. It is no small responsibility to pass lightly by the only salvation in the universe and to stand at the judgment condemned for a misuse of LIFE.

Eccl. 11:9; 12:14.—Life in its present condition has been set in the channel of a race that must terminate at death. It is a great advantage to YOUTH if they begin early to **remember their Creator** and to live in a way that will not bring sorrow at the judgment. The whole duty of man is summarized in the one statement—"Fear God, and keep his commandments." If a man fails in this he has failed in his stewardship and must answer before the Judge who entrusted life to him.

III. **Suggestions for Junior Programs.**—Keeping the general impression of life as an entrustment from God before the minds of the boys and girls, they may be led to understand that their bodies and souls and all that they have in life are to be used in the way that God has taught in His Word. We are not only responsible for what we have, but for the opportunities that have touched the individual life that we live to make it a glory to God. The home, the church, the school, parents, teachers, ministers, Christian friends, the Bible, Jesus Christ, the Holy Spirit,—all have something to do with the responsibilities and opportunities which will help us to make of life what God would have us be. We need to get this lesson across to the boys and girls early so that they may

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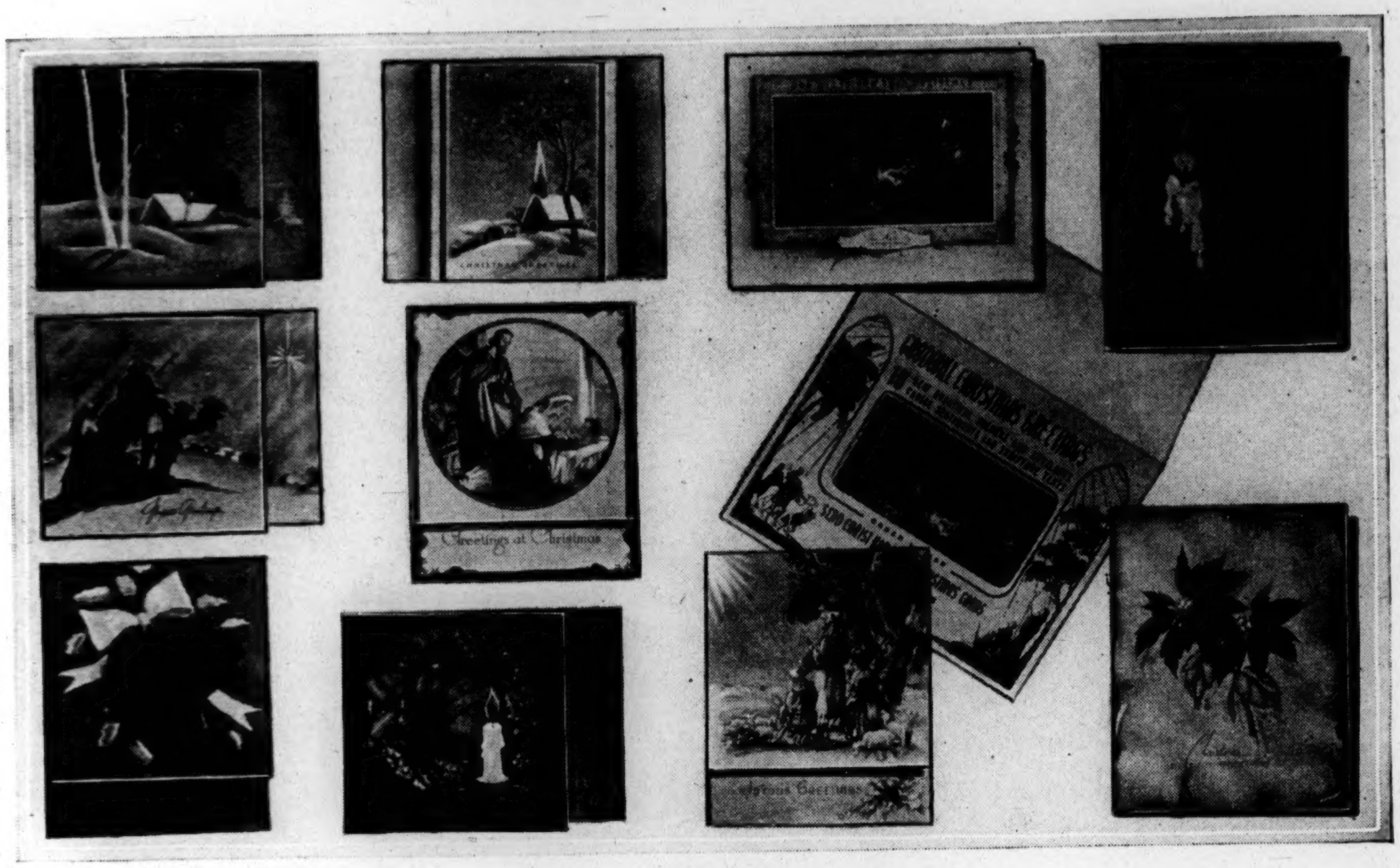

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see the folly of misusing the opportunities of life and of wasting their lives.

OUTLINE STUDY

I. The Entrustment of Life.
1. It is the gift of God.—Acts 17:24-28.
2. The physical body.—I Cor. 6:19, 20.
3. The mental capacity.—Ps. 8:4-8.
4. Spiritual capacity.—Job 32:8; Rom. 8:14-16.
5. Soul's immortality.—Matt. 10:28; Lk. 12:19-21.

II. How to Use the Stewardship of Life.
1. By glorifying God in body and spirit.—I Cor. 6:20; I Cor. 10:31.
2. By presenting the body a living sacrifice. – Rom. 12:1, 2.
3. By faithful and humble service.—Rom. 12:3-8; I Pet. 4:10, 11.
4. By living unto the Lord.—I Cor. 4:1-5; Rom. 14:7-12.
5. By complete surrender to Christ.—Lk. 14:25 33.
6. By readiness at all times to meet Him. —Mk. 13:33-37; Matt. 24:44-51.
7. By sympathetic relation to others.—I Cor. 12:13-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Life."**
2. The Right Use of the Life God Has Given.
   a. The powers of the mind.
   b. The powers of the body.
   c. A never-dying soul.
   d. A work in the world.
   e. A home in the world.
   f. Opportunities to improve.

For Seniors.
1. The Gift of Life.
2. The Responsibility in the Possession of Life.
3. The Faithful Steward of Life's Gifts.

Geo Barg.
H. B. Ramer,

PERSONAL THOUGHT

Lord of our life, we thank Thee for what Thou hast planned for us. Help us to understand the purposes of life and to fulfill the purposes according to the opportunities and blessings that have been placed within our reach.

SEED THOUGHTS

Life is great if properly viewed in any aspect; it is mainly great when viewed in connection with the world to come.—A. Barnes.

Man's life is so interwoven with the grand life of his Maker that it admits of no adequate or rational interpretation except when the Creator as supreme and the creatures of His hand as subordinate, are seen working in unison.—Chas. H. Anthony.

This earth will be looked upon like a lowly home, and this life of ours be remembered like a short apprenticeship to duty.—Wm. Mountford.

Life is not for play; for it has its solemn responsibilities, its sacred duties; and eternity lies beyond this little span.—Sel.

It matters not how long we live, but how. —Sel.

I WOULD GO AROUND THE WORLD

I would not cross the street to give India a new theology. India has more theology than it can understand.

I would not cross the street to give China a new code of ethics. China has a vastly better code than its ethical life.

I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life.

But I would go around the world again and yet again to tell India, China, Africa and all the islands of the world—

> There is a fountain filled with blood
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains!

—Bishop W. F. McDowell.

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